

Explanation of the Three Fundamental Principles (Thalaathatul-Usool)

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CLASS ONE

INTRODUCTION

As we promised, this is the start of the explanation on the Usool Ath-Thalaathah (the three fundamental principles). As you all know, it is a booklet, not a book, a booklet on Tawheed, and we have mentioned it many times. It is very small in words but has some great, great meanings. These meanings, no one can be ignorant of. Scholars have always discussed this book and taught it among the first that is taught in Tawheed. If you really look into the three principles and what he means about those principles, they are in reality the matters you are going to be asked about in your grave. So you need to know those three principles, really as best as one knows, and you need to apply them so when you are asked about them in the grave, you quickly go through them Inshaa Allah Ta'aala.

KNOWLEDGE IN ISLAM IS TO BE TAKEN GRADUALLY

We start gradually because knowledge in Islam is to be taken gradually. You do not wake up overnight an 'Aalim or a Shaykh. Ibn Abdil-Barr in his book Al-Jaami' said az-Zuhri said:

مَنْ رَامَ الْعِلْمَ جُمْلَةً ذَهَبَ عَنْهُ جُمْلَةً ، إِنَّمَا يُطْلَبُ الْعِلْمُ عَلَى مَرِّ الْأَيَّامِ
وَاللَّيَالِي

Whoever seeks to get knowledge in a lump sum overnight, it (knowledge) ends up leaving him in a lump sum. Knowledge is to be attained slowly, over days and nights.

Knowledge needs patience and it needs persistence. It is a step by step process. You do not go for example to some in depth 'Aqeedah books and then you end up getting frustrated, facing complex matters you cannot break down, which you would have been able to do had you went in a step by step process. Some brothers tell me they are studying 'Aqeedah and Tawheed books that 'Ulamaa have had a hard time breaking down. The bigger problem is they are studying it on their own and to top that off, they are not even studying it in the language of the author. So explain to me how you can understand it like that? If you are unable to get to a teacher, which many are, especially in this day and age, that is a whole different story but you still have to at least know how to start.

Now this is a starter book on Tawheed. You can sit and read this book right now and before I even finish this introduction, you can probably be done reading it. It still needs to be broken down (sentence by sentence) so the student of knowledge understands the deep meaning

of what the book really entails. If you start in the step by step process and you find it difficult (which you may), never ever give up. This simple book that you have before your hand, I studied it cover to cover with eleven different Shuyookh. Portions of it I studied with even more than that, but the entire booklet with eleven different Shuyookh.

Al-Khateeb al-Baghdaadi in his book al-Jaami' narrated that a student of knowledge went to the Shuyookh of Hadith to learn. He found knowledge of Hadith is very difficult, he got frustrated and he said this is not for me. One day he was walking and he saw water dripping on a stone, maybe a spring. If you have ever seen a spring, especially where water has been dripping on a stone for years and years, or even if you look at a fountain that has been dripping on a stone or even cement, the water dents the cement or the rock over the years. He said to himself wow, look at that. Water as light as it is, Lateef (لطيف) (soft and mild), it affected the stone as hard as it is. He said knowledge is softer and lighter than water, and my heart and my mind are not as hard as a rock. He went back to studying Hadith and became a very reputable, famous scholar of Hadith.

Start gradually and as you go on, move forward patiently. This is the start of the classical study we mentioned and it is to create, I am not going to say students of knowledge, Inshaa Allah it is to create 'Ulamaa. The other lectures we did and we will continue to do, like the University of Yusuf, The Ultimate Pleasure, The Love and Fear Series, the question and answers. They are informative and inspirational, there is definitely knowledge in them but that is not what makes an 'Aalim. Those kind of lectures are not what can make an 'Aalim. If you hear a lecture here, attend a two day seminar, an event and trailer here and there, that is good. But if that is what makes an 'Aalim then the whole Ummah are 'Ulamaa because your fathers have been attending Jumu'ah for about fifty or sixty years, and they have been attending lectures between Maghrib and Isha' for a similar time. There is a structured study to becoming a student of knowledge and an 'Aalim. There are an uncountable number of benefits in studying Islam in the classical way. This is a step by step process that will encompass the Madinah program Inshaa Allah and even more than that Bi'ithnihi Ta'aala, if Allah blesses us to continue.

The next issue, many people from all over the world want to come and study with us and I really say it with no exaggeration Alhamdulillah. Especially from UK, Europe, parts of the US and even some Arab countries. As you know, we do not have resources and a very well established place to accommodate such number of students yet. My father has taught me never to charge or take anything for Da'wah and has done so throughout his career, whether it may be a marriage, seminars, lectures, classes like this or even more than that. So you can study with us through the internet until Allah finds us a way out. I mention this because many ask if it is the same as studying with you.

THE THREE LEVELS OF STUDYING

Back in the day, the students of knowledge had three levels of studying. The first one is As-Samaa' al-Mubaashir (السماع المباشر), immediately learning from a Shaykh. Those who are attending, that is as-Samaa' al-Mubaashir. That is the best and the reward for that in itself is immense. The next one is al-Waasitah (الواسطة), between you and the Shaykh is a mediator. So if one of you goes and conveys this whole message to another person, that is Waasitah. You were the mediator between me and that person you taught. Some used to do that, especially business men or farmers, they would take turns in learning and teaching each other. The third one is Wijaadah (وجدادة), to find a book written by a Shaykh and study from it.

Now where does learning for example, from a Shaykh on Youtube come in? In my opinion, it is a little higher than number two because you are not learning through a mediator, you are learning from the Shaykh but you are learning possibly through the internet. And it is definitely not Wijaadah, it is not taking a book and studying from it. So it is really between the number one and number two. Through the internet one can even interact these days through emails or he can call the Shaykh that he is learning from, so in reality it has become a notch under as-Samaa' al-Mubaashir. That is not to minimise going to a Shaykh. One should not resort to Wijaadah, Waasitah or any other means if he can find a direct Shaykh. If you find a righteous Shaykh and he is in the end of the world, you pack your bags and go if you are able to go and learn from him. If Allah blesses us in the future and we can accommodate, we would love for everyone Inshaa Allah to join us.

Learning from a Shaykh in person has its benefits, like you see his private life, his manners, his attitude, his Ibaadah and you see how he reacts to things. Outside of the regular Madinah curriculum, my father made sure to contact the major Shuyookh of our time (many of them who are now dead) and made sure that I studied with them. The last one for example was Shaykh Muqbil and I always used to make Du'aa to learn from him but I was not able to go to Yemen. He was kicked out of Sa'oodiyyah in the late seventies, and I was not able to go to Yemen. Then Subhan Allah in the year 2000, he came to Los Angeles in California to get medical treatment. I immediately headed there and stayed with him in his house. Then suddenly in the middle of the treatment, it was Dhul-Hijjah so he decided to go to Makkah to make Hajj and return. When he went to Makkah, an article broke out in some newspaper in California, that Shaykh Muqbil who is a radical is in the United States and how did they let him in. So immediately, the embassy in Sa'oodiyyah revoked his visa. I say Inshaa Allah that was possibly from my Du'aa because a few weeks later he died, Rahmatullahi 'Alayhi. I always think of it and say Alhamdulillah, it might have been my Du'aa that he came all the way from Yemen to LA for medical treatment, I learned from him, then he went back and shortly thereafter he died. So if you can pursue a reputable, righteous Shaykh who fears Allah and is not a lowlife, deluded, sell out modernist or a promoter for

the Kufr or Kuffaar, or those who work for governments, if you can find that then surely go ahead and learn from him and follow him even if he is in the end of the globe.

The Salaf used to consider it a negative characteristic for one to study from books alone. They said:

من كان شيخه كتابه كان خطؤه أكثر من صوابه

If your Shaykh is your book, your mistakes are more than your correctness. When Shaykh Ibn 'Uthaymeen was asked about one who studies through audio tape, he encouraged it but he said learning directly is better because you can discuss and ask. You can apply that factor today because you can ask us, you can email us and you can call us by phone to ask, and those who are in the classical study with us will get precedence in answering their questions Inshaa Allah Ta'aala.

WRITING IS THE TREND OF THE SALAF

Those of you who attended here without pen and paper, you have to go and get your pen and paper. Invest in some pen and paper and write, or you can take notes on your laptop or phone like some here are doing. Whatever method you use, you should document down your knowledge. You should try your best to possibly even type verbatim, and that is your back up. Jotting down notes on your laptop is great. One time I was in North Carolina and a brother was on his phone. Back then I was just recently getting into the technology, and I sort of scolded him for using the phone. After the lecture, he came respectfully to me and showed me his phone, he said look Shaykh, these are all the notes from your lecture. I said Subhan Allah because back then I did not know they also use phones to take notes. So one needs to write down his knowledge.

When I was seven years old I was in Madinah and my father was a student. An Iraqi student with my father, he was from Saamarraa' Rahmatullahi 'Alayhi (he got killed in 1980 in Iraq), he came to me and told me your father is a lion, in class he writes every single word down. And then I used to notice my father in the Haram, in his classes outside the university where I saw him, he would write everything down and always record every single lecture and we still have the tapes until today. So I took it upon myself to do the same, I never ever sat before a Shaykh where I did not write every single thing he said. There are some exceptional things you do not write or that you miss, but I tried my best to write everything verbatim. In fact, I always refer to my notes that I took from Shuyookh.

Writing is the trend of the Salaf. Abdullah Ibn 'Amr used to write the Hadith of the Prophet sallallahu 'alayhi wa sallam until Quraysh deterred him from that. Then the Prophet

sallallahu 'alayhi wa sallam said proceed and write, the Prophet sallallahu 'alayhi wa sallam encouraged him to write the Hadith.

In Sunan ad-Daarimi, Mu'aawiyah Ibn Qurrah Ibn Abi Iyyaas said:

مَنْ لَمْ يَكْتُبْ عِلْمَهُ لَمْ يُعَدَّ عِلْمُهُ عِلْمًا

If you do not write knowledge, your knowledge is not considered anything. Those who do not write knowledge, their knowledge is not considered anything. They may have possibly meant Hadith but even if they did mean that, it still applies to this kind of study that we are doing today. Sa'eed Ibn Jubayr used to write what he hears in sand if he does not have anything to write it down, and when daylight breaks or he finds something to write it down, he goes and writes it down. Similar things about writing are narrated by al-Muwardi, al-Khaleel Ibn Ahmad and others. They either documented or encouraged knowledge to be documented.

AL-USOOL ATH-THALAATHAH

We will start slow and pick up speed as time goes by. Like I said, this is the first of our classical study Inshaa Allah. Everyone should have a copy of this book and these days Alhamdulillah you do not have to go out and buy it, you can go ahead on the internet and print it. I think it is about five pages or so in English or close to that. Before I start, to avoid confusion, the author starts with an introduction of four matters before he gets to the three matters. Then he goes and talks about the three matters (which is the core book) and then there is an ending and a conclusion at the end of the book that we will talk about Inshaa Allah Ta'aala.

Like I said, the book is no more than five pages but it has great, immense benefits. We will take it line by line, possibly even word by word. Today we are only going to take Bismillahir-Rahmaanir-Raheem, I do not think we are even going to finish Bismillahir-Rahmaanir-Raheem, so we will probably only take Bismillah. He starts off with Bismillah, the Basmalah (بِسْمِ اللَّهِ) (Bismillah is called the Basmalah). The author starts with Bismillahir-Rahmaanir-Raheem and we are going to break that down point by point. As students of knowledge, your understanding to do Bismillah is not like any regular person. There are 1.5 or 1.8 Billion Muslims that are outside and if you ask them why they are saying Bismillah to matters, many may not even know that. As a student of knowledge, you are supposed to get the entire perspective as to why you are saying Bismillahir-Rahmaanir-Raheem to everything. Now you should come out with a different understanding as to why you say Bismillahir-Rahmaanir-Raheem.

CHAPTER ONE

THE BASMALAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TAWHEED IN BISMILLAHIR-RAHMAANIR-RAHEEM

TAWHEED AL-ULOOHIYYAH

When you say Bismillahir-Rahmaanir-Raheem, you are exerting your entire Tawheed to Allah in that matter that you are saying Bismillah to. It has all aspects of Tawheed in it. When you say Bismillah, you are saying Bismillah, Allah permits me to do this, Athinallahu Lee (أذن الله لي). And if Allah did not permit me, I would not do it. So when you are saying Bismillah, you are saying I am doing it for the sake of Allah because Allah permitted me to do this. Allah allowed me to do this, Athinallahu Lee. I am doing it for Your sake Yaa Allah because You permitted and allowed me to do this. That is why you do not say Bismillah when you are committing a sin, may Allah guard us and protect us from that. If someone is drinking alcohol, Laa Samahallah (لا سمح الله), they do not say Bismillah. You do not say Bismillah because if you say Bismillah, you are actually getting two sins. You are saying that Allah permitted you and Allah never permitted that, and you are getting the actual sin for drinking the alcohol. So you are getting two sins if you do say Bismillah, even though believe it or not it is a trend in some Muslim countries that they say Bismillah before drinking alcohol.

That is Tawheed al-Uloohiyyah (توحيد الألوهية). Bismillah, Allah permitted me to do this, I am doing this for the sake of Allah. We are doing this by the permission of Allah, this is Tawheed al-Uloohiyyah.

TAWHEED AR-RUBUBIYYAH

When you write down, who gave you the power to write? Allah gave you the power to write. So when you say Bismillah, you are saying I could not have done this without the power Allah has given me. Bismillah, I do this by the power Allah has given me. Bismillah I eat, because Allah has given me this provision and because had it not been for the power Allah has given me, I would not be able to chew it. Bismillah I write, because if it was not for

Allah giving me the power, my hand would not be able to move (it would be paralysed). That is like saying Laa Hawla wa Laa Quwwata Illah Billah (لا حول ولا قوة إلا بالله). If it was not for the power that Allah has given me to do this act, I would not have done this act.

That is why Allah says:

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ مِّنَ اللَّهِ... ﴿النحل: ٥٣﴾

And whatever of blessings and good things you have, it is from Allah. (Surat an-Nahl: 53)

Every provision you have is from Allah. So that is the second aspect, that is Tawheed ar-Rububiyah (توحيد الربوبية).

TAWHEED AL-ASMAA' WAS-SIFAAT

You are seeking blessing by the name of Allah. Bismillah, you are using the name of Allah to bless whatever you are doing. When you are using the name of Allah and then following with Ar-Rahmaan and Ar-Raheem, those are names, qualities and attributes of Allah that we will discuss Inshaa Allah. You are using the name of Allah to bless the act you are doing, so that is Tawheed al-Asmaa' was-Sifaat (توحيد الأسماء والصفات). That applies to any matter that you say Bismillahir-Rahmaanir-Raheem (Basmalah) to.

When I say Bismillah to eat or to sit an exam for example, I say Bismillah to bless that matter (that is Asmaa' was-Sifaat). Allah gave me the power to eat or to write, that is Rububiyah. I do this for the sake of Allah, by the permission of Allah, He permitted me to do this and it is Halaal so I am doing it, that is Tawheed al-Uloohiyyah. And likewise, take it for everything else. When you say Bismillah, now you are going to get a different perspective of why you are saying Bismillah. Sometimes you are saying it because you read a Hadith to say it, now you understand why you are saying it.

LINGUISTIC RULES IN BISMILLAHIR-RAHMAANIR-RAHEEM

THE FIRST RULE

The Baa in Bismillah is Isti'aana (إستعان) and Tawakkul (توكل), to seek help and dependence on Allah. The grammatical rule in Arabic is al-Jaar wal-Majroor fil-Basmalah Muta'alliqun Bi-

الجار و المجرور في البسمة متعلق (Mahthoof Taqdeeruhu Fi'lun Laa'iqun bil-Maqaam)
(بمحوذوف، تقديره فعل لائق بالمقام).

When you say Bismillah in Arabic, it automatically implies you are saying Bismillah I eat, Bismillah I drink or Bismillah I write. You do not have to say the act that you are saying Bismillah to, you do not have to specify I eat, I drink or I write. The Arabic language eliminates the need to mention the act you are saying Bismillah to, it is automatically implied. You do not have to say the word I eat, you do not have to say the word I drink, it is automatically implied in Bismillah. That is among the beauties of the Arabic language.

When you eat and you say Bismillah, it is like saying Bismillah I eat even though you do not tag on the word I eat. I want you to understand this fully. If you are writing and you say Bismillah, it automatically means Bismillah I write. Al-Jaar wal-Majroor fil-Basmalah Muta'alliqun Bi-Mahthoof Taqdeeruhu Fi'lun Laa'iqun bil-Maqaam, that is the grammatical Arabic rule. Now we established that rule, every time I say Bismillah, it automatically means Bismillah I eat, Bismillah I drink if I am drinking, Bismillah I am riding in my car.

It always comes after the name of Allah, note I always said Bismillah I eat, I never said I eat Bismillah. There is a big difference. Why is it Bismillah I eat, not I eat Bismillah?

THE SECOND RULE

The scholars of Nahuw said for two reasons. First of all, the name of Allah comes first in the sentence to bless it.

Secondly, that slight change makes a huge difference because when you delay naming the act in Arabic grammar (by saying Bismillah I eat instead of I eat Bismillah), in essence it limits your action solely for the sake of Allah. The grammatical rule is Ta'kheer al-'Aamil Yufeed al-Hasr (تأخير العامل يفيد الحصر). Bismillah I eat, I do not eat by any name other than Your name. You limit it for the sake of Allah, that is the difference between saying Bismillah I eat and I eat Bismillah. Only for you Yaa Allah I write, only for You Yaa Allah I drink, for Your sake.

PROOFS FOR BEGINNING WITH THE BASMALAH

Why does he start with Bismillah? This is a matter of Ibaadah and when you do Ibaadah, the burden of proof is on you. You have to bring proof when you are doing an Ibaadah, the burden is on the one doing the Ibaadah to bring proof.

IT IS IN ACCORDANCE WITH THE QUR'AN

The Qur'an starts with Bismillah, he is starting with Bismillah to bless his work.

There are a hundred and fourteen Bismillahir-Rahmaanir-Raheem in the Qur'an. There are a hundred and thirteen at the start of the Surahs because Tawbah does not have Bismillahir-Rahmaanir-Raheem, but in Surat an-Naml:

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿النمل: ٣٠﴾

Verily! It is from Sulaymaan and verily! It (reads): In the Name of Allah, the Most Beneficent, the Most Merciful. (Surat an-Naml: 30)

This compensates for the one missing in Surat at-Tawbah. Ibn Abbaas said the Prophet sallallahu 'alayhi wa sallam did not know the beginning and end of Surahs except by Bismillahir-Rahmaanir-Raheem.

THE PROPHET BEGAN HIS LETTERS WITH BISMILLAHIR-RAHMAANIR-RAHEEM

In Bukhari and Muslim, from Muhammad sallallahu 'alayhi wa sallam to Heraclius, he started that letter with Bismillahir-Rahmaanir-Raheem and then he said be peace be upon those who believe:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ، مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ
الرُّومِ، السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى ، أَمَّا بَعْدُ

In Sulh al-Hudaybiyyah (صلح الحديبية) when the Prophet sallallahu 'alayhi wa sallam made a treaty with Quraysh, Suhayl Ibn 'Amr came to do the treaty with the Prophet between him and Quraysh. He told Ali:

اُكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Start and write, and say Bismillahir-Rahmaanir-Raheem.

Az-Zuhri narrated a similar Hadith like that. Ibn Hajr said it is the trend of the scholars and that which is settled upon, that they always start their works with Bismillahir-Rahmaanir-Raheem. Abu Bakr did the same when he sent Anas Ibn Maalik to Bahrain. He sent a letter with him about Sadaqah and he started it with Bismillahir-Rahmaanir-Raheem.

THERE IS AN ALLEGED HADITH ABOUT THE BASMALAH

There is an alleged Hadith that any important matter which does not start with Bismillahir-Rahmaanir-Raheem is cut off from all good. Aqta' (أقطع), and in another narration Abtar (أبتر). The Hadith is narrated in Ibn Hibbaan and other books and it is weak. It is weakened by Ibn Hajr, as-Suyooti, al-Albaani and other scholars. Some tried hard to authenticate but it is weak. Had that direct Hadith on starting with Bismillah been authentic, we would not have had to mention the other proofs. That Hadith would have been sufficient but because that Hadith is weak, we cannot use it as proof so we resorted to other proof to establish that saying Bismillah on matters like writing books is permissible. Like I said, some scholars tried very hard to authenticate the Hadith, but it is really a weak Hadith and it cannot be authenticated for many reasons that we do not want to get into right now. In fact there is an entire booklet on how the Hadith is weak, Al-Aqaaweel Al-Mufassalah Li-Bayaan Hadith Al-Ibtidaa' Bil-Basmalah (الأقاويل المفصلة لبيان حديث الابتداء بالبسملة), from Shaykh al-Kittaani (a famous scholar of Hadith from Maghrib who died around eighty years ago) Rahmatullahi 'Alayhi.

THE BLESSING IN THE BASMALAH

We say Bismillah to bless whatever we say Bismillah on. Bismillahir-Rahmaanir-Raheem, to bless whatever act you are doing. Islam encourages Bismillah in everything, every situation that you are in.

When you are riding, Bismillah. Nooh told his people:

...ارْكَبُوا فِيهَا بِسْمِ اللَّهِ... ﴿هُود: ٤١﴾

“Embark therein, in the Name of Allah.” (Surat al-Hud: 41)

When sacrificing:

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ... ﴿الأنعام: ١١٨﴾

Eat from what which the name of Allah has been mentioned on. (Surat al-An'aam: 118)

When eating and drinking. In Bukhari and Muslim, Umar Ibn Abi Salamah said that the Prophet sallallahu 'alayhi wa sallam told him:

سَمِ اللَّهَ وَكُلْ بِيَمِينِكَ ، وَكُلْ مِمَّا يَلِيكَ

Even in relationship with your wife (with your spouse):

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

When you are turning the lights off, when you are closing a bottle. Jaabir Ibn Abdullah in Bukhari and Muslim said the Prophet sallallahu 'alayhi wa sallam said close your bottle with the name of Allah, turn your light off with the name of Allah (with Bismillah).

Get used to mentioning the name of Allah in everything for Barakah in your life. That is one of the reasons Barakah (blessing) has been taken out of our lives. When they resort to materialistic means, we resort to Allah for our Barakah. Bismillah is your means to get Barakah from Allah in everything you do, if you say Bismillah. If you get Allah on your side for Barakah, what else do you need?

وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ
وَالْأَرْضِ... ﴿الأعراف: ٩٦﴾

And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the heaven and the earth. (Surat al-A'raaf: 96)

Allah will open for you blessings from the heaven and earth, just say Bismillah. Barakah is the blessing from Allah. If you ever wonder why there is no blessing in our time these days, or in our food, our sleep or our recitation of the Qur'an, ask yourself have you been saying the name of Allah and have you been saying it from your heart knowing its meaning? After you listen to this glimpse today, you are coming with an entirely different perspective on Basmalah Inshaa Allah.

CLASS TWO

Last week, we gave a little introduction, then we mentioned the three aspects of Tawheed in Bismillah, then we mentioned two grammatical rules in Bismillah, then we mentioned proof for initiating your actions with Bismillah, because it is a matter of Ibaadah that needs proof, then we mentioned a portion of the blessings of Allah when you say Bismillah. We are not done with Bismillah, and here I say, you need patience, we all need patience in our study. Sometimes we are going to pick up the pace, and sometimes we are going to slow down. Sometimes, we are going to pick up the pace because it is obvious or in the future, we are going to study it in more detail. Sometimes, like here, we need to know it, this is our first verse in Bismillahir-Rahmaanir-Raheem. You have to fully encompass the meaning, and

really, we can go into more depth in this, but we have to understand as students of knowledge, somewhat of what Bismillahir-Rahmaanir-Raheem means.

Having said that, when you do your outline, so I will not lose count, write the topic. For example, Bismillah, and then put the numbers under it, or asterisk and the points, because it is a systematic study, it is not sporadic stuff, so organise it.

DO WE SAY BISMILLAH OR BISMILLAHIR-RAHMAANIR-RAHEEM?

The general rule is when there is no specific proof on a certain matter, you can say the entire Bismillahir-Rahmaanir-Raheem. For example, writing a book, you are writing in day to day activity, you can say Bismillahir-Rahmaanir-Raheem not just Bismillah. It is Mustahabb, you can Bismillah or Bismillahir-Rahmaanir-Raheem. In fact, matters like writing a book, you got proof to back it up from what the Prophet sallallahu 'alayhi wa sallam did in Sulh al-Hudaybiyyah to say the entire Bismillahir-Rahmaanir-Raheem. So a matter where there is no specific proof, you say Bismillah or Bismillahir-Rahmaanir-Raheem.

Now, there are matters where there is specific proof the Prophet sallallahu 'alayhi wa sallam only said Bismillah, Bismillah without Ar-Rahmaan Ar-Raheem. Like eating for example, do you say Bismillah or Bismillahir-Rahmaanir-Raheem when you eat? In this matter, there is specific proof in eating. There is a Hadith in Sunan at-Tirmidhi narrated by Aishah radhiallahu 'anha that the Prophet sallallahu 'alayhi wa sallam said, when you eat say Bismillah, if you forget it in the beginning, then say:

بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ

Look at that, he did not say Bismillahir-Rahmaanir-Raheem. In this Hadith, the Prophet sallallahu 'alayhi wa sallam said Bismillah for eating and he repeated it twice, once if you say it originally, and the second, what to say if you forgot it. Bismillah in the beginning, and if you forget it, you say:

بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ

This Hadith is also narrated by Ibn Masood, and this Hadith, Ibn Hajr Rahimahullah said, this Hadith is the most forthright Hadith on this matter, meaning saying Bismillah when you eat. The problem for example, is an-Nawawi in his book al-Adhkaar said, it is better to say Bismillahir-Rahmaanir-Raheem when you eat than it is to say Bismillah. Ibn Taymiyyah said it is permissible to say Bismillahir-Rahmaanir-Raheem. However, Ibn Hajr commented on the statement of an-Nawawi, saying I do not know where there is any proof to say it is better to say Bismillahir-Rahmaanir-Raheem than it is to say Bismillah.

The Prophet sallallahu ‘alayhi wa sallam said in a Hadith narrated by Samurah, If I tell you a Hadith, do not add to my saying:

عَنْ سَمُرَةَ بْنِ جُنْدَبٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : إِذَا حَدَّثْتُكَ حَدِيثًا فَلَا تَزِيدَنَّ عَلَيَّ

Do not add to Ahaadith I tell you. The general meaning of it is when you learn something, do not add to that Hadith. But it also means in application, in Ibaadah, you yourself in your private Ibaadah, do not add. If he did not say Ar-Rahmaan Ar-Raheem, do not add. The Prophet sallallahu ‘alayhi wa sallam was teaching a young boy, the Hadith we mentioned last week, the Prophet sallallahu ‘alayhi wa sallam does not hide anything, specifically when he teaches. He is a legislator, he is legislating, when he sees something he is legislating. When he told Umar Ibn Abi Salamah, he said:

قُلْ : بِسْمِ اللَّهِ ، وَكُلْ بِيَمِينِكَ ، وَكُلْ مِمَّا يَلِيكَ

Say Bismillah.

Some say what is the big deal here, why are you making a big deal, Bismillah or Bismillahir-Rahmaanir-Raheem. This issue is an issue of Ibaadah and in Ibaadah we adhere strictly to proof because anyone who adds to Ibaadah or any matter of Islam, is like saying to Allah and the Prophet sallallahu ‘alayhi wa sallam, you do not know, I want to add a little bit from my own. That is what you are saying when you are adding innovation in Islam.

In Hadith Muslim, Umaarah Ibn Ru’aybah seen Bishr Ibn Marwaan raising his hands in the pulpit on Friday. He said, may Allah disgrace those two hands:

قَبَحَ اللَّهُ هَاتَيْنِ الْيَدَيْنِ

I seen the Prophet sallallahu ‘alayhi wa sallam on the pulpit and he never went beyond this (and he gestured with his forefinger). The Prophet sallallahu ‘alayhi wa sallam only did this, where did you come up with this? An-Nawawi commented on this and said, the Sunnah is not to raise your hands during the Khutbah. I wrote an article on this several months ago, because a local Masjid here where I attended Jumu’ah, and a young Khateeb got up and he commented on this saying you should not raise your hands and you know, commotion broke out. How can you say do not raise your hands? So you can refer to that article for more detail on raising your hands in general.

Even more than that, even more than the Hadith of Umaarah, Mustadarak al-Haakim, Ibn Umar radhiallahu ‘anhu saw a man sneeze, what do you say when you sneeze?

Alhamdulillah, you say Alhamdulillah. The man sneezed in front of Ibn Umar and says Alhamdulillah was-Salaatu was-Salaam 'Alaa Rasoolillah, he added was-Salaatu was-Salaam 'Alaa Rasoolillah. Beautiful meaning, peace and blessing be upon the prophet Muhammad sallallahu 'alayhi wa sallam, what is wrong with adding that? Some say what is wrong with adding that, it is a nice addition to Alhamdulillah. Ibn Umar deterred him from that addition, he wanted him to stick with Alhamdulillah, period. The Prophet sallallahu 'alayhi wa sallam said Alhamdulillah, period that is it. Ibn Abdeen said it is disliked, disliked to add was-Salaatu was-Salaam 'Alaa Rasoolillah when you sneeze and say Alhamdulillah. As-Suyooti said it is affirmatively a vilified Bid'ah, Alhamdulillah was-Salaatu was-Salaam 'Alaa Rasoolillah when you sneeze, even though the Prophet sallallahu 'alayhi wa sallam started some of his Khutub with that. What is wrong if you add praise to the Prophet sallallahu 'alayhi wa sallam to Alhamdulillah when you sneeze? After you sneeze, say Alhamdulillah, period, because the Prophet sallallahu 'alayhi wa sallam said Alhamdulillah, period. Then you go when you are done, if someone responds to you, then when you are done, go and say as-Salaatu was-Salaam 'Alaa Rasoolillah a thousand times.

Here we have the issue of eating, the Prophet sallallahu 'alayhi wa sallam is telling Umar Ibn Abi Salamah:

إِذَا أَكَلْتَ فَقُلْ : بِسْمِ اللَّهِ وَكُلْ بِيَمِينِكَ

He did not say Bismillahir-Rahmaanir-Raheem. So you have the Hadith of Aishah, and Ibn Masood, the Hadith Ibn Hajar said is the most forthright Hadith on this issue. So, it is best to stick with what the Hadith said.

There are some other matters where the Prophet sallallahu 'alayhi wa sallam specified only Bismillah. For example, relationship with your spouse, in Bukhari and Muslim:

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

When you go to the bathroom:

بِسْمِ اللَّهِ ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Look how Bismillah is specific in those. Other than these matters, where there is no specific proof or a Hadith just mentioning Bismillah alone, you are free to mention the entire Bismillahir-Rahmaanir-Raheem. Where the Hadith limits it to Bismillah, stick to Bismillah.

THE NAME ALLAH

ALLAH IS THE SOLE TITLE FOR THE LORD THAT FASHIONED EVERYTHING

Allah is a name that is only for Allah.

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۖ هَلْ تَعْلَمُ
لَهُ سَمِيًّا ﴿مريم: ٦٥﴾

Do you know anyone who is similar to Him? You know what that question is, this question at the end of this verse has:

هَلْ تَعْلَمُ لَهُ سَمِيًّا

It is not a question that needs an answer, it is like a rhetorical question, it is a question that is used to make a point. Some scholars said the meaning of, do you know of any similar to Him is that there is no one other than Allah with the name Allah.

THE ROOT OF THE NAME ALLAH

Allah is derivative from the word Ilaah, the word is Ilaah as Ibn al-Qayyim and others said. Ilaah is from Uloohiyyah, oneship, Ilaah is oneship, that is the root word of Allah. Sibawayh said Alif and Laam were added to Ilaah as an honour and Ta'dheem to Allah. When you add it, you add the Shaddah then and you take one of the Hamzah out so it becomes Allah.

ALLAH USES ALLAH AND RABB IN THE QUR'AN

Look at how the Qur'an uses Allah, and at other times it uses Rabb. When Musa went to get the fire, his family were cold and he wanted light and fire, Allah says in the Qur'an:

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طَوًى ﴿طه: ١٢﴾

Verily Musa, I am your Lord, He uses Lordship because the setting was that of Lordship. Allah wanted to tell Musa, I take care of you, I sustain you, He is telling Musa, I protect you. What are those aspects of? I guard you, I nourish you. Then shortly thereafter, Allah uses Allah in the same talk to Musa. He says, I have chosen you so listen to that which will be revealed to you:

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿طه: ١٣﴾

Verily, I am Allah:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا...

The second time, Allah says I am Allah, not Rabbuka, why? He said that a few moments ago, Rabb, now He is saying Allah. First, Musa was afraid so Allah is telling him, I take care of you, protect you, maintain you and sustain you. Second statement, was in a speech where Allah was telling Musa what is requested of Musa. That means Musa, you need to do this, you need to do that. What are those aspects of? Uloohiyyah, so Allah uses Allah. The verse said:

...فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿طه: ١٤﴾

Worship me Musa, perform Salah, what are those? When you do those, they entail Tawheed al-Uloohiyyah. So that is why Allah said in the first one Rabbuka and in the second one, He said:

إِنِّي أَنَا اللَّهُ

He could have used either one but these are to show you how sensitive the Qur'an is and how Allah and Rabb are used.

ALLAH IS DIFFERENT TO ANY OTHER NAMES

When you call Allah, you say Yaa Allah, with the Alif and Laam before, meaning 'The'. Linguistic scholars and scholars of the Salaf all said, you say Yaa Allah. Do you ever say Yaa Al-Jabbaar, Yaa Al-Kareem? No, you say Yaa Ar-Raheem, you say Yaa Al-Kareem? You say Yaa Raheem, Yaa Kareem, you take out 'Al'. In Allah, you say Yaa Allah with the Alif and Laam before it, unique, unlike any other of Allah's Names. Some like at-Tahhaawi and Ibn al-Qayyim used that as proof to substantiate that that is the mighty name of Allah. The one if one uses it to make a supplication, Allah will answer. We will talk about that Inshaa Allah in the future when we talk about Asmaa and Sifaat in detail.

THE NAME ALLAH BY ITSELF IS NOT A DHIKR

It is in Du'aa, it is in praise, it is in glorification, it is in the Shahaadah, but it is not by itself a form of Dhikr that we were taught by the Prophet Muhammad sallallahu 'alayhi wa sallam. So you do not go and say one hundred times Allah, Allah, Allah. You do not hold the beads and say one hundred times, Allah. You say Alhamdulillah, you say Bismillah, you say Laa ilaaha illallah, you say Yaa Allah, I need this, but Allah, Allah, Allah alone is not a form of Dhikr that we were taught.

ALLAH IS THE NAME THAT ALL HIS OTHER NAMES FOLLOW

Allah does not follow any of the other names. The name Allah does not follow any of the other names, the other names of Allah follow the name Allah. Let me explain it with an example because you might have heard this statement before, but an example is going to clear the confused faces that I see. Al-Quddoos, Al-Azeez, Al-Jabbaar, Al-Khaaliq, all those are names of Allah. You do not say Allah is the name of Al-Azeez, you do not say that. You do not say Allah is the name of Ar-Rahmaan. You flip it, you say Al-Quddoos is the name of Allah. The first was improper to say, this one, Al-Azeez is the name of Allah, Ar-Rahmaan is the name of Allah. So the other names follow the name of Allah.

ASPECTS OF TAWHEED IN THE NAME ALLAH

We previously said in the last class that Bismillah entails all three aspects of Tawheed, you submit all three forms of Tawheed in Allah for any matter you say Bismillah. That is the same Bismillah Ar-Rahmaan Ar-Raheem, or even Bismillah, we mentioned that in the last class.

Now we are going to say the name Allah includes believing in all three types of Tawheed, implies that you must believe in all three types of Tawheed. Not even the name Allah, the root of Allah, Ilaah, is the three types of Tawheed. That entails that you must believe in all Tawheed. Tawheed ar-Rububiyyah is included as part of Tawheed al-Uloohiyyah, but the opposite is not true. So, Ilaah, the root word of Allah is Uloohiyyah, oneship. Included in the oneship is Rububiyyah, you go two Tawheed there. Then Allah, the name itself is Asmaa, so that is Tawheed al-Asmaa was-Sifaat. That is three Tawheed in the name of Allah, not even Allah, in the root name of Allah, Ilaah.

THE MIGHTY NAME ALLAH

Allah is mentioned in the Qur'an two thousand, six hundred and two times according to al-Mu'jam al-Mufahras. It is the most popular name of Allah, the name chosen out of all the names to say your Shahaadah, when you say Shahaadah, Ash-hadu alla ilaaha illallah, chosen to say your Shahaadah.

When you utter that name, you are not uttering just any name, you are uttering the name of the Majestic, the Reverent, the Sublime, Allah. Allah is the name you shout when you are in fear to gain safety. Allah is the name that if you mention it in something scarce, seeking it to be blessed, it becomes plenty and even more, the name that those who in fear call to attain security. The name that those call for relief when they are in distress, when they are in anguish, when they are in agony, in sorrow, Allah, you call Allah, nobody troubled or worried calls the name of Allah except that Allah relieves his troubles and his worries, Allah. Not a poor, that clings on to the name of Allah except that Allah makes him affluent. Not an ill, who clings on to the name of Allah except that he becomes healthy. The name when a distressed calls, he gets provided with safety. Allah, the name when a weak calls that name,

He gives him power and honour, when an oppressed uses that name and calls that name, Allah, He grants him victory. Allah is the name to call when you want mercy, call Allah. Allah is the name to call for abundance and blessings, Allah. Allah is the name you call when you want to cleanse your sins, Allah. Allah is not any ordinary name.

If one comprehended the name of Allah, He would live in ultimate happiness, the meanings of the name of Allah. When you make Allah magnificent in your heart, your heart becomes the strongest, most firm, most pure heart, and at the same time it becomes a merciful heart because it has Allah in it. Allah, is not any ordinary name. A heart that truly knows the meaning of Allah could never belittle a sin, if it truly knows Allah, the name Allah. When you say Bismillah by Fardh from Allah, you say Allah's name by Fardh seventeen times. Bismillah, you have to say seventeen times a day in your Salah, al-Faatihah. In addition to tens of times you got to say it as Sunnah, recommendation. Do not think it is just another normal word you are uttering, Allah is not a normal word you are uttering. Some have a higher regard when they are mentioning the names of their bosses and their kings and their spouses and their president, than they do when they mention Allah's name. Check your level of your Imaan by knowing your feeling when you hear the name of Allah.

وَإِذَا ذَكَرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ... ﴿الزمر: ٤٥﴾

﴿٤٥﴾

When Allah's name alone is mentioned, the hearts of those who do not believe, are filled with disgust. The level of gratification, the level of comfort, the level of content, the level of tranquillity and happiness you feel when the name of Allah is mentioned, tells you the level of Imaan you have in your heart because of that verse. You are saying the name of the one who raised seven skies with no pillars to hold them up, when you are saying Allah. You are saying the name of the one who lowered seven earths under you by the word:

كُنْ فَيَكُونُ

And then He created you from emitted semen, as beautiful, and in the best of all stature. Let that go through your mind every time you hear of a sentence with Allah in it. More importantly, remember that when you say Allah:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا...

They underestimate, do not be like those who underestimate Allah, do not ever be like that when you hear His name, it is something big, it is something huge. They make not a just estimate of Allah.

...وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ...

And the Day of the Resurrection, the whole earth will be grasped in His hand.

...وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ...

And the heavens will be rolled up in his right hand.

...سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿الزمر: ٦٧﴾

Glorified be He, and high above those who attribute a partner to Him.

AR-RAHMAAN AND AR-RAHEEM

AR-RAHMAAN

Rahmaan is the one who has the complete mercy, mercy that encompasses everything. This name is unique in that it is among the exclusive names to Allah, Ar-Rahmaan is an exclusive name to Allah. It is a name particular to Allah, Wasf, description, like an adjective of mercy. Owner of the great, vast, ultimate, extensive mercy. The ultimate complete mercy that is exclusive to no one other than Allah, that is a Rahmaan.

Words in Arabic that are on the scale of Fa'laan (فعلان) indicate vastness and abundance, extensive. Meaning, the words that rhyme with the word Fa'laan. Like Rahmaan, Fa'laan, you see how they rhyme. For example, take it in how it pertains to human beings, Ghadhbaan (غضبان), which is on the rhythm of Fa'laan, Sakraan (سكران) which is on the rhythm of Fa'laan, you notice how they all rhyme. They all rhyme, when you say Ghadhbaan it means anger but not just anger, complete, enraged, ultimate anger. Atshaan (عطشان), thirsty, utmost, entire, complete, full thirst. Likewise, Ar-Rahmaan, and Allah of course has supreme examples, it means a high scale of mercy that only belongs to Allah. Ar-Rahmaan is mentioned in the Qu'ran fifty seven times according to Mu'jam al-Mufahras.

AR-RAHEEM

Ar-Raheem is a name which refers to the action, meaning the one whose mercy reaches to others. This name applies to Allah but restrictly applies to others, and it is mentioned one hundred and fourteen times in the Qur'an, like I said, according to Mu'jam al-Mufahras.

The mercy that encompasses His creation, this word is on the scale of Fa'eel (فَعِيل). This one here is on Fa'eel, Raheem. In Arabic, words on the scale of Fa'eel are a form, they take it to a form of being an intensified form of that action, reaching others. Allah is the Most Merciful to the universe, the Most Merciful to the universe, to His creation. The name restrictly applies to others, you can have mercy to your children, to your brothers, to your family. But of course, there is no way you can merely imagine comparing the mercy of Allah to the mercy of any of His creation, or even the mercy of His creations combined from the time of the creation until the Judgment Day. You cannot even compare, it is not even a feather weight or an atom's weight, or even less than that, compared to the mercy of Allah who is Ar-Rahmaan, Ar-Raheem. Even though you may some type of mercy which no one can deny, you can never compare your mercy to Allah's mercy, that is what we mean when we say restrictly, applies to others. In Surat ash-Shoora:

...لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿الشورى: ١١﴾

There is none like Him, He is the All Hearing, the All Seeing.

In Surat al-An'aam:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ... ﴿الأنعام: ١٠٣﴾

No vision can grasp Him but he grasps all visions.

AR-RAHMAAN AND AR-RAHEEM

The phrase Ar-Rahmaan Ar-Raheem indicates the great, vast, ultimate mercy of Allah.

No one can be named Ar-Rahmaan but some people can be named Ar-Raheem, of His creation. No one can be named a name exclusive to Allah, it is a restricted name to Allah, Rahmaan, you can not name that name. The utmost mercy, the complete, the full mercy is only to Allah, you can not have that, it is not a characteristic in you so you can not have that. Just like you cannot name Allah because you do not have the characteristics of Allah, you cannot name Ar-Rahmaan, it is an exclusive name to Allah. Likewise, you cannot name Al-Khaaliq, the Creator, Ar-Razzaaq, the Sustainer, al-Ahad, you cannot name As-Samad, Al-Baari, Al-Qayyoom. Al-Khaaliq for example, the Creator, the one who creates something with nothing similar, no resemblance, no comparison, no similar comparison to it. Can you create something similar to that? No, so you cannot be called Al-Khaaliq because you do not

have that characteristic. Al-Baari is the Maker, the one who makes something free from any deficiency; can you make anything free of any deficiency? Of course you can not do that, so you cannot be called Al-Baari.

Then, there are some names that you can be named, like Ghani, Malik, Azeez, Jabbaar. In the Qur'an, Allah describes the woman who accuses Yusuf:

...امْرَأَةُ الْعَزِيزِ ... ﴿يوسف: ٣٠﴾

Allah is saying Al-Azeez and Allah calls her the wife of Al-Azeez. Hakeem Ibn Hizam, Hakeem is a name of Allah. A Sahaabi during the time of the Prophet sallallahu 'alayhi wa sallam was named al-Hakeem.

Allah said in the Qur'an:

...كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿غافر: ٣٥﴾

Allah seals the heart of every arrogant tyrant. He used the name Jabbaar to His creation, His name is Jabbaar and He uses that for His creation, it is used ten times in the Qur'an. Nine out of those ten times it is for people who are strong, oppressive, commit injustice or those who do any type of Dhulm. The last time it is mentioned, Al-Jabbaar, is in Surat al-Hashr and it refers to Allah.

When a human is permitted to name those, in one way or another, it is in a negative sense. Even if mentioned positively, it has some kind of deficiency in it because you are human. When you mention Allah, then there is none like Allah, it is the complete, positive, ultimate, example. It is the complete, utmost, positive quality of that name, whatever it means. That is the difference between Ar-Rahmaan and Ar-Raheem. Look in the Qur'an, Allah said in the Qur'an:

...السَّمِيعُ الْبَصِيرُ ... ﴿الشورى: ١١﴾

The Hearing and Listening. Allah calls you, in Surat al-Insaan:

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿الانسان: ٢﴾

Allah says about you:

...فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿الانسان: ٢﴾

And many times in the Qur'an, Allah says about Himself:

...وَهُوَ السَّمِيعُ الْبَصِيرُ... ﴿الشورى: ١١﴾

Specifically, this name Raheem, can be named like that. Raheem, you can name yourself or your child that. Allah says in the Qur'an:

...وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿الأحزاب: ٤٣﴾

About the Prophet sallallahu 'alayhi wa sallam, He names His Prophet Raheema.

There are names that you can be named, of Allah's names, but always know that there is no way you can compare your quality to Allah's quality. Musaylamah the Liar decided to call himself Rahmaan, an exclusive name for Allah. As a punishment from Allah, Allah made him known as the Liar, and exposed him. He chose the exclusive name of Allah, Rahmaan, his name was Rahmaan al-Yamaamah. Allah clothed him with the nickname, the Liar, that he is known by all the way until the Judgment Day. If you say Rahmaan al-Yamaamah, does anyone today know him? Nobody knows him. History documents him as Musaylamah al-Kathaab, Musaylamah the Liar. That is his punishment for trying to use an exclusive name of Allah. He became an example of a liar among the residents of his cities and villages, the people of the deserts and the Bedouins and in history, the liar, a punishment for one who tries to use the exclusive name of Allah.

So the first difference between Ar-Rahmaan and Ar-Raheem is you can name yourself Ar-Raheem but you can not name yourself Ar-Rahmaan because one is exclusive to Allah, and the other is not. Even with Raheem, you are different resemblance in the qualities, between creation and the Creator.

Ibn Jareer and others, al-Faarisi said Ar-Rahmaan is for all the creation, evil and non evil, human and non human, and Ar-Raheem is only for the believers. Ar-Rahmaan carries a broader scope of meaning pertaining to the mercy of Allah. That is basically what al-Faarisi, Ibn Jareer and others said, and they used this proof:

...وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿الأحزاب: ٤٣﴾

And he is with the believers Raheema, using the word Raheema. So the first one is a broad form, the second one is only for the believers. Some scholars objected to this, we do not want to get into that right now but some scholars objected. Ibn Abbaas said, they are soft,

tender, gentle, Raqeeq names, one of them is softer than the other. Meaning one carries more implication than the other, each one is more merciful than the other. Ibn Mubaarak said Ar-Rahmaan, if you ask He gives; Raheem, if you do not ask, He gets mad. So basically that is what some scholars said.

THE MERCY OF ALLAH

THE ATTRIBUTE OF MERCY

Ar-Rahmaan and Ar-Raheem give the quality the mercy of Allah, the quality of mercy, to Allah. We affirm to Allah what he affirmed to Himself and what His Messenger, the most knowledgeable of creation affirmed to Him.

...لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿الشورى: ١١﴾

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ... ﴿الأنعام: ١٠٣﴾

We have two names that give the quality of mercy to Allah, so we affirm to Allah what he affirmed to Himself and what His Messenger, the most knowledgeable human in knowledge of Allah affirmed to Him. We do it without, free of any Tashbeeh. Tashbeeh means comparison, we do not compare it. We do it free from Tamtheel, Tamtheel means the likening of Allah's attributes to attributes of His creation. Without Tahreef, without distorting the name or quality. Without Ta'teel, without denial of any of Allah's qualities or any aspect of it. We will talk about this Inshaa Allah in the future in Aqeedah when we talk about Tawheed al-Asmaa was-Sifaat in depth.

Allah says:

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿الإخلاص: ١﴾

When you read that, you read He Allah is the one, one. He is the one without a partner or no associate. That is what everyone understands, but it also means He is one in his names, in His qualities and His attributes. In His qualities, he is Ahad, Ahad in his actions, no comparison to him, that is what Ahad means, just like it means He is the one without a partner. The terms Ar-Rahmaan and Ar-Raheem give the quality of mercy to Allah, so let us take a quick glance at the mercy of Allah from some few Ahaadith and Ayaat.

THE MERCY OF ALLAH

When one says Bismillahir-Rahmaanir-Raheem, or any praise, any verse of Allah or any glorification of Allah, and you know its meaning, it is an Imaan energiser. It is an Imaan booster right there, so you charge up your Imaan many times a day if u know what you are really saying, not merely uttering on your lips. That is why we talked about this in somewhat of depth. The terms give the quality of mercy to Allah, so, let us take a quick glimpse at the mercy of Allah from some Ahaadith and Ayaat.

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ
اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا... ﴿الزمر: ٥٣﴾

Ali Ibn Abi Talib radhiallahu 'anhu said this is the most encompassing verse of Allah in the whole Qur'an. Ibn Masood radhiallahu 'anhu said this is the most easing verse in the Qur'an. Ash-Shawkaani said it is the most hopeful verse in the Qur'an. Why? Because it is mentioning Allah's mercy, He is giving hope. Who is He mentioning to, the angels? Do not make mistakes, who are obedient to Allah, who are infallible? No, He is mentioning it to sinners, not just any sinners, sinners with the utmost crimes. Oh my slaves who have transgressed their boundaries, who committed evil deeds, evil sins, despair not the mercy of Allah, Allah forgives all sins. Despair not the mercy of Allah, He forgives all sins.

Abu Hurayrah in Sahih Muslim and in Sahih Bukhari said, when Allah created the creation, Allah wrote above his throne:

رَحْمَتِي سَبَقَتْ غَضَبِي

My mercy precedes my wrath. In Bukhari, narrated by Umar, the Prophet sallallahu 'alayhi wa sallam seen a woman seeking her son. When she finally found him, the companions were looking at the scene, when she found him she embraced him tightly and she began to nurse him. It was such a moving scene, an emotional scene, the Prophet sallallahu 'alayhi wa sallam and the companions were moved by that gentle, tender love of a mother to her child. At that point, the Prophet sallallahu 'alayhi wa sallam took the opportunity to teach the companions about the mercy of Allah. They seen the mercy of a woman, he wanted to teach them about the mercy of Allah. The Prophet sallallahu 'alayhi wa sallam said, do you think a mother like that would harm her son? You think a mother like that would put her son in a fire? They said no, they even said, no Wallahi, they said Wallahi, no way, while she is alive, no way. He said Allah is more merciful with his servants than this mother is with her child:

اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوْلَدِهَا

Some used to make the Du'aa, oh Allah, you know my mother is the most merciful human to me on the earth, and I know you are more merciful to me than my mother is. She would not let a punishment or harm get to me, so Ya Allah I ask you to save me from any punishment. In Sahih Muslim, Abu Hurayrah radhiallahu 'anhu reported that the Prophet sallallahu 'alayhi wa sallam said mercy has one hundred parts, there is one hundred parts to mercy. He sent down to the earth, one part of mercy. To the jinn, one part goes down to the jinn, to the human, to the insects, and it is because of this one part that they have love amongst each other. It is because of that mercy, one mercy, that they show kindness to one another. It is because, this is all the Hadith, it is because of that one mercy that a beast treats its young with affection. Allah reserved ninety nine parts of the mercy for Him. Do you understand Ar-Rahmaan Ar-Raheem now? Does that come to mind when you hear Ar-Rahmaan Ar-Raheem?

ATTAINING THE MERCY OF ALAH

The best way to attain Allah's mercy, a practical way, is to say Astaghfirullah as a form of Dhikr. Look at the verse, Saalih told his people in Surat an-Naml:

لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿النمل: ٤٦﴾

Seek the forgiveness of Allah so that you may receive the mercy of Allah. Continuous Dhikr of Astaghfirullah brings you the mercy of Ar-Rahmaan Ar-Raheem.

Allah's mercy is unto the good doers:

رَحِمَتَ اللَّهُ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿الأعراف: ٥٦﴾

Musa, when he helped that woman, the two sisters, with water, then he went and said:

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿القصص: ٢٤﴾

He showed some mercy, some compassion, it came back to him. So when you show others mercy, that is the second way of getting it, it comes back at you.

In Sunan Abu Dawood, the Prophet sallallahu 'alayhi wa sallam said, be merciful to people on this earth, the one above the heavens will have mercy upon you. Be merciful to others on this earth, your compassion to your wife, your mercy to your wife, your kids, your students, your employees, those you supervise, animals, showing compassion to them, helping them, showing mercy like Musa, it comes back at you. This is by the verse:

...رَحِمَتَ اللَّهُ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾ الأعراف: ٥٦

Anas, he served the Prophet sallallahu ‘alayhi wa sallam ten years, never once did he reprimand him. Do you think he never did any mistakes? Keep that in mind when you treat others, to attain the mercy of Allah.

CLASS THREE

KNOW MAY ALLAH HAVE MERCY ON YOU

إِعْلَمْ رَحِمَكَ اللَّهُ

This is our third class of the explanation and elucidation of Sharh Al-Usool Ath-Thalaathah. The previous two classes, we finally completed Bismillahir-Rahmaanir-Raheem and I promise you Inshaa Allah to speed up the pace a little bit. Our topic today is the first sentence after Bismillahir-Rahmaanir-Raheem, which is I’lam Rahimak Allah, know, may Allah have mercy on you. And some brothers asked me to slow down, if I do not slow down if I am not good at it, then you always have the recording to go by. The word I’lam with its variations is mentioned in the Qur’an seven hundred and seventy nine times. We are talking about our first point, the importance of I’lam, knowledge or I’lam, the word I’lam in the Qur’an.

THE IMPORTANCE OF KNOWLEDGE

When you look at the story of Adam ‘alayhis salaam in Surah Baqarah and you analyse it, you will see something within that story of the first creation Adam ‘alayhis salaam. Look at it, it is Surat al-Baqarah, verses thirty to thirty four:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا
مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۚ قَالَ
إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى
الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾ قَالَ
يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي
أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

﴿البقرة﴾

Knowledge, 'Ilm within its variations is mentioned in these four verses talking about Adam and his creation, eight times. In these four verses, they are mentioned eight times, whether it may be l'lam, the variation Ta'lamoon, or the variation 'Allamaa or the variation 'Allamtanaa, it is mentioned eight times in these chain of verses about Adam and seven hundred and seventy nine times throughout the Qur'an. Not only is 'Ilm mentioned in these four verses, but more delicate than that is, Adam had a virtue and an excellence that made the angels prostrate for him. The angels praise Allah more than Adam, the angels glorify Allah more than Adam and they thank Him more than Adam, but he has the superiority of knowledge and the application of knowledge. As a Khaleefah on this Earth, as Allah said:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً... ﴿البقرة: ٣٠﴾

Knowledge is of the essence, an Ummah that wants to lead all the other Ummam, is an Ummah of knowledge, definitely has to have knowledge. With lack of knowledge, Shirk seeps into the nation, destroying the nation, and decaying it, just like it decays an individual, decays anything that it seeps into. Everything requires knowledge, not just Tawheed, which is the heart and the core of knowledges, but even manners require knowledge, if you do not have knowledge for manners they become tainted. Standards, today, you see people who are called heroes when they are in reality cowards. Today, without knowledge, free mixing and mingling becomes freedom and independence. With no knowledge, attacking and degrading and transgressing upon Islam and Allah subhaanahu wa ta'aala and the Prophet Muhammad sallallahu 'alayhi wa sallam, is considered intellect and knowledge, and freedom of speech. 'Ilm is so important that the more you see the lack of it, the closer we are to the Judgment day. The more you see the ignorance, the more closer we are to the Judgment day, isn't it a sign of the Judgment day?

Everyone who seeks to make a change, needs knowledge. Here, we raise revivers Inshaa Allah and I said that before, we ask Allah subhaanahu wa ta'aala that a reviver come from out of you. A reviver to revive this Ummah, its legacy, and the key to it is knowledge. Look at the greatest revivers of all times, the Messengers and Prophets. We mentioned Adam and

how 'Ilm was mentioned eight times in four verses about him, Surat al-Baqarah verses thirty to thirty four, but look also at Lut:

وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا... ﴿الأنبياء: ٧٤﴾

Allah says about Lut, we gave his wisdom and knowledge, look at Musa:

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا... ﴿القصص: ١٤﴾

Look at Yusuf:

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا... ﴿يوسف: ٢٢﴾

We gave him knowledge and wisdom, Ya'qoob:

...وَأَنَّهُ لَدُو عِلْمٍ لَّمَّا عَلَّمْنَاهُ... ﴿يوسف: ٦٨﴾

He is a man of knowledge from that which we have given him of our knowledge, Dawood and Sulaymaan:

فَفَهَّمْنَاهَا سُلَيْمَانَ ۚ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا... ﴿الأنبياء: ٧٩﴾

We gave each one of them wisdom and knowledge, 'Isa 'alayhis salaam:

...عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ... ﴿المائدة: ١١٠﴾

I taught you the Book, and the wisdom, and the Tawraat, the Gospel. Muhammad sallallahu 'alayhi wa sallam:

...وَعَلَّمَكُمَا مَا لَمْ تَكُن تَعْلَمُ... ﴿النساء: ١١٣﴾

We taught you that which you did not know. Without knowledge, there is no leadership, there is no power, there is no sovereignty. The first revelation to the Prophet sallallahu 'alayhi wa sallam, pertains to knowledge:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿العلق: ١﴾

Iqra, 'Allama, Qalam, all those are knowledge, variations mentioned in the Qur'an of 'Ilm is seven hundred and seventy nine times, it is the second most used word after Allah. Number one most popular word in the Qur'an is Allah, the second one is 'Ilm, seven hundred and seventy nine times.

Look at the leadership qualities, when Allah chose for Bani Isra'eel, Taloot. He told the Messenger, I do not want to mention the whole story, there is no time for it but the part of it that concerns us, Allah told His Messenger, tell them Taloot is your King:

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا...

Taloot is your king, Taloot is from a fraction from Bani Isra'eel that did not have kings, it was from the other fraction that they chose their kings, Allah chose it from the other faction. They said number one, he is not from the fraction that are descendants of kings. Number two, we might let that slide for you, but he got no money:

...وَلَمْ يُوْتِ سَعَةً مِّنَ الْمَالِ...

So they went back and fought with their Messenger, we do not accept this man as our king, we do not accept Taloot. He got no money, he is not from the fraction, and then as the feud is going on, Allah reveals to His Messenger to tell them:

...إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ...

Allah chose him for you. That is it, that is the end of it, but why did Allah choose him? Look in the Qur'an what it says, look at his characteristics:

...إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ... ﴿البقرة:

٢٤٧

He got more knowledge and power than you, knowledge and power, characteristics of a true, strong nation. Even among the Jinn, knowledge is praised and they are considered higher ranking. Look at when Sulaymaan wanted to get Bilkees' palace, the first one:

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ... ﴿النمل:

٣٩

'Ifreet said, I will get it for you before you get up. And the other one said, the one knowledgeable, Allah says:

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ...
﴿النمل: ٤٠﴾

I'll get it before you blink, he was chosen. In fact, when everything was done with Bilqees, the final thing he said, Sulaymaan:

...وَأُوتِينَا الْعِلْمَ...

And we were given knowledge:

...مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿النمل: ٤٢﴾

THE DEFINITION OF KNOWLEDGE

Knowledge or 'Ilm means to comprehend the reality of something as it truly is, with certainty. Comprehend something as it truly is, with certainty. When he says I'lam, he is saying teach, he is preparing you to hear some kind of important knowledge. It is used when there is some important knowledge coming, and it is used when there is something important and here, it is the most important knowledge, which is Tawheed. Of course, what the author is talking about is the three essential matters, the three fundamental principles of Islam, so these are important matters that he is raising awareness, listen up.

THE USE OF THE WORD I'LAM

IS KNOWLEDGE CONVEYED TO OTHER THAN HUMANS?

Does the word I'lam go for humans and animal or just for humans? Really, this is a linguistic point, only people who are into linguistic matters really would appreciate but I wanted to mention it because of some Hadith in there I would like to mention. You get the Hadith out of them and you will know that they are authentic and you will get that more than you get the point of this matter.

I'lam, the linguistic scholars mentioned, is usually for someone who comprehends of course, you do not tell a wall, I'lam. Some scholars went into depth and said sometimes, yes, a wall

and a rock and a tree are taught and you can tell them I'm and you can teach them. So whoever shows or whatsoever shows signs of being susceptible, of learning, you can say I'm and you can teach. The stone that ran away from Musa, and this is one of the Hadith that I wanted to mention. Musa was a very modest man, I want to mention it because I have heard those who say it is weak, and actually it is in Bukhari. He used to keep himself covered, none of his body was seen because he was an extremely modest man, unlike what the children of Bani Isra'eel used to do, bathing together. Some of the children of Bani Isra'eel said he conceals himself because he got a disease, he got some defect in him, he got leprosy, he got hernia, in Arabic it is called Udhra, he had some kind of defect in him. Allah wanted to clear Musa 'alayhis salaam, so one day while he was alone, he put his clothes under a stone and he went to bathe in seclusion. When he came back out, the stone, when he finished taking the bath and he went to get his clothes, the stone took his clothes and ran off with it. The stone took it and fled, Musa picked up his staff and ran after the stone and he began to say, and this is the point of this for this matter:

ثَوْبِي حَجَرٌ ثَوْبِي حَجَرٌ

My garment stone, my garment stone, meaning give me back my clothes, give me back my clothes. He ran until he reached the company of Bani Isra'eel who were gathered and they seen him naked. They saw him naked and they saw that there was nothing wrong with him and that was solid proof that they were wrong and they had wronged him, they cleared him of that which they accused him. The stone stopped, Musa took his clothes then he took his staff and then he began to hit the stone, this is the second point for what we are talking about, that he hit a stone. How does he hit a stone? How does he talk to a stone? When the rock showed signs that it knows and it comprehends, he treated it as that. When it showed signs of comprehension, he treated it like that. That is the story what Allah revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا ۚ
وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿الْأَحْزَابُ: ٦٩﴾

Oh you who believe, do not be like those who annoyed and accused Musa, and Allah cleared him of that which they said and he was honoured by Allah, the verse in Surat al-Ahzaab. The point of the story is, he beat the stone, which is a sign, maybe an old school style of teaching, but a sign of teaching, reprimanding. Not only that, he talked to it, he said:

ثَوْبِي حَجَرٌ

When the rock shows signs different than its normal nature, that it is responsive, that he can teach it, he taught it, maybe old school teaching, but he did teach it and he got his point across to it. So that is what the linguistic scholars say, I'lam or knowledge can apply to human and other than human, that is what they use as proof for that.

More so, maybe to get the point across better, in Sunan al-Haakim, Daarimi, Bayhaqi, and Ibn Katheer considered it authentic and so did al-Albaani, about the Bedouin who came to the Prophet Muhammad sallallahu 'alayhi wa sallam to take his Shahaadah. And he actually came passing by, and the Prophet sallallahu 'alayhi wa sallam taught him Islam and the Bedouin decided to take his Shahaadah. The Prophet sallallahu 'alayhi wa sallam said, you testify there is no God but Allah and Muhammad is His Servant and Messenger, do you testify to that? The Bedouin was giving the Prophet sallallahu 'alayhi wa sallam somewhat of a hard time, he said, who can testify to what you are telling me to testify to? You got to bring someone to testify to what you are telling me to testify to. Basically, he wants a miracle, he wants something to substantiate what the Prophet sallallahu 'alayhi wa sallam is saying. So the Prophet sallallahu 'alayhi wa sallam called a tree, called a tree over from a distance and the tree, from distance, came to the Prophet sallallahu 'alayhi wa sallam dragging its roots and greeted the Prophet sallallahu 'alayhi wa sallam, saying to the Prophet sallallahu 'alayhi wa sallam:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is no God but Allah and Muhammad sallallahu 'alayhi wa sallam is the servant and Messenger of Allah. So the tree, the Prophet sallallahu 'alayhi wa sallam spoke to the tree, communicated to the tree. The Bedouin of course, a continuation of the story, became Muslim and he told the Prophet Muhammad sallallahu 'alayhi wa sallam, if my people embrace Islam I will stay there and teach them, if not, I am going to come back and join you. So basically, you do not teach a tree on a normal occasion, but when it showed signs of being susceptible to knowledge, he taught it, he gave it its Shahaadah and it said Shahaadah three times.

Sometimes, you can teach a rock and not a human being. Sometimes, humans, their hearts are sealed shut like an upside down cup, you cannot put water in it. A tree and a rock are more susceptible to knowledge, like that which we seen with the Prophet Muhammad sallallahu 'alayhi wa sallam and with Musa. The Prophet sallallahu 'alayhi wa sallam said, I knew a stone in Makkah that used to salute me, give me Salaam, before he got his first revelation, in Sahih Muslim. It used to say Assalaamu Alaykum, Oh Prophet of Allah, before the Prophet sallallahu 'alayhi wa sallam got his first message. He used to point where that stone was to the Sahaabah. The trees that used to shade the Prophet sallallahu 'alayhi wa sallam so no one would see him when he wanted to go to use the restroom. The linguistic scholars say if non humans show signs of understanding and comprehending, then they can be told

I'lam and they can be taught. So the word I'lam and knowledge is typically for humans who comprehend and are susceptible of understanding, not for stones and sticks, but when they do show signs of comprehending and they are susceptible of learning, then they are taught and they are told I'lam or whatever it may be, like anyone or anything else. So this is our point about whether I'lam or knowledge is told to other than human beings.

CAN YOU SAY I'LAM TO SOMEONE MORE KNOWLEDGEABLE?

Can you tell a scholar I'lam? We take it to another extreme, can you tell someone more knowledgeable I'lam? Of course you can. For example, a scholar may know al-'Asr but he may have forgotten the time of 'Asr so you say it is time for al-'Asr. He may have forgotten, so 'Ilm or knowledge, someone who is less in knowledge can always teach someone and tell him I'lam to one who is higher in knowledge. Someone who is higher in knowledge overlooks, it happens a lot, overlooks some of the most simplest things that a younger person in knowledge can detect.

THE LEVELS OF KNOWLEDGE: IBN AL-QAYYIM

The next point now is the levels of knowledge. Ibn al-Qayyim, in Miftaah Daaris-Sa'aadah said, the levels of knowledge are six, these are the ladders of knowledge:

قَالَ الْعَلَّامَةُ ابْنُ الْقَيِّمِ فِي (مِفْتَاحُ دَارِ السَّعَادَةِ):	
وَالْعِلْمُ سِتُّ مَرَاتِبٍ أَوَّلُهَا: حُسْنُ السُّؤَالِ.	
الثَّانِيَةُ: حُسْنُ الْإِنْصَاتِ وَالِاسْتِمَاعِ.	
الثَّالِثَةُ: حُسْنُ الْفَهْمِ.	
الرَّابِعَةُ: الْحِفْظُ.	
الخَامِسَةُ: التَّعْلِيمُ.	
السَّادِسَةُ: - وَهِيَ ثَمَرَتُهُ - وَهِيَ الْعَمَلُ بِهِ وَمُرَاعَاةُ حُدُودِهِ.	

The first one is asking and pursuing correctly, asking and pursuing knowledge correctly. Some people are deprived of knowledge because they do not perfect asking or seeking it in the proper way. And this is something I already mentioned in the first class, they may not ask at all, some people may not ask, they have a question, they may not ask at all. Or some

may ask about something, when there is something more important and essential that they should be asking or searching or pursuing. So they ask about that which is least important for them and for their religion and they ask about something which is least important, rather than that which is most important. That is a problem with many of those who are ignorant and trying to learn on their own, without at least foundation of how to learn. Some Salaf said, your way in asking or pursuing in knowledge is half of knowledge and that is very true. Asking or pursuing or seeking knowledge in the right manner, is half of knowledge they said.

For example, if one got into studying Islam and jumped into laws of inheritance, al-Faraa'id, but does not know the Fiqh of purification, is that acceptable? Or more practical example for us here, someone goes to al-'Aqeedah at-Tahaawiyyah and tries to understand it. That is a very difficult book that gives scholars a hard time, he goes to that but has never studied the basic books before that, now that is the first one.

The second one is listening and being silent. It is allegedly said that Ali Ibn Abi Talib said, if you sit with a scholar, be more eager to hear than you are to speak. Be more wanting to listen than you are to talk. Third one is understand, which is obvious. The fourth one is Hifdh, memorise. There are things, especially in our knowledges that you got to memorise. The fifth one is Ta'leem, you got to teach, and all these, we will go through them later but you should know them for now. The sixth one is the fruit of the knowledge, which is to act accordingly to what you learned and stay within the limits and boundaries of what you learn.

Ali said, knowledge calls for action, if it responds it stays, if it does not respond, it moves away. Ash-Sha'bi said, our support for memorisation of our knowledge used to come from acting upon it. Al-Fudhayl Ibn Iyyaadh, Muhammad Ibn Nadr, Sufyaan Ibn 'Uyaynah, Umar Ibn 'Ala, and others said very similar quotes about that. A side thing is al-Khalaal said, when he wanted to study grammar he said I went to study grammar, I stayed one year silent (انصت). The next year, I considered and looked into it (نظرت). The third year, I pondered

over it (تدبرت). In the fourth year, I began to ask my Shaykh (سألت). So it took him four years, do not go to that level, I am just showing you some stuff old scholars said. That is to show you the level of patience that they had also in attaining the knowledge and that it is a structured study, it is not a sporadic thing.

THE HONOUR OF KNOWLEDGE

Our next point is l'lam Rahimak Allah, we are still in the portion of l'lam. Take the honour of knowledge, and this is good for you, it will inspire you not to ever stop learning. Anas Ibn Malik radhiallahu 'anhu said the Prophet sallallahu 'alayhi wa sallam said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Ibn Maajah, the Prophet sallallahu 'alayhi wa sallam said, learning knowledge is an obligation on every Muslim. This Hadith is considered weak by some because of matters within its chain, but other scholars have considered it authentic like al-Muzzi, as-Suyooti, and Albaani Rahimahumullah Jamee'an. Ahmad said, one must know that which is essential to establish his Deen. You must, as an obligation, and we'll talk about this in the next four introductory matters when we talk about knowledge again. Matters like for example, for Salah, Siyaam, that you need to know, it is obligatory, it is Fardh, it is Waajib on you to know. Look more than that, the honour of knowledge that you are doing right now. Allah bears witness in the verse, Allah bears witness that there is none that have a right to be worshipped but He, Allah bears witness to that. And the angels bear witness to that, and look at the third one, and those having knowledge, those people who have knowledge, He maintains justice on this Earth:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿آل عمران: ١٨﴾

Al-Qurtubi said about this, had there been anyone more honourable than scholars, of the categories of human beings, Allah would have combined them to His Name, and to that of His Angels as He did with the 'Ulamaa. Allah testified, the angels, and then He said the knowledgeable people. Allah in the Qur'an told the Prophet Muhammad sallallahu 'alayhi wa sallam, and say Muhammad:

...رَبِّ زِدْنِي عِلْمًا ﴿طه: ١١٤﴾

Increase me in knowledge, Allah directs His Messenger to ask Allah to gain more knowledge. Had there been anything more honourable to acquire than knowledge, Allah subhaanahu wa ta'aala would have directed His Messenger to ask for that.

...وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿طه: ١١٤﴾

He would have asked him to ask for more wealth, or prestige, or fame, or whatever it is, but He told him to ask for more knowledge.

The next verse in the Qur'an, Allah says:

...إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾ فاطر:

﴿٢٨﴾

It is only those who have knowledge amongst His slaves, that truly fear Allah subhaanahu wa ta'aala. Mu'aawiyah Ibn Abi Sufyaan radhiallahu 'anhuma said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

Every time you get relaxed and lazy about knowledge, listen to this Hadith in Bukhari and Muslim. Whoever Allah wishes good for, He gives him profound understanding of the religion. You coming here today is a sign that Inshaa Allah, Allah likes you and wants good for you.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ

In Sahih Muslim, the Prophet Muhammad sallallahu 'alayhi wa sallam said, whosoever seeks a path to acquire the knowledge of the Deen, and over here when we are talking, this is knowledge of the Deen, Allah will make the path for him easy to enter Heaven. You, by sitting here, learning and sitting, or those by the computer, learning Islam, that is your path to Jannah Inshaa Allah, you are paving yourself a path for Jannah by what you are doing in studying Islam.

Abu Darda said in a Hadith in Ibn Maajah, in Abu Dawood and at-Tirmidhi, he said, look at the value of knowledge, I want you to see how big of an ordeal it is that you are students of knowledge:

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ...

Whoever treads a path in search of knowledge, Allah will direct him to tread a path to enter Paradise. This portion of the Hadith of course, we mentioned it, it is in Sahih Muslim. The rest of the Hadith and this part is also mentioned in Ibn Maajah, Sunan Abu Dawood and at-Tirmidhi:

...إِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتها ليطالب العلم رضا بما يصنع...

The angels lower their wings for the student of knowledge, in approval for that which he does. They lower their wings for you in approval for that which you do. The angels love and respect and honour you, the angels come down and lower their wings for you, they humble themselves for you, and protect you and guard you, why? Because you made an effort to study Islam, so they protect you, guard you, lower their wings for you. Look at the Hadith, goes on to say:

...وَإِنَّ الْعَالَمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى
الْحِيتَانُ فِي الْمَاءِ...

A person of knowledge, a seeker of knowledge, a knowledgeable person, the Heavens and the Earth seek the forgiveness for the student of knowledge, or the scholar. So one will not get the implication that it is only humans and Jinn making Istighfaar, the Prophet sallallahu 'alayhi wa sallam said:

...حَتَّى الْحِيتَانُ فِي الْمَاءِ...

Meaning everything, do not assume it is only human beings and Jinn, it is even the fish, it is even the whale, and it is everything else. If it is the whale and fish in the deep dark waters, it is everything else. Do you want everything to make Du'aa for you? Continue steadfast in studying knowledge wherever you are.

...فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ...

The next portion of the Hadith, the superiority of a scholar over a worshipper is like the superiority of the full moon at night time over the stars. You see how supreme the moon is over the stars, when you look at night time, you see the moon and you see how glowing and radiant it is and it dominates the sky; and if you do see the stars, they are like little dots. That is what the Prophet sallallahu 'alayhi wa sallam compared a scholar to a worshipper to. In this particular Hadith, the Prophet sallallahu 'alayhi wa sallam compares how supreme a scholar is in comparison to a worshipper, like the moon in comparison to the stars. In another narration, in Sunan at-Tirmidhi, by Abu Umaamah al-Baahili, the Prophet sallallahu 'alayhi wa sallam said:

فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ...

The supreme status of an 'Aalim over an 'Aabid is like how supreme I am over the least one of you. We know the superiority of the Prophet Muhammad sallallahu 'alayhi wa sallam

over scholars, or anyone other than that, and less than that or above that. For the Prophet sallallahu 'alayhi wa sallam to compare himself like that is such an honour, all the honour and encouragement for one to continue steadfast in studying this knowledge. Look what the Hadith goes on to say:

...وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ...

Verily, the scholars are the heirs of the Prophets, they are the heirs of the Prophets. You want to be the heir of the Prophets? Study Islam. Honour after honour, do you know what an honour it is to be called an inheritor of an heir of the Prophet Muhammad sallallahu 'alayhi wa sallam?

...وَإِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ ، إِنَّ الْأَنْبِيَاءَ لَمْ يُوْرَثُوا دِينَارًا وَلَا دِرْهَمًا
وَإِنَّمَا وَرَثُوا الْعِلْمَ ، فَمَنْ أَخَذَهُ أَخَذَ بِحِظٍّ وَافِرٍ

The Hadith goes on to tell you, verily, the Prophets did not leave as inheritance, Dinar and Dirhams, they did not leave dollars and change, they did not leave wealth. They left behind knowledge, so whoever takes it, has indeed acquired a great fortune. Sometimes people say they want billions to be like the billionaires, like Bill Gates, Warren Buffett, or Waleed Ibn Talaal or their likes. Some want to be presidents, or like the presidents, and like the kings, or prominent positions and some seek some certain ranks people look up to so people can look up to them. Some want to look like others in their dress and in their style, everyone has certain things they want to look up to. What really matters is the inheritance of the Messengers, to grab a chunk of that inheritance. That is the least of what people pursue today, people pursue everything wanting to be like kings and leaders, and social statuses and money, but the least pursued today is the inheritance of the Prophet Muhammad sallallahu 'alayhi wa sallam. How many people pursue that and how many people raise their kids to pursue that?

Abul-Wafaa' Ibn Aqeel said, Allah guarded me as a youth, I limited my love to all I loved when I was a youth was knowledge. I never mingled with people who were players or foolish people ever, I only enjoined with the students of knowledge. Now that I am in my eighties, I am more eager to learn than when I was in my twenties. Now that I am in my eighties I love to learn more than when I was in my twenties, imagine that. Mutarif said:

فَضْلُ الْعِلْمِ أَحَبُّ إِلَيَّ مِنْ فَضْلِ الْعِبَادَةِ

I love to learn, I think it is better and I would love to learn more than I do worship. It is more beloved to him than to worship and it is not only his saying, it is a saying of many, many other scholars. Yahya Ibn Katheer said:

لَا يُسْتَطَاعُ الْعِلْمُ بِرَاحَةِ الْجِسْمِ

You will never get knowledge, real knowledge, with a lot of rest. You got to take away a little bit of your rest time and a little bit of your sleep time, and I am going to add to that, you are not ever going to become knowledgeable spending a lot of time on Facebook and Twitter. Some brothers spend historical time on it, that I have heard of, fifteen to twenty minutes max. Ibn Abbaas radhiallahu 'anhu said, studying knowledge at night is more beloved to me at times than worshipping in it. Studying Islam is more beloved to me than worshipping. Az-Zuhri Rahimhullah said:

مَا عُبِدَ اللَّهُ بِمِثْلِ الْعِلْمِ

Allah was never worshipped in a way like knowledge. Meaning studying Islamic knowledge, and memorising, and reading. All types of knowledge, not just Tawheed but we mentioned because that is the mother of knowledges, that is the one that will save you and protect you from Hellfire. Ash-Shaafi'ee Rahimahullah said:

طَلَبُ الْعِلْمِ أَفْضَلُ مِنْ صَلَاةِ النَّافِلَةِ

Studying 'Ilm is more important than a Naafilah prayer. What this means is that you got to understand their lifestyle, their lifestyle was full, complete, it had a full schedule to Allah. So at times, they get cornered either I stay up today and pray, or I teach this student or I write this book or I read this book or I prepare for this class, it is one or the other. So at that time, it becomes better than a Naafilah, but we are different. We have plenty of time that we waste and trust me, the way we live, we can accommodate for both because our schedule is not full, we still have not reached their rank in how they filled their schedule. This is how they sacred 'Ilm, look how they travelled and pursued it.

THE EXAMPLE OF THE SCHOLARS

JAABIR AND ABU AYYUB

Ahmad and Abu Ya'la narrated that Jaabir radhiallahu 'anhu travelled from Madinah to ash-Shaam, from Madinah towards Syria, look on the map, to take one Hadith from Abdullah Ibn Unays.

In fact, a more story than that, Ibn Abdil-Barr narrated it in his book Jaami' Bayan al-'Ilm, very nice book about knowledge, about the significance of knowledge, he mentioned the story of Abu Ayyub radhiallahu 'anhu. Abu Ayyub was in Madinah, he packed his belongings and headed from Madinah to Egypt to meet Uqbah Ibn Naafi'a. When he got to Egypt, he met the Ameer of Egypt, Muslima Ibn Makhlad al-Ansaari. Muslima Makhlad greeted him for a few moments, embraced him, asked him what brings you here Abu Ayyub? Abu Ayyub said, what brings me here is a Hadith I heard from the Prophet Muhammad sallallahu 'alayhi wa sallam, no one heard it from the Prophet sallallahu 'alayhi wa sallam but me and Uqbah Ibn Naafi'a so you can send someone with me to direct me to where Uqbah is living, to his house. He got to Uqbah's house, Uqbah opened the door, warmly embraced him, was amazed and surprised to see him and says, Abu Ayyub, what brings you here? What brings you to town? Abu Ayyub said there is a Hadith I heard from the Prophet Muhammad sallallahu 'alayhi wa sallam, no one heard that Hadith but me and you. It is the Hadith about covering the faults of a Muslim, what is it Uqbah?

Uqbah said, yes I heard it from the Prophet sallallahu 'alayhi wa sallam, the Prophet sallallahu 'alayhi wa sallam said:

"مَنْ سَتَرَ مُؤْمِنًا فِي الدُّنْيَا عَلَى خِزْيَةٍ ، سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ"

Whoever covers the faults, the embarrassments of a believer in this life, Allah will cover his faults on the Day of Judgment. So he heard that Hadith, now, Abu Ayyoob said, you are right, Saddaqt. What do you think happens after this? Do you think he sat down in Uqbah's house for a coffee or tea? Even though there is no doubt that Uqbah invited him:

ما حلَّ رحله وما جلس

The Hadith says, did not untie his baggage nor did he sit. He turned back, got on top of his camel and headed back to Madinah. From Madinah to there, from Madinah to Egypt, to listen to one Hadith. Not a Hadith he did not know, but a Hadith that he knew that no one else heard it except Uqbah, him and Uqbah, he wanted the honour of hearing it from Uqbah again. He just wanted the honour of listening and seeing Uqbah utter the words that the Prophet Muhammad sallallahu 'alayhi wa sallam uttered, that no one else had the honour of listening to but them two. Today, we tell people, go heat up your meal, go get your coffee and go lay on your bed and click Youtube, and learn a couple of things about Islam in the comfort, and heat, or in the warm weather of your house, but people turn away from it.

MUHAMMAD BIN HASSAN ASH-SHAYBAANI

Muhammad bin Hassan ash-Shaybaani, was a man who did not sleep, he was a big student, one of the top students of Abu Haneefah. He was a man who barely slept, but when we say

they took out of their sleep time, when we say they did not sleep, you think they were not human beings? You think they were not made out of flesh and blood, that they were not humans who got tired? They were but they were devoted, they had a goal they wanted to reach, and they needed to pursue that goal. They did everything they had within their might to pursue that goal, that is why they were the giants they were. Whenever Muhammad bin Hassan ash-Shaybaani used to get tired at night time, he would have a bucket with ice in it and cold water and he would wipe his eyes and face with it. He would say, warmth brings me sleep and this cold water takes away the sleep. This was among the top students of Abu Haneefah Rahimahullah.

ASAD IBN AL-FURAAT

Look at his student, there was a man called Asad Ibn al-Furaat. Asad Ibn al-Furaat was an 'Aalim from Spain, he used to live in Spain and he lived around North Africa region as well. He went from Spain to Madinah to learn from Imaam Maalik, he studied the Madhab of Imaam Maalik and he studied with Imaam Maalik Rahimahullah. When he finished everything with Maalik, he headed from, look at that, from Spain to North Africa, to Madinah, then he went to Iraq. He went to Iraq to study with Abu Haneefah, and then he went to study with Muhammad bin Hassan ash-Shaybaani, this man who used to put cold water on his eyes to stay awake. So when he entered Iraq, to go study with Muhammad bin Hassan ash-Shaybaani, he was directed to the mosque that Muhammad bin Hassan ash-Shaybaani teaches in. It is of course full, this is the Imaam of his time, so he waits for some of the crowd to leave. Then the close knit that were around Muhammad bin Hassan ash-Shaybaani, he broke his way through them, and he told Muhammad bin Hassan ash-Shaybaani, Imaam, I am a stranger and I no wealth so I cannot stay here too long. I cannot stay here too long in Iraq, I have to go back to Spain so what is the best way to absorb all your knowledge as quickly as possible so my money will not run out on me?

Muhammad bin Hassan ash-Shaybaani said in the day time, you join the regular Halaqah, at night time come to my house, I am going to teach you. And I mentioned a similar story that was considered weak, by Baqi Ibn Makhlad. You can refer to it on my tape on Baqi Ibn Makhlad. So the day time, he would join the regular Halaqah, and at night time, he would go in his house, and learn from him. And now, every time Muhammad bin Hassan ash-Shaybaani gets tired as he is teaching, he puts water, but not his student. His student slumbers as he is teaching him, so Muhammad bin Hassan ash-Shaybaani takes from that cold water and sprinkles in his face, until Fajr breaks, while they are sitting there and learning, Qaala Allah, Qaala Rasool.

Do you know if you sleep eight hours a day, and you live sixty years, if you do sleep eight hours a day, sixty years, and most sleep more than that even today, you have spent one third of your life sleeping and that would be considered approximately I think about twenty years or so. Today, we do not say do that, we do not say go to that extent, there is no need

to stay up like they did. If you could, do it. If everyone is truthful, and uses the moments, the time he spends in vain, or possibly in sin, and gives that to studying, then he has done a lot. Asad Ibn al-Furaat went back to Spain, do you think he put leg on leg and said you know what I studied with Imaam Maalik, studied with Abu Haneefah, I studied with Muhammad bin Hassan ash-Shaybaani and he must have studied with many other scholars, you think he went back and put leg on top of another and kicked back and relaxed? He went back and taught Imaam Maalik's Muwatta throughout the Spain, North African region and then he went and fought in the conquer of Suqliyyah (Sicily) and in that battle, he got killed, an Imaam, Rahimahullah.

Do you think Asad Ibn al-Furaat became what he was wasting his time or Muhammad bin Hassan ash-Shaybaani, or Abu Haneefah? These were men who sacred their time, and more so, knew how to sacred knowledge.

SA'EED IBN MUSAYYIB, AR-RAAZI AND AL-BUKHARI

Sa'eed Ibn Musayyib said, I used to travel nights and days for one Hadith. Nights and days for one Hadith that you could click today, within two seconds, with your fingers and get it. Ar-Raazi said, I travelled more than one thousand Farsakh, as a student of knowledge, and then I stopped counting at one thousand Farsakh. Farsakh back in the days is like five thousand kilometres today, it is like three thousand, one hundred and six miles today. That is the amount he calculated, he stopped because he no longer calculated, and then continued his journey as a student of knowledge. Al-Bukhari used to go to sleep and remember some things for his books, or for his Hadith compilation, and he would write and jot down the notes, he would wake up from his sleep or from his nap and write down. And a second time, get up and write down, and then he would remember something, he would get up and write it down. Ibn Katheer in his famous book at-Tareekh, said al-Bukhari used to wake up twenty times on an average night to jot down something he remembers as he puts his head to sleep.

These were people who knew the value of knowledge, this is l'lam, you see what l'lam means. Knowledge, it did not come to them while they were pampered on lofty mattresses like we have today. This was the man, Bukhari, who compiled a book that he selected, he selected this Ahaadith book from over six hundred thousand Hadith that he had before his hand. Without repetition, Bukhari has two thousand, six hundred and two Hadith. With repetition, it is seven thousand, five hundred and ninety three, and Ibn Hajr said it is seven thousand, three hundred and ninety seven Hadith. If you put the repeated Hadith with the Taaliqaat al-Mutaaba'aat, he has over nine thousand and eighty two Hadith in his book. Not a single Hadith did he put in there, except that he prayed two Rak'aat Istikhaarah, every time he put a Hadith in there.

Knowledge never comes without effort and some time off sleep or some time off rest time, and some time off the social media time. We mention this to show you what the author

means when he says I'lām. I'lām, he wants you to know, he wants you to know how to honour knowledge, something important is coming, I am going to teach you. We are engaging in something important that is what he is trying to tell you, sacrifice for what I am about to tell you. We mentioned examples that we could never be like them, I know that. Why we mention them? We mention those examples and you be like five percent of that, possibly ten percent of that, you would be good, you would be in good shape. Unlike if we mention our surroundings, who waste their time in possibly sins, or vain times, they can never get no where but if mention these supreme examples, and you are like five percent or you try to hit fifty percent like them, then you are good.

AN-NAWAWI, LISAAN AD-DEEN IBN KHATEEB AND MU'ADH IBN JABAL

Look at an-Nawawi Rahimahullah, who wrote volumes and volumes. What amazes me about this man is that he died when he was a few years older than I am today right now, he died when he was forty four years old. Do you know, he only started writing when he was in his thirties, spending time learning. People today just want to jump to the Khutbah, give Khutbahs. He started writing in his thirties, Sharh Muslim he wrote, he wrote Riyaadh as-Saaliheen. Sharh Muslim, that amazing, magnificent book, Riyaadh as-Saaliheen, al-Adhkaar, his book al-Majmoo', his book Minhaj fil Fiqh, at-Tibyaan fi Adaab Hamalat al-Qur'an, a great book on the manners of those who carry the Qur'an. Al-Idaah, Bustan al-Aarifeen, Minhaj at-Taalibeen, Rawdat at-Taalibeen, he wrote Tahdhib al-Asma wal-Lughat, he wrote at-Taqreeb, it is a summary of Ibn Salah's book on the science of Hadith. He wrote Forty Nawawi Hadith, compiled those, who does not have that? Who does not say an-Nawawi Rahimahullah tens of times a day, every student of knowledge says that. He wrote Zawaa'id al-Rawdah and it is a book on Usool al-Fiqh. He started interpretation or elucidation on Sahih Bukhari but he was never able to finish it, it would have been a great magnificent book like that of Ibn Hajr on Sharh Sahih Muslim.

One time he said, I spent two years in my life, I never laid on my side on a mattress or on the ground. So they asked him how did you sleep, an-Nawawi? Two years, his side never got a mattress or the ground. He said, I used to lean when I get tired, I used to lean over my books, and take a little nap. I lean on my books for a few moments. People's goals are different, if you want to criticise him, you are going to find childish kids who want to criticise him, but these people's goals are different. Some people want Firdaws, some people want A'raaf, some people just want the front gate of heaven. At forty four, he did for the Ummah more than, I am going to say without an exaggeration, possibly millions at times, than what millions did for the Ummah.

Lisaan ad-Deen Ibn Khateeb was a scholar from Spain, he lived around 1340 and he was a well known leader and the scholar of Spain. They said to call him Dhul-Umrayn, the man with a double life. You know why they used to call him that name? Because at day time he would be occupied with dealing with matters and resolving issues in his country, at night

time he would sit and write and learn. So he got a double life, he took out of his sleep time and got a double life. Again, I say we mention these examples so we can get a small percentage of like them, to improve our quality and attitude towards knowledge, when he says I'l am.

I would say get your full eight hours of sleep, and sleep on a good, nice mattress or a waterbed, do not lean on your books, I do not want you to do that. Just take the time off your vain time, the time you spend gossiping, the time you spend in social media, and focus it for knowledge. Mu'adh Ibn Jabal radhiallahu 'anhu died when he was thirty five years old, can you believe that, thirty five years old, the man we say radhiallahu 'anhu. The man who is a father to everyone from Yemen and everyone from Yemen, Mu'adh Ibn Jabal is in his grave getting rewards for him. The tiresome and pain an-Nawawi and Mu'adh went through is gone now, because they are in their grave. The work remains and the reward remains, the tiresome and restless nights are all gone. When Imaam Ahmad was asked when will you rest, they seen how he was, he said when I go in the grave. An-Nawawi, I imagine an-Nawawi now laying in his grave, with such a big smile on his face, Rahimahullah, it is as if he has a smile on his face. Every time we say Rahimahullah, he gets reward for it, every time we use his knowledge that is an ongoing, never ending charity, Sadaqah Jaariyah. And he sits in his grave, and gets all that reward.

Al-Badr Ibn Jama'ah said, I went to visit an-Nawawi one time, and I couldn't find a place to sit. When I did, he made room for me, through his books, he kept searching and pursuing books. Al-Badr Ibn Jama'ah said, he pursued knowledge in his books, looking in his books, like a mother would be in pursuit of a lost son of hers, looking and striving. Al-Hasan al-Basri said two people never get satisfied, a student of knowledge and a student of wealth. You never get satisfied; you always want more and more and more. That is to show you the level and patience that they had in attaining the treasure of knowledge. It is a treasure, you got to pursue it. I'l am Rahimak Allah.

SULAYMAAN IBN ABDUL MALIK THE KHALEEFAH AND ATAA' IBN RABAH

Sulaymaan Ibn Abdul Malik, the leader, the Khaleefah, famous Khaleefah from Bani Umayyah, he went to make Hajj, and he had two of his sons with him. He needed to ask some questions pertaining to Hajj, so everyone told him go to Ataa' Ibn Abi Rabah. Ataa' Ibn Abi Rabah was a Tabi'ee who died one hundred and fourteen years after the Hijrah. He was an ex-slave, he was just freed, he had a disease in his eyes, one of his eyes was not functioning, he used to limp, and he was black. Imagine all that, matters that ignorant people always look down upon, he had it all in him. The ignorant people look down on all these matters, and he had all those in him. The Khaleefah of the Muslim was directed to go ask that man for issues pertaining to his Hajj. When they finally found him, he was in Salah, he was standing in Salah near the Ka'bah so the Khaleefah stands with his two sons and they wait and wait. And when he is done with his Salah, the Khaleefah says Ataa' I have a

question. So he is facing the Ka'bah and he is behind him, the Khaleefah asks him the question, an ex slave. And his back was turned to them, as if they were low, and he is the honourable, and he did not even turn around to answer him because he does not need nothing from the Khaleefah. The Khaleefah needs him, needs a man who in every way people look down upon, the ignorant people.

When Sulaymaan seen this, how honourable he was, and how low he was even though he was the Khaleefah, and even though he had wealth and he had power and everything, he told his two sons:

يا أولادي لا تنيا في طلب العلم

Do not be lazy in learning or attaining knowledge because I will never forget how low we had to stand in front of Ataa'. The Khaleefah going to ask someone that is a big thing, imagine if it is someone that was an ex-slave with a blind eye, looked down upon, the Khaleefah goes to ask him. So he told his kids never ever leave knowledge. Provision is always guaranteed, but knowledge is not so a Khaleefah has provision, but he does not have knowledge. We seek knowledge, Allah always guarantees your provision.

AL-KASAA'EE AND THE SONS OF THE KHALEEFAH

Haroon ar-Rasheed had two sons, al-Ameen and al-Ma'moon, that he brought a scholar called al-Kasaa'ee known during his time to teach them. When al-Kasaa'ee used to get to their door, Haroon ar-Rasheed either seen or was told that his two sons al-Ma'moon and his brother went to the door, opened the door for al-Kasaa'ee, take his shoes and greet him in. When Haroon was told of this or he seen this, he summoned al-Kasaa'ee to his palace, to his room. He said Kasaa'ee, who is the most honoured of people? Al-Kasaa'ee said you Haroon ar-Rasheed, you are the Khaleefah, you are the most honoured of the people here. Haroon said no, rather the most honoured among people is the one who the next in command to be leaders, go and open the door for him and take his shoes because his sons were next in command to be leaders. We need to understand the value of knowledge and the great noble mission of attaining this.

ASH-SHAAFI'EE AND IBN JAWZI

Ash-Shaafi'ee, when he was asked how he studied and how he attained his knowledge, he said I pursued knowledge like a mother who is seeking her only lost son. Imagine a mother with her only lost son how she runs and chases him if he is lost. He said I pursued knowledge like a mum does to find her son. Ibn Jawzi said, I stayed years desiring Hareesah. Hareesah, it is a famous sweet we know still today. He said, I desired Hareesah for years but I could never eat it because the guy who sells it by the Masjid, at his time, would come when I have a class, and I want to go eat it but I do not want to miss the class. Honour and reward for

learning, it is deep, learning is not just a superficial thing that you take or you do it if you got time or at your leisure, or if you got nothing better to do, you go to attend the Halaqah.

RAHIMAK ALLAH

MAGHFIRAH AND RAHMAH

May Allah shower His mercy on you. So the next word, I'lam Rahimak Allah, he means may Allah shower His mercy on you so you can achieve what you seek. May Allah shower His mercy on you so you can achieve what you seek, that is the meaning of it. It means may Allah grant you mercy to achieve all that, that is good for you and to keep you away from that which is evil. That is what he means when he says Rahimak Allah. It means, may Allah forgive your past, Rahimak Allah, means may Allah forgive your past, may Allah protect and guide you for your future, these are all meanings of Rahimak Allah.

If you combine a couple, Rahimak Allah and Ghafara Lak (رَحِمَكَ اللَّهُ وَ غَفَرَ لَكَ), Maghfirah and Rahmah. Maghfirah is forgiveness and mercy is Rahmah. If you combine them together, each one would have a meaning. If they are combined, then Maghfirah is that which was of prior sins, if they are combined in one sentence. Maghfirah is what was a prior sin, and Rahmah is a safety in harm, affect and punishment from future sins. If they are separated, Maghfirah and Rahmah, it entails the meaning of the other. So if Maghfirah is by itself it means Rahmah as well, if it is Rahmah by itself it means Maghfirah. If Maghfirah is in a sentence alone, it entails the meaning of Rahmah in it. They encompass each other's meanings when they are separate, when they are in separate sentences. So Maghfirah means Rahmah and Rahmah means Maghfirah if they are separate.

The rule here is similar to the usage of Islam and Imaan, in a sentence. Islam is three levels, Islam, Imaan and Ihsaan. We have Islam and Imaan, Allah said in the Qur'an:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ... ﴿آل عمران: ١٩﴾

Islam is mentioned there alone without Imaan. So here it includes within it, Imaan and Ihsaan. It includes Imaan in it, it is mentioned alone in a sentence. In another verse, Imaan is mentioned alone:

قَالَتِ الْأَعْرَابُ آمَنَّا... ﴿الحجرات: ١٤﴾

Imaan is mentioned alone so Imaan here includes Islam and Ihsaan in it. Imaan and Islam, if they are mentioned together in one sentence, then each word entails a different meaning. If

only one of them is mentioned, then each one encompasses the meaning of the other. You see that rule, same applies with our situation here, Maghfirah and Rahmah.

DO YOU SAY RAHIMAK ALLAH TO A NON MUSLIM?

Over here he said Rahimak Allah because he is trying to teach. If you are going out to give Da'wah, you go tell a non Muslim, may Allah have mercy on you, or any non Muslim for that matter, a relative or any non Muslim. Let me say this, number one, there is no difference of opinion among scholars that one cannot pray for forgiveness and mercy for a non Muslim who dies in that status, a Kaafir. You cannot make Du'aa for him, may Allah have mercy on him. An-Nawawi said in al-Majmoo' in the fifth volume, there is an Ijmaa' on this, there is a consensus on this. Ibn Taymiyyah Rahimahullah said there is an Ijmaa' on this, that it is prohibited and that is in the twelfth volume of al-Fataawa. As for one who is alive, if one is alive, there is some comments on this, let me clear it up.

When a modernist or ignorant reads it in some of the old books, he will say look so and so said it is ok to make Du'aa with mercy to a Kaafir that is living, and then they might even tag on it a Kaafir who is dead too, at the rate they are going. That is a reason to show knowledge must be taught by Shuyookh, because sometimes you are going to see in a book, for example, the word Makrooh, disliked. Some Shuyookh, some 'Ulamaa consider what they say disliked Haraam, but they always use disliked. And how would you know that if someone did not tell you, as a principle of this Shaykh he said disliked. Imagine reading adultery or fornication is disliked or alcohol is disliked, what that Shaykh means has a root, disliked is Haraam. One thing is for sure, supplication is meant to be understood, if you are asking for a non Muslim, that Allah guides them, supplication of Rahmah. Al-Haafidh Ibn Hajr mentioned this in his explanation in Fath al-Baari, the eleventh volume, he said in summary, this is the summary and I am going to give it to you and this is the best summary. You can pray for a non believer in guidance and if you choose to pray for him in mercy, it must be with the intention that mercy means guidance. So basically, if your intention is to say Rahimahullah to a non Muslim who is living, your intention better be one hundred percent that Rahimahullah, meaning may Allah have mercy on him to guide him. It better be that and it can be no other than that.

It is better to say just make it clear, may Allah guide him, may Allah guide them, or if you do choose to say Rahmah and it is not the best of the two opinions, then you say it with the intention of Allah guide him. Badr ad-Deen al-'Ayni in Umdat al-Qaari, which is an interpretation of Sahih Bukhari commented on a Hadith where the Prophet sallallahu 'alayhi wa sallam mentioned:

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

The Prophet sallallahu ‘alayhi wa sallam made supplication that Allah forgive his people when they were non believers. He said, that is to forgive his people, he said it when they were harming him and oppressing him. Badr ad-Deen says that means to grant them guidance to Islam which will cause them to be forgiven, if they do become Muslim. So you have to understand what the ‘Ulamaa are talking about.

WHY DID HE SAY RAHIMAK ALLAH?

This was a trend used by wise, knowledgeable ‘Ulamaa, they used these kind of sayings. He made Du’aa for one who is learning and listening to him, he is making Du’aa for one who might read his book in the future. This is a big lesson that one who conveys the message must be merciful and compassionate to those he conveys his message to, he must show those he is teaching, that he wants guidance for them. Sometimes they think you do not want guidance for them, you got to show them you are trying to take them from darkness to a bright light. A Daa’iyah opens the hearts with a smile, it is a key to a heart, with a nice compliment, could be a nice compliment or word, or putting your hand on his back. Today, some act as if it is Awrah to show your teeth, they think it is Awrah to show your teeth, that is the reality do not laugh, some people are like that. Da’wah is wisdom, being gentle and kind, you need the keys; you cannot enter without Rahmah to people. Allah tells his Prophet and he is the Prophet Muhammad sallallahu ‘alayhi wa sallam, if you Muhammad were harsh and hard hearted, they would have dispersed and left you:

...وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ... ﴿آل عمران:

﴿١٥٩﴾

That is the Prophet Muhammad sallallahu ‘alayhi wa sallam, so imagine anyone other than him. A Daa’iyah must be like Allah said about the Prophet Muhammad sallallahu ‘alayhi wa sallam:

قَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿التوبة: ١٢٨﴾

Who is merciful, who is merciful with you, who is compassionate with you, who is worried about you, who is concerned for you and who is eager to give you the best. Here, the author is speaking to people at a time when people were deep in their ignorance and their Bid’ah and their Shirk and the worshipping of the graves was widespread and common, and it is exceptional to be on the right path.

A knowledgeable is wise and knows the truth is somewhat tough, the truth is tough sometimes, it is hard to absorb it, especially when their parents and great grand parents have been raised on it, its hard to absorb the truth. The truth is difficult in itself, as a Daa'iyah with wisdom, you do not combine a tough attitude with a tough Da'wah, you want two toughnesses? At least work with the tough Da'wah itself, do not add to it your attitude. Some learn a couple of Hadith and run around declaring people Kuffaar and Khawaarij and everything you can think of.

In Tareekh Baghdad, Husayn al-Karabeesi, was a philosopher Muftadi', or one who resorted to mental rationalisation. Ash-Shaafi'ee went to visit Baghdad and al-Karabeesi heard about him, people are going from all over to visit him. Al-Karabeesi, he told his friends let us go visit ash-Shaafi'ee, he's a philosopher, you know they are eloquent when they talk because they have no knowledge of Qur'an or Hadith, they use their talk. So he said let us go visit Shaafi'ee and make fun of him. Everyone has gathered there so Karabeesi goes there and with his outspoken way of asking questions, they ask ash-Shaafi'ee. Ash-Shaafi'ee knows what they are doing, knows people are there, he could have kicked them out. He could have told a couple of his students take them out of here, he could have incited the people to take them out but he stood silent. He stood patiently and began to answer them with Qur'an after Qur'an after Hadith after sayings, until he mesmerised them with his knowledge and his manners. You know what they said the philosophers, these Muftadi', those who resorted to mental rationalisation? They said we left our Bid'ah and followed ash-Shaafi'ee. They went to make fun of him, he could have done anything he wanted but he was patient, Allah guided with him some big Imaams of his time.

You see what it does, he had the key to the heart, he had wisdom in conveying the message, that is why them are the verses I said:

وَلَوْ طَآءَنَّا حُكْمًا وَعِلْمًا... ﴿الأنبياء: ٧٤﴾

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا... ﴿القصص: ١٤﴾

Wisdom is just as essential as knowledge and that is what he says, Rahimak Allah is part of the wisdom of Muhammad Ibn Abdul Wahhaab. That is how you capture the hearts and the minds, Rahimak Allah, even if you disagree with them and they are Muslim, Rahimak Allah. Take this, humble yourself, lower your wing to them, you know who is saying Rahimak Allah? The man who for over two hundred years is still till today, being bad mouthed. The dust of the attacks from the storm of reviving the Qur'an and the Sunnah of his time, Muhammad Ibn Abdul Wahhaab, the dust it generated has not settled until today, people still accuse him and talk about him. Having said that, can you just imagine with me, what the attacks were like to him when he was in his peak, if it is still going on till today? Yet with all that going on, he uses Rahimak Allah, where his opponents are going to be reading his

leaflets and letters that he is going to pass out. A Daa'iyah needs to have a smile on his face with the proper manners and he needs to be pleasant and a delight for people to approach and communicate with, that is the true Daa'iyah and that is a characteristic of a successful Daa'iyah.

I'lam Rahimak Allah, a smile might open many hearts to your message, Rahimak Allah. Rahimak Allah, I am concerned about you, I want you to learn this. In Sahih Muslim:

لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ

Do not minimise the reward of anything, even if it is merely to greet your brother with a smile, even if it is to smile in your brother's face. Jareer Ibn Abdillah said in Sahih Bukhari and Muslim, the Prophet sallallahu 'alayhi wa sallam never seen me but smiled in my face:

وَلَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا فِي وَجْهِ

This was the Prophet who we were ordered to follow whether he smiles to us or frowns at us, whether he conveys this message soft toned or harsh toned. No one is ordered to follow me and you, so convey the message in wisdom and good manners, in a pleasant and a light way.

Abdullah Ibn Haarith said in a Hadith in Sunan Tirmidhi:

مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

A companion is saying, I never seen anyone smile more than the Prophet Muhammad sallallahu 'alayhi wa sallam. Can you imagine that, a brother greets a brother with a smile, a sister greets her sister with a smile, or a kind word, or a pat on the back, or embrace, a key to open the heart, a true smile, a quick smile, that slowly fades. Not those fake ones that come slowly and vanish real fast, those are the fake ones. A sign and a characteristic of a Munaafiq is a sharp tongue with a frown to the believers, and the opposite to the non believers:

...سَلَقُوكُمْ بِاللِّسَانِ حِدَادٍ أَشْحَةً عَلَى الْخَيْرِ... ﴿الأحزاب: ١٩﴾

They sharpen their tongues and yield them on you:

...أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ... ﴿الفتح: ٢٩﴾

The opposite of that is a trait of the Munaafiqeen.

A Daa'iyah is a doctor, he deals with the hearts and souls, spiritually, not physically. You do not open the heart and play around with it, the physical muscle itself, you deal with them spiritually so you have to know how to properly open them, you have to find the key to convey the message. Like I said it is a harsh Da'wah in itself, do not combine to it your harshness. People are humans, sometimes you need to praise them to win their hearts. The Prophet sallallahu 'alayhi wa sallam was teaching Abdullah something.

When he taught Mu'adh Ibn Jabal:

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

The one we say after Salah, do you think the Prophet sallallahu 'alayhi wa sallam just came to Mu'adh and said you say this after Salah? He took Mu'adh, he said:

إِنِّي لِأُحِبُّكَ يَا مُعَاذُ...

I love you Mu'adh. Can you imagine how his heart is?

...فَلَا تَدْعُ أَنْ تَقُولَ دُبْرَ كُلِّ صَلَاةٍ : اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

The Prophet commends Ibn Umar then corrects him to pray the night prayer, the Prophet sallallahu 'alayhi wa sallam praised and then encourages, that is the path of the wise and righteous and successful Du'aat.

CLASS FOUR

This is our fourth class on Al-Usool Ath-Thalaathah, Sharh Al-Usool Ath-Thalaathah, the elucidation of the explanation of Al-Usool Ath-Thalaathah.

THE FOUR INTRODUCTORY MATTERS

First of all, we talked about Bismillahir-Rahmaanir-Raheem, 'Ilam Rahimak Allah. The author said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اَعْلَمَ رَحِمَكَ اللَّهُ، أَنَّهُ يَجِبُ عَلَيْنَا تَعْلُمُ أَرْبَعِ
مَسَائِلَ:

الْمَسْأَلَةُ الْأُولَى: الْعِلْمُ : وَهُوَ مَعْرِفَةُ اللَّهِ، وَمَعْرِفَةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ.

Four matters that the author is talking about over here. We spoke about Bismillahir-Rahmaanir-Raheem, then we spoke about 'Ilam Rahimak Allah, know, may Allah have mercy on you. We finished at the end, know, may Allah have mercy on you. Today, we take the obligation to know four matters. He said it is obligatory to know four matters, you must know these four matters. Here, he said you are obligated to know these four matters. He used the Arabic word:

يَجِبُ

You must know these four matters.

WHAT IS THE DEFINITION OF WAAJIB?

The definition of Waajib is any matter where there is a firm order to do something, in which one is promised a reward for; and anyone unexempted, unexcused from doing it, who leaves it, is promised punishment. That is the definition of Waajib.

IS THERE A DIFFERENCE BETWEEN WAAJIB AND FARDH?

There is a problem here that scholars had, there is an issue between Waajib and Fardh. Are they both the same or are they different? In Usool, the scholars disputed this matter, Usool al-Fiqh. The scholars disputed this matter, they said is Waajib Fardh and is Fardh Waajib, are they both the same thing or are they two different things?

The author here, I want you to know and I am going to repeat it again and again, the author here does not mean Waajib that is like the Waajib that Abu Haneefah Rahimahullah considers Waajib, which is a lesser rank than Fardh. Here, the author means obligatory, Waajib, Fardh. It is a Fardh upon you even though he used the word Waajib, he means it is Fardh on you to know the following four matters. In English, it may not seem like that big of a deal, because usually when they are translated, Waajib, they say it is obligatory and then

when they say Fardh, it is obligatory. But when you look at the Fiqh point of view, in the Usool books, you find there is a dispute, is Waajib Fardh and Fardh Waajib or are they two different things?

Why I say this, because Waajib, the obligatory is identical to Fardh, which is obligatory according to ash-Shaafi'ee, to Maalik and to Imaam Ahmad in one of two opinions. Let me repeat that, so now we are talking about the dispute between the scholars in Waajib and Fardh, are they the same or not. A Waajib, it is obligatory, a Waajib which means obligatory is identical to Fardh which is obligatory, just two different words according to ash-Shaafi'ee, Maalik and Imaam Ahmad in one of two opinions.

The second opinion is by Imaam Abu Haneefah Rahimahullah. Imaam Abu Haneefah said, Waajib is slightly lesser rank of an ordain, of a Fardh, than Fardh. They are both according to Imaam Abu Haneefah Rahimahullah, an obligation, obligatory, you must do them. However, Waajib is a notch less than Fardh. Now let us take the proof for both camps.

THE PROOF FOR THE OPINION THAT WAAJIB AND FARDH ARE SYNONYMOUS

The first camp said Waajib is Fardh and they are both the same, and they use for their proof a Hadith in Sahih al-Bukhari, the man who came to the Prophet Muhammad sallallahu 'alayhi wa sallam:

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَهْلِ نَجْدٍ...

A Bedouin from Najd came screaming, in one narration mumbling with his head uncovered, and he went to the Prophet sallallahu 'alayhi wa sallam to ask him about Islam. The Prophet sallallahu 'alayhi wa sallam responded to him. After the Prophet sallallahu 'alayhi wa sallam informed him of the obligatory matters upon him, the man, this Bedouin asked a question. He said:

...قَالَ هَلْ عَلَيَّ غَيْرُهَا...

Other than what you told me, the obligations, that which you told me is Fardh:

هَلْ عَلَيَّ غَيْرُهَا

Is there anymore obligations other than that, do I have to do anything else other than that? And the Prophet sallallahu 'alayhi wa sallam responded:

...قَالَ لَا إِلَّا أَنْ تَطَوَّعَ...

He said no, you do not have to do anything other than this unless you choose to do any of the extra matters that one can do for extra reward.

The point of the scholars here:

لَمْ يَجْعَلْ بَيْنَ الْفَرَضِ وَالَّتَطَوُّعِ وَاسِطَةً ، بَلْ الْخَارِجُ عَنِ الْفَرَضِ دَاخِلٌ فِي
الَّتَطَوُّعِ

So the scholars said, the Prophet sallallahu 'alayhi wa sallam did not put a middle category between Fardh and Sunnah. This is Fardh, this is Sunnah, he did not put a middle category. Had Waajib been a slightly lesser rank than Fardh, then he would have said ok, I told you the obligatory matters, here is the Waajib matters and then I am going to tell you the Tatawwa', then there is the Sunnah. But he did not, the Prophet told him the obligatory Fardh matters, then he went directly and said, the only other matters other than that is Sunnah. Between Fardh and Sunnah, Tatawwa', the Prophet Muhammad sallallahu 'alayhi wa sallam did not say oh and here is Waajib in between them; here is the Waajib that is in between them, here is matters that are Waajib in between them.

Second proof, Allah in the Qur'an said:

...فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ... ﴿البقرة: ١٩٧﴾

Fardh is used in this verse in the context of Waajib, so they said that means they are the same.

The third proof:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : يَقُولُ اللَّهُ تَعَالَى...

And when you hear that the Prophet sallallahu 'alayhi wa sallam said that Allah said, like here, that means it is automatically Hadith Qudsi:

...مَا تَقَرَّبَ إِلَيَّ عَبْدِي بِمِثْلِ أَدَاءٍ مَا افْتَرَضْتُ عَلَيْهِ...

My servant never comes closer to me with a deed any better than a Fardh. Had Waajib been a separate category, he would have also added Waajib. He would have said, and Waajib is included. First is the Fardh and then the Waajib, because right after that, then the Hadith mentioned Naafil, that one continues to do Nawaafil. So he did not mention a second

category after Fardh, right after Fardh, which is Waajib. He went from Fardh and then he began to talk about other matters that are Naffil, just like the first proof.

Now the fourth proof is they said, for both Fardh and Waajib, it is vilified to not do either one. If you do not do either one, it is vilified, so it would be redundant to say each one has a separate meaning or category because we all agree the bottom line, it is vilified not to do it, it is a sin not to do it. Why would you make them a separate category when we all agree it is something you must do and you get sins for not doing it unless you are exempted? So why are you making it a special category? They said, this group said, it is redundant to say Waajib is different than Fardh or Fardh is different than Waajib.

So basically, if you look at this group, they basically use some textual proof from Hadith that the Prophet went from Fardh then went to Tatawwa', and did not mention in between the middle category of Waajib.

THE PROOF FOR THE OPINION THAT WAAJIB IS LESSER THAN FARDH

The Hanafiyyah and Imaam Ahmad in one of the opinions, said that each one is a different category. Fardh is a category and Waajib is a different category. They said that Fardh is a higher level that is more confirmed and more stressed and more emphasised than a Waajib that comes right under it.

The proof for the second group, is more of a linguistic nature than it is of a textual nature. Those who learn Arabic know that sometimes, the literal meaning very slightly, than the religious context meaning for a word. So I give you that in an example of the word Islam and you will understand it better. Linguistically, if you look up in an Arabic dictionary Islam, the root word of it, what is the definition of Islam? You are going to find that it means submission, humbling, and obeying. One in submission, you can say he is Muslim; humbling, he is Muslim; obeying commands, he is Muslim. That is the literal definition of Islam, from the root word of it. However, in a religious context, look at the definition. The definition of Islam is:

اِلْسِلَامٌ لِلّٰهِ بِالتَّوْحِيدِ , وَالْاِنْقِيَادُ لَهُ بِالطَّاعَةِ , وَالْخُلُوصُ مِنَ الشِّرْكِ

To submit to Allah with Tawheed, and to succumb to Allah with obedience, Taa'a, and to disavow, disassociate yourself from Shirk and the people of Shirk. Yes, parts of the root word were used but you have to have this whole conclusive meaning to take what Islam in a religious context is.

Now the Hanafiyyah used the slight differences in the literal meanings of Waajib and Fardh to have an affect on giving each one their own category. Abu Zayd ad-Dabboosi said Fardh means literally, to assess something or what is precise. If something is precise, from Taqdeer, that is Fardh. Taqdeer and Fardh are the same, so it is something that is assessed,

something that is precise. Waajib on the other hand he said, means Suqoot (سقوط), which means to fall, and Allah used it in a literal sense in the verse:

...فَإِذَا وَجَبَتْ جُنُوبُهَا... ﴿الحج: ٣٦﴾

When a wall drops down, you say Wajabatul-Haa'it (وجبة الحائط), the wall fell. Wajabatul-Haa'it, that means the wall fell. So here he says, we'll take Fardh to be anything that is firm, Qaati' (قاطع). Anything with firm proof is Fardh. Waajib, anything that is obligatory with a slightly lesser standard of proof, we'll take that to be a Waajib. Now, they made the distinction because Suqoot, to drop, so they used drop to mean that is the second category.

HOW DO THEY CATEGORISE THE FARAA'IDH AND WAAJIBAAT?

So they made a distinction between Fardh and Waajib but they themselves disputed, so how do we categorise what is going to be a Waajib and what is going to be a Fardh? Now we established, there is a Fardh and there is a Waajib according to the Hanafiyyah, but what is a Fardh and a Waajib? One group of the Hanafiyyah said, Fardh is what comes through Qat'ee (قطعي) proof. Qat'ee proof is super firm, direct, precise proof which is like a solid verse with its meaning clear, or a solid authentic Hadith with clear meaning of it, and with multiple chains. That would be considered a Fardh. What is anything less than that, that is obligatory, we'll consider it a Waajib. So anything that comes to us in proof that is Dhannee (ظني), Dhannee means authentic Hadith, we are not talking about non authentic Hadith. Authentic Hadith that is a direct order but its chains are not sufficient to be like multiple chains, so that will be a Waajib.

Example of this would be in the Qur'an, Allah said in the Qur'an:

وَأَقِيمُوا الصَّلَاةَ

And perform your Salah. No one disputes it, it is a clear order, the meaning is very clear. It is a verse in the Qur'an so it is not disputed, it is Fardh to make your Salah. But now, reciting the Faatihah in every single unit of the Salah, they said that is Waajib, not Fardh because the Hadith:

...لَا صَلَاةَ إِلَّا بِفَاتِحَةِ الْكِتَابِ...

There is no Salah except by you reading the Faatihah in every unit of the Salah. They said that proof is Dhannee, it is authentic but it is not solid enough to be a Fardh. So Salah is Fardh but reciting the Faatihah in every Rak'ah is Waajib.

The second group said, al-Askaree said Fardh is what is from Allah and Waajib is what is from Allah and what is from the Prophet Muhammad sallallahu 'alayhi wa sallam. So some proof that is disputed, matters that are disputed, there are meanings from the Qur'an, that according to them is Waajib. If it is solid and the meaning is clear, that is Fardh, the first category.

Some say, third category said Fardh is any direct order from Allah and Waajib is any direct order from the Prophet Muhammad sallallahu 'alayhi wa sallam. That is obligatory in both cases, so one is from Allah and one is from the Prophet Muhammad sallallahu 'alayhi wa sallam. Al-Isra'eeni, who is among the scholars of al-Hanafiyyah said, Fardh is what is ordered by consensus, no one disputed it; and Waajib is what may have dispute as to it being Fardh or not. So they dispute in themselves as to what is Fardh and what is Waajib.

THE RESULT OF THIS DISPUTE

The result of it is according to the Hanafiyyah, whoever denies a Fardh is Kaafir because he has committed an act of Kufr, because he denied something that its proof is beyond doubt. Waajib, the proof is a less precise so he hasn't committed an act of Kufr. So whoever denies standing in Arafaat during Hajj, or Hijaab of a woman, has committed an act of Kufr because that is Fardh. They consider for example Witr, Waajib; they consider running in Safa and Marwah when you go to Hajj, those seven laps you do where Haajar 'alayhis salaam ran, they consider that Waajib. So if someone were to deny that, then he hasn't committed an act of Kufr because the level of proof is less than that of the Fardh. Their rule is denying a Waajib, is not Kufr. Leaving that Waajib out, if you do not deny it is considered Fisq, one who is astray. Denying a Waajib is not Kufr according to the Hanafiyyah because it is proven on a secondary level basis proof, unlike Fardh which is proven beyond a doubt. That is the first result or fruit of this dispute.

Second result or fruit of this dispute. You get more reward for doing a Fardh than you do for doing a Waajib, because it is higher category according to the Hanafiyyah. The third fruit of this dispute or result, would probably possibly be more understandable in an example. The majority of scholars, the first group, say praying in Sujood, making Sujood at-Tilaawah, Sujood of recitation is Sunnah not Waajib or Fardh. Because Umar Ibn al-Khattab was on the pulpit one Friday and he read Surat an-Nahl, when he got to the Sajdah in Surat an-Nahl, he got off the pulpit and made Sujood. The Next Jumu'ah, he got up and read Surat as-Sajdah, Surat as-Sajdah has a Sujood in it. When he got to the verse of Sujood, he said oh people, we pass by verses of Sujood, whoever makes Sujood is right and whoever does not make Sujood is right; and he did not make Sujood the second time. Ibn Umar his son, added a

statement to that. He said, Allah did not make Sujood for Tilaawah, Sujood at-Tilaawah Fardh upon you.

The majority of the scholars said ok, it is not Fardh and Waajib so what does it become? It is not Fardh or Waajib, it goes down to Sunnah. Hanafiyyah said no, it is not Fardh, so then it is Waajib because it drops down a level. Yes, it is not Fardh, but then it is Waajib. So they dropped it to their second category, which is Waajib. The Jamhoor dropped it to their second category, which is Sunnah. So it gets dropped down, based on what group you are in. The Hanafiyyah make it Waajib; the majority, the Jamhoor, consider it Sunnah. So that is one of the results of this dispute of Fardh and Waajib being two different categories.

The first group, since they do not distinguish between Fardh and Waajib, consider them one, Fardh and Waajib the same thing; they said ok it is not Fardh as Ibn Umar said, that means it is not Waajib because they are the same, goes down to a Sunnah. Al-Hanafiyyah said it is not Fardh like Ibn Umar said, ok, but it drops down to Waajib. Very similar to that, is sacrifice. Hanafiyyah believe it is Waajib to sacrifice, the other Imaams, the other Jamhoor believe it is Sunnah to sacrifice, based on the same rationale. Likewise, the Hanafiyyah believe Witr is Waajib, Witr after the Isha' before Fajr is Waajib; you get sins according to them if you do not do it, you are considered a Faasiq if you are not doing it. The majority say no, it is Sunnah.

The conclusion for this whole dispute is simple, the answer is pretty much clear. If you want a one liner on it, the proper opinion is Waajib and Fardh are the same. The majority who consider the Waajib and Fardh the same, have Hadith and use textual proof like Hadith as proof to back them up; while the others use and substantiated their stance with linguistic definitions. So that gives leverage to the first group. Secondly, it is more correct, the first group is more correct because Fardh and Waajib concur in that one must do that which he is supposed to do and he gets sins for not doing it, unless he is exempted. So the definition for both, are nearly the same. And that gives more of a solid stance to the first group because they both are the same.

THE ISLAMIC KNOWLEDGES ARE INTERTWINED

Notice, when we learn Tawheed, we do learn Tawheed, but as we learn it, we study matters like this which are Usool. This matter is not in the Tawheed books, this is in Usool al-Fiqh but we use it to understand more what the author is talking about if he says Yajib (يَجِبُ), does Yajib mean Fardh or is it the lesser category that Abu Haneefah is talking about. So we use Usool to know the meaning of the author here, to understand a matter of Tahweed and 'Aqeedah. If we pass by a Hadith in the future, sometimes we are going to talk about Hadith. Some scholars consider it weak and it is a Hadith that is popular, we are going to talk about why it is weak or why it is authentic. That is Mustalah, it is going to be a Tawheed class but we are going to talk about Mustalah and Hadith in it. Then very soon, Inshaa Allah, we are

going to see matters, it is going to be more like Tafseer class. Then, it is going to be other topics. Sometimes, we got to break the Nahw, the terms of the Nahw down, like we did actually in the first class when we talked about, Ar-Rahman and Ar-Raheem. It is Tawheed but the Islamic knowledges are intertwined and that is a unique thing about. So when we go to Usool, Inshaa Allah we plan on studying Usool, we are going to talk about Fardh and Waajib. You got an understanding of it, actually now with what I talked about, that is more of a detailed understanding of it. So if we get there, we might add a little bit more or we might just pass by it or we might review it.

WHICH DEFINITION OF WAAJIB DID THE AUTHOR INTEND?

Why we brought that up here, Waajib or Fardh. We said because here, he is saying Yajibu, you must know these four matters. Does he mean the Waajib according to Abu Haneefah, that is a slightly lesser rank than a Fardh? No, he means Fardh, that is Waajib; the Waajib that is Fardh. He means this matter, had you taken out the word Yajibu, Yufradhu (يفرض), it would be the same thing. So he means here Yajibu, Fardh, the kind that is Fardh, the kind that is according to the first three Imaams. It is compulsory on us to learn these four matters, Fardh, Waajib to learn these four matters. Men, females, slaves, the free, everyone must, every Muslim who believes in Laa ilaaha illallah Muhammadar-Rasoolullah needs to know these four matters. Comprehending these matters fully and thoroughly, is a Fardh upon every single Muslim.

KNOWLEDGE IN MATTERS THAT PERTAIN TO ALLAH

Knowledge in matters where you are dealing with Allah, 'Ilm Mu'aamalatil-'Abd Li-Rabbih (علم معاملة العبد لربه), the knowledge in dealing with Allah are three types:

المعاملة على ثلاثة أقسام : اعتقاد , وفعل , وترك

Al-Mu'aamalah 'Ala Thalaathat Aqsaam (المعاملة على ثلاثة أقسام), 'Itiqaad (اعتقاد), and Fi'il (وفعل), and Tark (وترك). Matters Allah commissioned that pertain to Him are either belief, or action, or leaving. Some things that you got to believe in, some things you got to act and do, and some things you got to stay away and refrain from. Knowledge as it pertains to that, to your dealing with Allah, is either Fardh 'Ayn, 'Ilm 'Aynee, or 'Ilm Kifaa'ee. Fardh 'Ayn, meaning knowledge as it pertains to your dealing with Allah. And those kind of knowledges, 'Itiqaad, Fi'il and Tark is either Fardh 'Ayn, which means it is a personal obligation.

THE DEFINITION OF FARDH 'AYN

Fardh 'Ayn is a compulsory, on every Muslim to perform or do. That is the definition of Fardh 'Ayn. Fardh 'Ayn is an obligation that must be done by every single individual. Fardh 'Ayn is an obligation that must be done by every single individual, it is a personal obligation. Example is Salah and Siyaam, every single person must do it.

THE DEFINITION OF FARDH KIFAAYAH

Now, the next one is Fardh Kifaayah, communal responsibilities. It is Fardh that if performed by some, if performed by a sufficient number of people, the obligation falls from the rest, the rest of the Ummah are not obligated to do it. This is a requirement that the community, as a collective must fulfill it and not the individual himself. It is not required on an individual basis but at the community as a whole, the community of the Islamic Ummah as a whole. Example is for example, burying the dead. Another example is if we are ten people here and we are at the shore an ocean and someone is drowning, and we are able to rescue him. We are all responsible to go rescue him, if two people go and rescue him, that is sufficient for us. If those two people who are able do not go, all ten of us get sins. That is Fardh Kifaayah. It is not requested by Abdullah and Umar or Muhammad, it is the act itself that is requested, unlike the first category. If a group makes Salat al-'Asr, it does not relieve the rest from making Salah, every last Muslim got to make Salat al-'Asr.

In the communal obligation, ordain, it is sufficient if a certain number of people do it, then the rest will not be in sin if they do not do it. In the communal obligatory act, the act must be carried out and completed. If it is not carried out and completed because one is not able to, we are not able to, let us say we are ten at the shore of a water, we are not able to rescue that person because we do not know how to swim. Then we must go and inform and encourage, not just rescuing that person who is drowning, any matter, we must inform, we must encourage others to eliminate the sin from falling on everyone.

FARDH 'AYN IN KNOWLEDGE, ACTION, LEAVING MATTERS AND BELIEF

FARDH 'AYN IN KNOWLEDGE

As to knowledge, you know Fardh 'Ayn and Fardh Kifaayah as it relates to the knowledge pertaining to Allah. As to knowledge that is Fardh 'Ayn, personal obligation, it is knowledge that your religion cannot be completed and carried without it. That is the kind of knowledge that is Fardh 'Ayn, knowledge that your religion cannot be completed and carried without. It could be in 'Aqeedah, it could be in actions, and it could be in sayings. Anything that makes essential matters of your Deen, and your belief, and your actions, and your saying deficient,

you must as a compulsory Fardh 'Ayn, know them. You must individually know it and seek it and learn it. Here, the conclusion, what the author mentions here, Yajibu 'Alaynaa, you must, Fardh 'Ayn, every individual must know, no exemptions, these matters. Every individual must know these matters as a Fardh 'Ayn upon him.

Note, there is some knowledge that varies, it varies in how it is obligatory or not towards Muslims, because individuals vary. There is a certain limit of knowledge that every last Muslim must have, that is the Fardh 'Ayn, but there is matters that vary amongst Muslims. Some Muslims must know certain things, others must not, but there is a certain level that one must know. Ibn Abdil-Barr said in his book Jaami' Bayaan Al-'Ilm, and Ibn Qudaamah and other scholars spoke on this matter. Let me go into a little but more detail so you understand it. The scholars said it is consensus that there are types of knowledge that are Fardh 'Ayn and that there are types of knowledge that are Fardh Kifaayah, Ijmaa' there is two kinds. Not everything is Fardh 'Ayn and not everything is Fardh Kifaayah. Among the knowledge that is considered Fardh 'Ayn, again Fardh 'Ayn is, the one that is a personal obligation every last Muslim must know.

FARDH 'AYN IN ACTION

Purification, Wudhu, Tahaarah, Salah, you must know that. If you live until Ramadhaan, you need to know about Ramadhaan, what invalidates, what you got to do from pre-dawn to sunset. Matters like that, it is obligatory on you to know. A woman, and not a man, it is Fardh 'Ayn on them to know the rules that pertain to the menstrual cycle, because her fasting and her Salah, their acceptance is dependant on that. They have to know that, when they can make Salah, when they cannot, how they get purity. It is Fardh 'Ayn upon them to know, a Fardh 'Ayn.

A man does not need to know the rules of the menstrual cycle. However, if a man is the only path for his wife to learn, he must know because he is her guardian, see how it varies. He must learn it to teach her or take her to someone knowledgeable to teach her, you see how it varies here. A regular man does not need to know it, but if he has a wife and a daughter and a mother or a sister that he is responsible for, he's got to learn it to teach them. Fardh 'Ayn, it becomes Fardh 'Ayn upon him, or to take them to learn it, or allow them to go and learn it. If you have a wealth, you need to know the rules and regulation of Zakah. If you have no wealth, you do not need to know about Zakah because you have no wealth. Yes it is better, but we are talking here what is Fardh 'Ayn and what is not. If you are able to perform Hajj, you need to know about Hajj. If you are unable, you need to know the limit that I am unable, I am sick or I do not have the wealth to do it, so I do not have to make Hajj.

FARDH 'AYN IN LEAVING MATTERS

Fardh 'Ayn in leaving matters, let us take some examples on that. A blind man who does not see, he does not have to learn what is Haraam to look at because he cannot see, he does

not have to. A deaf who does not hear, he does not have to know what is Haraam to listen to, unlike me and you. I and you have to learn what is Haraam to listen to because I can hear, it is Fardh 'Ayn on all Muslims to know what is Haraam to listen to. It is Fardh 'Ayn on every Muslim to know Zina is Haraam. It is Fardh 'Ayn on every Muslim to know Riba is Haraam, and alcohol is Haraam, swine is Haraam, the impurities, that oppression is Haraam. The prohibition of incest, or the killing of others. All that is Fardh 'Ayn upon every Muslim because they may fall in it, they have to know how to avoid it.

FARDH 'AYN IN BELIEF

The best example is what we are talking about here, these four matters, matters that are Fardh 'Ayn upon every Muslim to know. One needs to know matters of his belief, belief in Allah, belief in the Angels, belief in the Books, belief in the Resurrection and Jannah, Jahannam, you have to know that. One needs to learn that of Islam which will remove any doubts if he has any doubts, because part of believing in Islam, is believing in Islam with no doubts. If you have doubts, you have a deficiency, so you have to learn Islam to remove that doubt. If he is in a country that has widespread major Bid'ah, he needs to learn them so he will avoid them, so he will not fall in them. The amount of Fardh 'Ayn as it pertains to knowledge, is what one's belief or worship, acts or saying, will not be correct or in accordance except with it. If it is that, then you must learn it on an individual basis, as are Fardh 'Ayn.

THE FOUR OBLIGATORY MATTERS

So as the author said Arba' Masaa'il (أَرْبَعُ مَسَائِلَ), there is four matters that are Fardh upon you to learn, Fardh 'Ayn he means. These are matters which the author starts out the booklet with, that is the whole Deen. These four matters are your entire Deen and they should be given great attention due to their tremendous benefits. Among the Fardh 'Ayn that you must know, are these four matters. Those who do not bring their copies of the Usool, and I am going to say that again and again, that we passed out, are going to get lost over here because the author talks about four matters. You are going to think these are the fundamental matters, these are not the ones he is talking about. He talks about four matters, then he talks about three matters, then he finally gets to the core three fundamental principles that the book is named after, the core part of the book. So you get lost with us, now we are talking about four matters. The first part of the four matters is knowledge and then on that, there is an A, B, C. Then he says knowledge is:

مَعْرِفَةٌ

عَلَيْهِ

اللَّهُ

صَلَّى

نَبِيَّهِ

وَمَعْرِفَةُ

وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ

THE DEFINITION OF MAS'ALAH

In Arabic, Mas'alah means there is four issues here, four things, four matters. The definition of Mas'alah or matter in Arabic, is anything proof, or evidence is sought for. Matters that you seek or pursue is called a Mas'alah, Mas'alah is matters that are pursued or sought. So he said here, we have Arba' Masaa'il, there is four Masaa'il here. Here he mentions four matters. The first one is knowledge and then he defines knowledge, and then he mentions number two, action. Then he mentions number three, Da'wah. And then he mentions number four, Sabr. These are the four matters that he is talking about. He is saying, these are matters that one should search, seek, pursue, and learn with proof. Seek, search, pursue, and get their proof. You must learn, we took the definition of knowledge last week. Knowing something as it really is, in an affirmative and certain way. Here, the author defines knowledge in a different way. He says knowledge, the first of the four matters, number one is knowledge and that is knowledge of Allah, His Messenger, and His religion. So let us talk about the first matter:

الْمَسْأَلَةُ الْأُولَى: الْعِلْمُ: وَهُوَ مَعْرِفَةُ اللَّهِ،
وَمَعْرِفَةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ

These are the four matters he is talking about. These matters that he talks about, he starts off with knowledge, defines knowledge with knowing Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and His religion. Let us talk about knowledge, that is number one. Number one is knowledge, you put A, knowing Allah. Focus with me a bit because if I lose your attention, I am going to lose you for the rest of the Halaqah.

So he mentions knowledge, defines knowledge, then mentions action, then he mentions Da'wah, then he mentions patience; and you know them with proof. Those are the first four matters he talks about. These are the matters that he says are obligatory to everyone to know.

THE FIRST INTRODUCTORY MATTER: KNOWLEDGE

KNOWLEDGE OF ALLAH

The first one is knowledge. And then he says, knowledge is knowing Allah (مَعْرِفَةُ اللَّهِ), knowledge and awareness of Allah, the Mighty, the Majestic. This is the knowledge and awareness that makes a person accept whatever is prescribed and laid down to him by Allah. That is what kind of knowledge this is, whatever makes you accept and submit to Allah, to the rules and regulation Allah gives you is part of this knowledge. This is the type of knowledge that causes one to submit, a complete total submission to the laws of Allah and to His rules and to His regulation. This is the knowledge of one's Lord, Allah, it is attained by the signs and the verses in the Qur'an, that is where we get it from. And it is attained by what is in the Hadith and also it is by considering the signs which Allah provided for us on this earth in His creation, it also is included in this.

وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ ﴿الذَّارِيَات: ٢٠﴾

And on this earth are signs for those who have faith with certainty.

وَفِي أَنْفُسِكُمْ ۖ أَفَلَا تُبْصِرُونَ ﴿الذَّارِيَات: ٢١﴾

And in yourselves, will you not then see, will you not comprehend and understand. So those are signs of knowing Allah. We get it from the Qur'an, we get it from the Hadith, we get it from the signs in Allah's creation on this Earth. Those verses are in Surat ad-Daariyaat.

MA'RIFATULLAH

Some scholars categorised knowledge pertaining to this, in two types. Ma'rifatullah they said, the knowledge in that is two types. Knowledge in Allah and knowledge in Allah's Halaal and Haraam. Knowledge in Allah, to know what His attributes are, to know His qualities. To know Allah's attributes and qualities is Ma'rifatullah. Basically, this knowledge is to know Allah's power over you. To know Allah's knowledge is supreme, the knowledge over His creation, the power of Him sustaining this universe, all that is part of Ma'rifatullah. To know Allah, Ma'rifatullah, is to know Allah's names and contemplate them and understand their meanings and abide by them, what they entail. The knowledge that creates the fear of Allah is Ma'rifatullah. The honouring of Allah is Ma'rifatullah. That is what he defines knowledge as, Ma'rifatullah.

When they told ash-Sha'bi, the great Imaam, a scholar. Ash-Sha'bi, when they told him Ayyuhal-'Aalim (أيها العالم), one guy told him oh Shaykh, but instead of Shaykh they used 'Aalim, oh you scholar. He said the scholar is one who fears Allah, he said al-'Aalim is the one who fears Allah. Knowledge is knowledge of Allah and it creates fear from Allah, Ma'rifatullah creates fear from Allah, and it also creates love in Allah. Many people are heedless and mindless of this knowledge, even though it has benefits that turn in good for one in this life and in the life after. Benefits are good in both worlds. Some of the Salaf said:

ما عصى الله إلا جاهل

Only the ignorant commits sins. What type of ignorance do you think that they mean? They did not mean ignorance in Halaal and Haraam. They said only an ignorant person commit sins. They did not mean ignorance in the rules and regulations, but they meant ignorance in this matter, in Ma'rifatullah, Ignorance in Allah. Ignorance in the rewards Allah has for you, ignorance in the punishment Allah has reserved for those who sin. That you are using His land, the land that Allah gave you, to commit a sin on. That you are deriving strength that Allah gave you, to commit a sin with, you are using power Allah has given you to commit a sin with. That is the kind of ignorance that they said, that sinners are ignorant, that is the kind of ignorance.

KNOWLEDGE OF THE HALAAL AND HARAAM

The second type of knowledge, is the knowledge of Halaal and Haraam. Knowledge in Allah is the knowledge to know Allah's Halaal and Haraam. Ibn Taymiyyah talks about this in

Fataawa, in the third volume on page three hundred and thirty three. People in these kind of knowledges are four categories and pay attention to them because you got to diagnose yourself and I got to diagnose myself, which one of these categories I am so I can fix myself. First one is the one who has knowledge in Allah and in the rules, Ahkaam, the rules and regulations of Allah; and this is the best. This is the peak and this is what we want and this is what we strive for. The second one is, the one who has knowledge in Allah but is ignorant in the Ahkaam of Allah. The third one is one who has knowledge in the Ahkaam of Allah but lacks knowledge in Ma'rifatullah. The fourth one is ignorance in both of them. The first one is the best and the fourth one is the worst, figure out which one of these four and work on your weakness and strengthen it because that is how you know Ma'rifatullah.

THE IMPORTANCE OF MA'RIFATULLAH

The next point in this matter, the importance of knowledge in Allah is great. Ma'rifatullah is great, it is something big, it is something that needs to be taken seriously. It is the Fitrah that one knows and worships Allah, it is the Fitrah that one knows and worships Allah. It is actually those with tainted Fitrah that do not know and do not want to worship Allah. That means some deficiency in their Fitrah happened, to sway them away from the right Fitrah. Allah the Most Merciful, you have to know that, Ma'rifatullah, the Most Merciful, the Most Compassionate. Allah, the one who is closer to you than your jugular veins, that is Ma'rifatullah:

...وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

Ma'rifatullah. The One who heals broken hearts. When you have a broken heart, who heals it but Allah, Ma'rifatullah. The One who answers your call when you are distressed, that is part of Ma'rifatullah. The One who gives you victory when you are oppressed, the long awaited victory comes directly from Allah for the oppressed. That is Ma'rifatullah. The One who is more merciful than your own mother, Ma'rifatullah. Once you know it and comprehend how merciful Allah is, that He is more merciful to you than your mother, that is part of Ma'rifatullah. The One, and the only One who can harm you or benefit you. The whole world with its entirety could not harm you one tiny bit if they all gathered against you, and they could not all benefit you in their entirety one tiny bit. That is Ma'rifatullah, if you know that, without the will of Allah they could not harm or hurt you, then that is Ma'rifatullah.

The One, when you raise your hand in supplication to Him in Du'aa, does not return your hands empty. That is Ma'rifatullah. The one who hears the cries of the people while there are others who are deep asleep. You could have someone who is in your house, deep asleep, he cannot hear you whilst you are crying supplicating, yet Allah from on top of seven skies hears you, that is Ma'rifatullah. You cannot worship Him properly until you know

Ma'rifatullah and know about Allah. The more knowledge you know in this field, in this area, the more you become a worshipper of Allah. The more you become a fearful person of Allah, the more you become hopeful in Allah. Knowledge in Ma'rifatullah is the principle of all knowledges because with it, you know the purpose of your existence.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿الذاريات: ٥٦﴾

I have only created human and Jinn to worship Me. Knowing Allah, His qualities and His attributes, that He is the Creator, that He is the Sustainer, that He controls the universe, the only One worthy of being worshipped. All that is Ma'rifatullah. The more detail you know of it, the stronger your Imaan is. Knowing that every act of worship directed to other than Him is wrong, that is part of Ma'rifatullah. That is what Ma'rifatullah entails. Knowing Allah encourages one to perform the ordains and to leave the evil out of love and hope for Allah, that is the ultimate belief in Ma'rifatullah. Knowledge in Allah is supreme, it is the best of all knowledges.

Listen to this Hadith, listen how important and heavy it is, and how mighty it is:

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَلَسَ فَقَالَ إِنَّ نُوحًا عَلَيْهِ السَّلَامَ لَمَّا حَضَرَتْهُ الْوَفَاةُ دَعَا ابْنَيْهِ فَقَالَ إِنِّي قَاصِرٌ عَلَيْكُمَا الْوَصِيَّةَ...

Abdullah Ibn 'Amr Ibn al-'Aas said, the Prophet sallallahu 'alayhi wa sallam sat down. This Hadith is in Musnad Ahmad and its chain of authenticity, the men of the chain of the narration are very strong (رجال الثقات). The Prophet sallallahu 'alayhi wa sallam sat down and he said, when the death of the Messenger of Allah Nooh approached, this is the Prophet sallallahu 'alayhi wa sallam talking about Nooh, he admonished his two sons. He said, indeed I will give you far reaching advice.

...آمُرُكُمَا بِاثْنَتَيْنِ وَأَنْهَاكُمَا عَنْ اثْنَتَيْنِ...

I am commanding you to do two things and I am warning you to stay away from two things. Nooh 'alayhis salaam giving his farewell advice to two of his sons. So he said, I am warning you to stay away from two things and I want you to do two things.

...أَنْهَاكُمَا عَنِ الشِّرْكِ وَالْكِبْرِ...

I warn you against associating partners with Allah and I warn you against pride, Kibr is pride. That is what he warns them against.

...وَأْمُرُكُمْ...

And I order you, I charge you:

...بَلَا إِلَهَ إِلَّا اللَّهُ...

Ma'rifatullah, he wants them to know, Laa ilaaha illallah is Ma'rifatullah. I charge you to know that there is no God but Allah.

This is why I brought you this Hadith:

...فَإِنَّ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَوْ وُضِعَتْ فِي كِفَّةِ الْمِيزَانِ
وَوُضِعَتْ لَا إِلَهَ إِلَّا اللَّهُ فِي الْكِفَّةِ الْآخَرَى كَانَتْ أَرْجَحَ...

He said, if you were to put the seven heavens and the seven earths and what is in them on one side of a scale, and then on another side of a scale you would put Laa ilaaha illallah, on the other side. There is no God but Allah, just that word, on the other side of the scale. That is how mighty Ma'rifatullah is, the latter would outweigh the former. La ilaaha illallah would be heavier than the seven skies and the seven earths and what is in between them.

The Hadith goes on further to say:

...وَلَوْ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا حَلَقَةً فَوُضِعَتْ لَا إِلَهَ إِلَّا اللَّهُ عَلَيْهَا
لَفَصَمَتْهَا أَوْ لَقَصَمَتْهَا...

If the Heavens and the Earth were of the shape of a ring and you would put Laa ilaaha illallah on it, it would break it. It would destroy it, meaning it is heavy, that is how heavy, that is how mighty Ma'rifatullah is.

And then the second thing he ordered them to do:

...وَأْمُرُكُمْ بِسُبْحَانَ اللَّهِ وَبِحَمْدِهِ فَإِنَّهَا صَلَاةُ كُلِّ شَيْءٍ وَبِهَا يُرْزَقُ كُلُّ شَيْءٍ

I charge you to say Subhan Allahi wa Bihamadih as it is the Salah of everything, and everything gets its provision from it or through it.

This is a Hadith to show how heavy, how mighty, how important, how essential Laa ilaaha illallah, which is Ma'rifatullah, really is. That is how heavy and deep knowledge in Ma'rifatullah is. That he on his deathbed also, takes out time, on his deathbed, to tell his sons you have to learn it, you have to understand it, you have to believe in it and comprehend it.

Anyone who has committed sins, killed, drank, did whatever you can think of of the worst sins, if he was granted and blessed with fear of Allah and prostrated and he knew this knowledge right here, and he had justice in him; he would tell you there is no pleasure on this Earth from the sins I committed to the time now I am obedient, more pleasurable than that Salah, or that Tasbeeh or that Du'aa that I did. If one masters the knowledge in Allah, Ma'rifatullah, Wallahi there would never be anything more pleasurable to him on the face of this Earth than when his head is bowing in Sujood to Allah. If he had a double life in his past where he had sins, what they call pleasures, and then he compares it to the pleasure of Ma'rifatullah and Ibaadah, he is going to tell you this one is better.

Knowledge in Allah makes one eagerly await the moments he spends in contact with Allah, in Salah, and in Du'aa and in Rukhoo and in Sujood and in Dhikr and in any form of worship. Lack of knowledge in this, Ma'rifatullah, makes one the kind of people who are eager by the moment to leave their Salah or to leave their Ibaadah or do not touch their Qur'an, they do not even have the eagerness to go and open the Qur'an and recite from it every day. When one masters this knowledge, Ma'rifatullah, he knows the verse in the Qur'an:

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾ الْقَلَمُ:

﴿٤٢﴾

He knows Allah, he knows Ma'rifatullah, he knows when Allah calls him on this earth to make Sujood and Rukhoo, he does it by choice and he does it by submission so he can do it in the life after by honour. Because whoever does it by choice and submission in this life, gets to do it in honour of Allah on the day when Allah comes down to judge people.

Knowledge in Allah, Ma'rifatullah, brightens your grave before you enter it. Do you not want to enter a bright grave? Ma'rifatullah brightens your grave before you enter it. That is why we study this, so we can be welcomed into our illuminating, bright grave when we are placed in that grave. The affect of Ma'rifatullah is to please Allah before you meet Him. Do you not want to please Allah before you even meet Him? You want Allah to be pleased at you when you stand in front of Him. So Ma'rifatullah, is all about that. Ma'rifatullah is to make your obligations and your Salah before Salah is made upon you. Lack of knowledge in this area is why people sin. This is the area, when you have lack of knowledge in it, that is why people sin.

IGNORANCE IN MA'RIFATULLAH

Allah in the Qur'an says, Allah accepts only the repentance of those who do evil in ignorance and foolishness and shortly thereafter repent.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ
فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ... ﴿النساء: ١٧﴾

Ignorance here is not the ignorance in Haraam and Halaal. It is very rare, it is very exceptional that one may do a Haraam where he does not know it is Haraam. It is very exceptional, rarely does it happen. Everyone who commits adultery knows that he is doing a Haraam, one who commits fornication knows that he is heading to Haraam to do, he knows that. It could be very exceptional that one may not do it, that is an exception but the Qur'an is not talking about those exceptional people. One when he is killing, knows he is doing Haraam when he is killing.

The ignorance here is the ignorance in Allah, in Ma'rifatullah. Some have total ignorance in Allah, in Ma'rifatullah, that is why we study this, that is why Tawheed is essential. Some have total ignorance in Ma'rifatullah, some have intermitted periods of foolish ignorance in Allah that causes them to sin in that intermitted period. Let me repeat that, some have total ignorance in Ma'rifatullah, those are evil and wicked people that spend their life in sinning and Haraam. Others have intermitted periods of foolish ignorance in Allah that causes them to sin at times, and many Inshaa Allah of the second kind repent and come back.

قَتَادَةُ عَنْ أَبِي الْعَالِيَةِ : أَنَّهُ كَانَ يُحَدِّثُ : أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا يَقُولُونَ : كُلُّ ذَنْبٍ أَصَابَهُ عَبْدٌ فَهُوَ بِجَهَالَةٍ عَمْدًا
كَانَ أَوْ غَيْرَهُ

Mujaahid and Ibn Abbaas and others said the same thing. It used to be said, Abu 'Aaliyah is saying the Sahaabah used to say, it was widespread among the Sahaabah that every sin one commits and falls in, it is because of ignorance whether he did it on purpose or not. Ignorance in what oh Sahaabah? Ignorance in Ma'rifatullah. You see how essential this type of Tawheed is. You will see some who will teach Tawheed and just flip the pages to go on, but Tawheed needs to be taught to entice you to act upon it, to entice you to do something about it. That is the kind of Tawheed that moves you to better yourself. Knowledge of Allah takes you to Heaven before you get to Heaven, knowledge in Ma'rifatullah takes you to Heaven on this Earth before you get to Heaven. Ibn Taymiyyah Rahimahullah said a famous

quote, one of the most beloved quotes to me that I like from Ibn Taymiyyah even though I read his Fataawa maybe about four to five times from cover to cover. Ibn Taymiyyah Rahimahullah said:

إِن فِي الدُّنْيَا جَنَّةً مَنْ لَمْ يَدْخُلْهَا لَا يَدْخُلُ جَنَّةَ الْآخِرَةِ

There is a Jannah in this life, whoever does not enter it, does not enter the Jannah of the life after. What Jannah is that Ibn Taymiyyah, what are you talking about, what Jannah is in this life? What are you talking about when you were imprisoned five times, when you spent years in prison, when you barely had anything to put on yourself, what Jannah is that you are talking about? The garden of Heaven, who does not enter it in this life, will not enter the Heaven. What garden of Heaven are you talking about, when you were abused and persecuted? What he meant is what other Salaf said:

إِنَّهُ لَيَمُرُّ بِالْقَلْبِ أَوْقَاتٌ أَقُولُ : إِنْ كَانَ أَهْلُ الْجَنَّةِ فِي مِثْلِ هَذَا ، إِنَّهُمْ لَفِي عَيْشٍ طَيِّبٍ

At times the heart passes through phases that we say, if the people of Heaven are feeling the same, they are in good shape. At times, we go through phases in our hearts, we say if the people of Heaven are living like that, have the same feeling, then they are in good status. You find that in first volume of Madaarij as-Saalikeen, approximately page four hundred and eighty something. So that is Ma'rifatullah, Ma'rifatullah takes you to Heaven before you get to Heaven.

KNOWLEDGE OF THE PROPHET MUHAMMAD

Ma'rifatu Nabiyyih (مَعْرِفَةُ نَبِيِّهِ), he defines knowledge as Ma'rifatu Nabiyyih. The author says you must know the Prophet Muhammad sallallahu 'alayhi wa sallam, that is the definition of knowledge. Knowledge in the Prophet is the knowledge that makes the person accept whatever he brought us and whatever he informed us of. And this over here, this knowledge, we will talk about it when we talk about the three principles like we said.

You must affirm and attest to the truth of the Prophet Muhammad sallallahu 'alayhi wa sallam and whatever he informed us of. Knowledge of the Prophet Muhammad sallallahu 'alayhi wa sallam is to comply with his orders, any orders he has given us, you must comply with it. That is knowledge in the Prophet Muhammad sallallahu 'alayhi wa sallam. You must avoid that which he forbade us from, you must leave anything he deterred you from doing. You must judge by the revealed laws which he came with, sallallahu 'alayhi wa sallam, and

fully and totally and completely be pleased with any judgment Allah and the Prophet Muhammad sallallahu ‘alayhi wa sallam told you to do. You do not just do it but you fully and completely be pleased with anything they have for you to say. Knowledge in the Prophet Muhammad sallallahu ‘alayhi wa sallam is to know that he is the slave of Allah and that he is the Messenger of Allah. Knowledge of the Prophet Muhammad sallallahu ‘alayhi wa sallam is to fill your heart with complete love and obedience to this man. The more you love him, the more you truly follow him.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ... ﴿آل عمران: ٣١﴾

As a condition for Allah loving you, you must follow the footsteps of the Prophet Muhammad sallallahu ‘alayhi wa sallam. You must believe in the message of the Prophet Muhammad sallallahu ‘alayhi wa sallam. You must obey his orders, you must follow his guidance. Why Muhammad sallallahu ‘alayhi wa sallam? Because knowing Muhammad sallallahu ‘alayhi wa sallam, that is the only way to know the Sharee’ah and guidance that Allah sent us, from Muhammad sallallahu ‘alayhi wa sallam. The rules and regulations to live in according with, came to us from the Prophet Muhammad sallallahu ‘alayhi wa sallam. That is why the Prophet Muhammad sallallahu ‘alayhi wa sallam. So that is an essential factor in knowledge, that is why he mentioned it as one of the definitions of knowledge, to know the Prophet Muhammad sallallahu ‘alayhi wa sallam.

In a nutshell, knowledge of the Prophet Muhammad sallallahu ‘alayhi wa sallam is the requirement to take and absorb the knowledge that will cause you to accept the guidance he was sent with, and to believe in him and follow in his ordains, and stay away from any of the prohibitions he told you to stay away from. That is in simple, what knowledge in the Prophet Muhammad sallallahu ‘alayhi wa sallam is.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿النساء: ٦٥﴾

No, by your Lord, they can have no faith until they make you Muhammad sallallahu ‘alayhi wa sallam, the judge in all disputes between them. Just a judge in all disputes, is that the end of the verse right there? No:

...ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿النساء: ٦٥﴾

٦٥

And then they find in themselves no resistance against your decision and accept them with full submission. You got to accept any command by the Prophet Muhammad sallallahu ‘alayhi wa sallam with full and complete and total submission. Your heart got to be one, accept it, and one hundred delighted you are doing it or you are acting or you are accepting it.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿النور: ٥١﴾

The only saying of those faithful believers, the faithful believers when they are called to Allah and His Messenger, when you are telling them here is the Qur’an, here is the Hadith, here is the saying of Allah, here is the saying of the Prophet Muhammad sallallahu ‘alayhi wa sallam. No, this does not really apply to us, this does not really concern us, it does not really mean that, they go around a million ways to avoid it; but Allah said the faithful believers are the ones who say:

...سَمِعْنَا وَأَطَعْنَا...

We hear and we obey. Allah says and such are the successful, successful meaning the ones who will be granted Inshaa Allah, Paradise. Allah in the Qur’an said:

...فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ...

A warning:

...أَنْ تُصِيبَهُمْ فِتْنَةٌ... ﴿النور: ٦٣﴾

Let those who oppose the Prophet Muhammad sallallahu ‘alayhi wa sallam and the sayings of the Prophet Muhammad sallallahu ‘alayhi wa sallam, know, that they are going to be hit with a Fitnah:

...أَنْ تُصِيبَهُمْ فِتْنَةٌ... ﴿النور: ٦٣﴾

Fitnah over here, beware of a Fitnah that will hit you if you disobey the commands of the Prophet Muhammad sallallahu ‘alayhi wa sallam. What kind of Fitnah? Among many of the Imaams who interpreted this verse, they said Fitnah here means Shirk. Disobedience to the Prophet Muhammad sallallahu ‘alayhi wa sallam is going to lead you to Shirk. If you reject anything from the Prophet Muhammad sallallahu ‘alayhi wa sallam and resort to hearsay or

to people's rationalisation, or neglect it or minimise it, it is going to destroy you and cause you to fall into Shirk at the end. That is the meaning of Fitnah.

KNOWLEDGE OF ISLAM

So he says knowledge is, knowledge means to know Allah, Ma'rifatullah. We are still in number one:

الْعِلْمُ : وَهُوَ مَعْرِفَةُ اللَّهِ، وَمَعْرِفَةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَعْرِفَةُ دِينِ
الْإِسْلَامِ بِالْأَدِلَّةِ.

The third one is to know Islam. We talked about knowing Allah, knowing the Muhammad sallallahu 'alayhi wa sallam and knowing Islam.

THE DEFINITION OF ISLAM

Islam literally, linguistically means to submit, like we mentioned earlier. In the religious context, it means:

الْإِسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ، وَالْإِنْقِيَادُ لَهُ بِالطَّاعَةِ، وَالْخُلُوصُ مِنَ الشِّرْكِ

Total submission to Allah, total submission to Allah with Tawheed and succumbing to Allah with obedience, and disavowing, disassociating from Shirk and the people of Shirk:

الْإِسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ، وَالْإِنْقِيَادُ لَهُ بِالطَّاعَةِ، وَالْخُلُوصُ مِنَ الشِّرْكِ وَ
أَهْلِهِ

Those are the conditions and restrictions of believing in Islam. That is the definition of believing in Islam.

ISLAM IS THE ONLY RELIGION ACCEPTABLE TO ALLAH

There are tens of verses that show the previous Messengers and their submission to the Sharee'ah of Allah. And they use actually in it as many of you know, in the Qur'an, the word Islam to show their submission to Allah. Ibraheem 'alayhis salaam:

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ
عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿البقرة: ١٢٨﴾

In Surat al-Baqarah. This is Ibraheem ‘alayhis salaam saying our Lord, make us submissive to You, meaning me and my offspring, submissive to You, and show us your Manaasik:

...وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿البقرة: ١٢٨﴾

Islam that he says you must know, is the religion of the Prophet Muhammad sallallahu ‘alayhi wa sallam because Islam is the religion of Musa and ‘Isa and Ibraheem. The only thing is when Muhammad sallallahu ‘alayhi wa sallam came, the details and the principles of the Prophet Muhammad sallallahu ‘alayhi wa sallam abrogated the previous religions. Jews during the time of Musa were Muslims. Christians during the time of ‘Isa were Muslim, they submitted to the teachings of ‘Isa, some of them, of course we are talking about the believers of them. Now, in this time, if they were true followers of Musa and ‘Isa, they would follow what is in the Qur’an and what the Prophet Muhammad sallallahu ‘alayhi wa sallam told them to follow and adhere to. If they were true believers in their own religion, in Christianity, in Judaism, they would follow what the Prophet Muhammad sallallahu ‘alayhi wa sallam came with. That is clear and beyond a doubt.

For example, you hear the modernists and those pro interfaith, the wicked people of the interfaith, the deviants of this Ummah, the cancer of this Ummah, tell you that Allah in the Qur’an praised the Jews and Christians today and they gear verses to suit their desires.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿البقرة: ٦٢﴾

Those who believe, and those who are Jews and those who are Christians, and the Sabians:

...مَنْ آمَنَ...

Whoever believes, they use this verse:

مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ...

Whoever believes in Allah and the Judgment day, on the Judgment day they will get their deeds and they shall have their rewards, whoever believes in Allah and the Judgment Day.

...وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿البقرة: ٦٢﴾

And there shall be no fear upon them and there will be no grief upon them. So they say that and say look, we are all brothers and sisters and these guys are going to Heaven with us. This verse means during their time, there were those who were righteous. During the time of Musa, there were those who were righteous; during the time of 'Isa, there were those who were righteous, that is what the verse is talking about. During our time now, during the time after Muhammad sallallahu 'alayhi wa sallam, if there were any true followers of Jesus or Musa alayhimus salaam, 'Isa and Musa 'alayhis salaam, they would listen to the message of their Messenger Musa and 'Isa and follow Muhammad. If they were true followers of their Messengers, they would end up following the footsteps of the Prophet Muhammad sallallahu 'alayhi wa sallam.

So in reality, we are the true followers today, we are the true followers of Musa today, we in reality are the true followers of 'Isa because Musa and 'Isa as a condition for their own Prophethood, their own Prophethood, not even for their people, for before their people, for their own Prophethood gave an oath to Allah that if Muhammad sallallahu 'alayhi wa sallam was sent during their time, that they would believe in him and follow him. That is them themselves, they have to follow the Prophet Muhammad sallallahu 'alayhi wa sallam if he was sent in their time. If that is during their time and that is for them, imagine for their followers. Thousands of years after they died, they have to follow the commands of the Prophet Muhammad sallallahu 'alayhi wa sallam. Look at the verse:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۚ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا ۚ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿آل عمران: ٨١﴾

Allah took a covenant on the Prophets, Allah took a covenant as a condition of their Prophethood and Messagehood, took a covenant on them. Said take whatever I gave you from the Book and Hikmah, and pay attention to this:

...ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ...

Then He said, if there will come to you a Messenger, Muhammad sallallahu ‘alayhi wa sallam, confirming that which is with you, you must then obey him and accept him and help him and support him. You obey him.

...قَالَ أَقْرَرْتُمْ... قَالُوا أَقْرَرْنَا...

Do you agree? They said we agree. Do you accept it as a covenant of Your Messagehood that you take the Prophet Muhammad sallallahu ‘alayhi wa sallam and follow him if he is sent during your time? All the Messengers had to give a promise that they would. If that is the Messengers and that is in their lifetime, imagine how it is now. That is the belief in Islam. So no, the Christians are not Muslims, no, the Jews are not Muslims. The Muslims are those who believe in Allah and the Prophet Muhammad sallallahu ‘alayhi wa sallam. Part of believing in Jesus and Musa, we believe, is that they will tell their people and they have told their people and Allah made them promise themselves that if Muhammad sallallahu ‘alayhi wa sallam is sent, that they accept him. Allah said in the Qur’an:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ... ﴿آل عمران: ١٩﴾

Allah said, truly the religion of Allah is Islam. These verses are directed at those who believe in interfaith:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿آل عمران: ٨٥﴾

And whoever seeks a religion other than Islam, it will never be accepted of him in this life and in the Hereafter he will be among the losers. And in the life after, he will be among the losers. Islam, the religion that Allah bestowed on this Ummah, Allah bestowed it on this Ummah and considered it the privilege of all privilege:

...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا... ﴿المائدة: ٣﴾

In Surat al-Ma'idah. These are to show you what belief in Islam, the shell of belief in Islam, that one must believe in Islam. This day, I have perfected your religion for you and completed my favour upon you, and I have chosen Islam as your religion for you. One must believe firmly that the Deen of Islam is the only Deen acceptable to Allah.

THE FOUNDATION ACTIONS OF ISLAM

Islam means to know the actions that you are obligated to do, the foundational actions that one must do to be a believer.

عَنْ ابْنِ عُمَرَ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
" : بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ : شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ ، وَإِقَامُ الصَّلَاةِ ، وَإِيتَاءُ الزَّكَاةِ ، وَصَوْمُ رَمَضَانَ ، وَحَجُّ الْبَيْتِ
مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا "

These are matters that are the principles, not the only matters of actions of Islam, but the principles for actions in Islam. Part of Islam, knowing the foundation of Islam. The foundation actions of Islam and adhering to them and submitting to them and following them.

With this I think right here, we will stop. We took knowledge and his definition of knowledge Rahimahullah is knowing Allah, knowing the Prophet Muhammad sallallahu 'alayhi wa sallam and knowing the religion of Allah. So we took these quickly, I consider this what we took quickly, because knowledge in Allah and knowledge in the Prophet Muhammad sallallahu 'alayhi wa sallam and knowledge in Islam will be taken again later on when we talk about the three principles of Islam. Those are the three matters that you are going to be asked about in the grave, so those are the Usool Ath-Thalaathah that we will talk about. The only reason we mention them here is because he defined knowledge as knowledge in those three, that is the true knowledge.

CLASS FIVE

Before I start, let me say may Allah reward you and those who follow us on the internet, may the time they take out in pursuit of knowledge be the path that causes them Bi'ithnihi Ta'aala, entry to Heaven.

Before we start the class, I want to make two comments, two quick comments. The first one is that last week's class which was number four, before we had a break about the Buraydah situation, it was approximately an hour and a half or so without the question and answer. I did not realise how long it was until after the class, no one here complained and I can actually look at the faces and monitor over here, the boredom and comprehension level through the notes, through the faces and that is why it went on for over an hour and a half.

But I did get some emails that it was too long for one class, no one here complained but I did get some emails. Hearing from the brothers and sisters who study through the internet is very essential and important, we encourage that and we will go by that Inshaa Allah and we will make our classes shorter.

The next one is, in any matter like that we would like to hear suggestions from our brothers on the internet because for example, actually last class we spoke upon the difference between Waajib and Fardh. When I speak here, I can tell the comprehension level, I can tell overall and I was expecting to be flooded on questions about Waajib and Fardh according to the three Imaams on one side and Abu Haneefah on the other side. Even though I got tens of letters and emails and texts on the class, only one was on that issue. No one here asked, it was just one email that I got pertaining to the issue of Waajib and Fardh, I had assumed I was going to get a lot of questions like that. I would like to know the input of the brothers both here and through the internet so we can better the classes. For example, I elaborated on that issue, if the comprehension level is not too much I can explain it in maybe three liners. Actually, most 'Ulamaa if you look into their elucidations on Usool Ath-Thalaathah, they briefly mention this thing. But I mentioned it in somewhat of detail because Allah knows what the future holds for us and if the classes will continue, we want to absorb as much knowledge in many fields within the Tawheed, as we can.

When I asked why no one asked me about the issue of Waajib and Fardh, everyone said it was very clear, which I find Alhamdulillah amusing, because I remember when I first studied it. The first time, I had absolutely no idea what I was studying, and this particular matter I actually remember the first time I heard of it. It was very difficult for me, but Alhamdulillah everyone understands it. Even young Muhammad, seven year old Muhammad my beloved student, he called me again and I asked him many questions and he recited Qur'an and I told him what did you learn from last class Muhammad? Seven year old Muhammad said I learned the difference between Waajib and Fardh. So Alhamdulillah if Muhammad knows that, well he is actually very, very smart so I cannot say if Muhammad knows it everyone knows it but Alhamdulillah no one asked questions and I am assuming that it is clear. Otherwise, we truly welcome questions, especially on that and I give them precedent over any other questions. And Naseehah, on the betterment of the class and suggestions to elaborate on this issue or to take away elaboration from these matters is very essential. We would like to hear and it will not be taken offensively. Just like we hear questions on substantive matters, we want to hear technical questions on the Halaqah.

Now let us get started. This is our fifth class, we have been talking about the four introductory matters that the author mentions. He says the first one of the four is knowledge, and he mentions his definition of knowledge is to know Allah, to know the Prophet Muhammad sallallahu 'alayhi wa sallam and to know the religion with proof. That is the first of the four matters, we spoke about Allah, we spoke about the Prophet Muhammad sallallahu 'alayhi wa sallam, we spoke about religion.

THE ORDER OF THE DEFINITION OF KNOWLEDGE

The first point for today is the order, he mentions as definition of knowledge, knowing Allah, knowing the Prophet Muhammad sallallahu 'alayhi wa sallam and knowing the religion. If you look in Adh-Dhurar and other books, you might find the order different a little bit, where he would mention Allah and then religion and then the Prophet Muhammad sallallahu 'alayhi wa sallam. Why is that? The reason is two reasons. The first reason is, the Prophet Muhammad sallallahu 'alayhi wa sallam and Islam, and religion, are inseparable. It does not matter which one you name first, so that is the first reason.

The second reason behind that is he used 'Wa':

مَعْرِفَةُ اللَّهِ، وَمَعْرِفَةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَعْرِفَةُ دِينِ الْإِسْلَامِ
بِالْأَدَلَّةِ

Knowing Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam and knowing Islam. When you use 'Wa' which means and in Arabic, it does not necessarily mean an order. Most of the time it does mean an order, but it does not necessarily mean an order. That is our first point.

KNOWING ALLAH, THE PROPHET MUHAMMAD AND THE RELIGION WITH PROOF

He says you have to know Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and Islam, with proof. We talked about Allah, we talked about the Prophet Muhammad sallallahu 'alayhi wa sallam and we are going to talk in detail more about him because these three that he gives as definition of knowledge are the core of this book. Now we just mention them as introductory matters, as A, B, C of knowledge, for number one of the four introductory matters. Now he says, you have to know proof, you have to know religion with proof.

We stopped at the issue of proof, so let us talk about proof today:

بِالْأَدَلَّةِ

WHAT IS THE DEFINITION OF PROOF?

Proof literally means something that leads to that which is sought. In a religious context, and we mentioned there is Lughawi (لغوي) and Istilaahi (اصطلاحي), linguistic, literal, and a Shar'ee definition. Here, proof, Adillah means textual and intellectual proof. Textual proof, what we mean here is that which is affirmed by revelation, the Qur'an and the Sunnah, the revelation, and that which is directly derivative from them like Ijmaa' and Qiyaas. That is one type of proof here. It also means knowing Allah and His Messenger and His Deen, through the use of intellectual proof, which is proper in these areas. To be observant of Allah's creations, Allah mentions it in the Qur'an:

...وَمِنْ آيَاتِهِ...

Just that by itself, is mentioned eleven times. Among Allah's Ayaat, among Allah's proof, among Allah's evidence, among Allah's signs, and among Allah's lessons is the creation, or to look into the sky, the Earth, the oceans, the day, the night. That is all in the Qur'an, intellectual proof, to analyse, to look at that.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ... ﴿البقرة:

١٦٤﴾

Verily, in the creation of the Heaven, the Earth, the alteration of the day and the night, change of night to day and day into night, are indeed signs, Ayaat, for the men to understand, for the people to understand.

In addition to that proof, is physical miracles that occurred during the life of the Prophet Muhammad sallallahu 'alayhi wa sallam at his hands, by the will of Allah. Like water springing from his fingers, speaking to inanimate objects and them responding to him, rocks giving him Salaam. Among the proof also that is mentioned here, that should be known, is affairs that the Prophet sallallahu 'alayhi wa sallam told of the unseen, in the Qur'an and the Sunnah, that he foretold of, that could have only been known from Allah and revelation, and that had occurred exactly as he told them and some that we are awaiting for them to occur.

The purpose, the author states proof, that you need to know proof, is you need to understand proof because it will give you a better understanding of the matter that he is talking about. The essential matters of Tawheed, the core matters of Tawheed, the principle matters of Tawheed need to be believed in firmly, decisively, with no doubts. And usually, it is proof that leads you to that.

Before we get to the next point, let me say when we get to the core part of the book, like I said, we are going to go over knowing Allah, knowing the Prophet Muhammad sallallahu

‘alayhi wa sallam and knowing the religion, and knowing them with proof. So when we get there, because we talked about proof in detail here, we are going to refer you back to the beginning. We are going to say remember we talked about proof, go refer to it over there instead of repeating it again. Likewise, in the future Inshaa Allah, we are going to study Usool, when we study Usool, we are not going into depth in talking about Waajib and Fardh and the difference among the Fuqahaa’ in that matter. We are going to say remember in Tawheed, we mentioned that in Tawheed, go refer to that over there. That is why we can elaborate on some matters so in the future, they are going to save us some time.

IS TAQLEED PERMISSIBLE IN MATTERS OF ‘AQEEDAH?

Can you do Taqleed, which is following, imitating a Shaykh or scholar or a knowledgeable person on matters of ‘Aqeedah, or must you know the proof? Is it a prerequisite to know the proof? Is your Imaan accepted if you do not know the proof? We got a man who is knowledgeable, and one who is ignorant, they take their Shahaadah, they fully believe in Tawheed and they have no doubt in it, but they do not know the proofs. If you ask them for the proofs, they are not going to know it. This matter is called, the scholars talk about it under Sihhat Imaan al-Muqallid fil-‘Aqaa’id (صِحَّةُ إِيْمَانِ الْمُقَلِّدِ فِي الْعَقَائِدِ). Muqallid is the imitator, is the Imaan of one who is an imitator good or not? The author says you need to know proof for these matters, do you really need to know them as a must or is it a recommendation, and is your Imaan accepted or not? This is what the scholars discussed. Many think this is an easy matter but in reality, it is not, it is fought on two different fronts.

The first front is the major one, and that is between the Mu’tazilah, the sect the Mu’tazilah on one side, and Ahlus-Sunnah wal-Jamaa’ah, us, on the other side. One of the many characteristics of the Mu’tazilah is they reject the faith of one who does not know proof of the matters of ‘Aqeedah. Some attribute this to the sect, the Ashaa’irah, they also say that the Ashaa’irah request the same as the Mu’tazilah. But al-Qushayri, which is of the Ashaa’irah, and other scholars of Ashaa’irah said Abu al-Hasan al-Ash’ari, the father of the Ashaa’irah, it is not true that he said that. And that he, the father of the Ashaa’irah believes, which we believe he later recanted, he believes that the belief of a Muqallid is true. So basically it is between Ahlus-Sunnah and al-Mu’tazilah, number two, it is between Ahlus-Sunnah themselves. Overall, there is three opinions on the matter.

THE FIRST OPINION THAT YOU MUST KNOW THE PROOF

The first opinion is you have to know proof for matters of ‘Aqeedah. If you do not know the proofs for the matters of ‘Aqeedah, your Imaan is rejected, and this is what ar-Raazi said, this is what Abul-Hasan al-Aamidi said, and this is what the overwhelming majority of the Mu’tazilah said. Abu al-Mudhaffar as-Sammaani said, it is not permissible for a layman to

blindly follow in matters of 'Aqeedah, according to some of the Fuqahaa' and the philosophers. You must know proof from the Qur'an, from Ijmaa', from Qiyaas, or whatever it may be, pertaining to your 'Aqeedah, and Mu'tazilah resort a lot to 'Aql.

THE SECOND OPINION THAT IT IS NOT OBLIGATORY TO KNOW THE PROOF

Number two, the second opinion. It is not obligatory to know the proof, you do not have to know the proof. Following the saying of a scholar, imitating, mimicking, following the scholar, Taqleed, is a way to go about and it is accepted as long as you are firm in your faith and you have no doubts, that is important. That is the opinion of overwhelming majority of Ahlus-Sunnah wal-Jamaa'ah. The first opinion is you must know the proof as a condition for your belief, basically the Mu'tazilah. Second opinion is you do not need to know the proof as long as you follow in the truth, without having any hesitation or doubt.

THE THIRD OPINION THAT KNOWING THE PROOF IS HARAAM

The third opinion is, looking into proof is Haraam because if you are not qualified, looking into proof could cause you to go astray. This is attributed to some of the followers of Imaam Ahmad Ibn Hanbal. The last opinion, I am going to take it out because I think it is really taken out of context and that it is an exceptional saying for some of the very, very few who may be searching into proof ignorantly, which may cause them to have doubts. Someone who cannot comprehend proof to the point that it is actually going to cause a counter affect and get him to be misguided, must go to a scholar to go through that proof. So we will take that out because it is taken in a special context.

SUMMARY OF THE THREE OPINIONS

The summary on these opinions, the first two opinions, is if one is at a level where he is able to maintain proof and attain it, then he should seek proof in 'Aqeedah and other matters. That is why we study this in such detail. Now if you are a layman or one who is not able to absorb and comprehend the proof, he does not need to know the proof, as long as he is firm on his belief with no doubt. In both situations, one who accepts Imaan without knowing proof, is considered a believer, whether he is knowledgeable or not, whether he is a layman or not. The opinion that said one must know proof, they impose upon one as the first obligation, to know proof. Awwal Waajib Huwan-Nadhr wal-Istidlaal (أول واجب هو النظر والاستدلال), the Mu'tazilah said the first obligation is you need to seek reasoning and proof. That is the first obligation they impose upon one. The simple response to that is, the proof is sought to get the goal, proof is sought to get a goal. If someone achieves the correct guidance by following, imitating, then he has achieved the goal.

As-Safaareeni gave a summary quote on this matter, he said the truth on this matter that no one can evade, is the validity of a belief of a follower. Follower meaning one who imitates

someone else, one who does Taqleed. Taqleed means to get to the right path, and this person chose a way to get to the right path. What he is saying is, proof is meant to get to the right path, so if someone gets it by doing Taqleed then he has achieved the goal. An-Nawawi also agreed and gave statements similar to this in Sharh Muslim. Shaykh Ali al-Khudhayr, may Allah hasten his release from the Arabian Peninsula prisons, he was among the scholars who were taken on the same day, same issue with Shaykh Nasir al-Fahd. He said it is permissible in 'Aqeedah matters to follow, as long as you are firm in what you supposedly imitate, follow, do Taqleed in, and have absolutely no doubts, even if you do not know the Daleel. Ibn 'Uthaymeen followed along with that same conclusion and said it is permissible to follow in matters of 'Aqeedah, as long as one has no doubts. Proof that Taqleed is permissible, we will take about four or five of them.

THE PROOFS THAT TAQLEED IS PERMISSIBLE

The first one is, Allah directed people to ask the people of knowledge. If you do not know something, Allah directed you to ask the people of knowledge. Allah said in the Qur'an:

...فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿النحل: ٤٣﴾

...فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿الأنبياء: ٧﴾

Two times, in Surat an-Nahl and Surat al-Anbiyaa'. Ask the people of knowledge, ask what? This in Arabic, He did not say what to ask about, the substance of it, this is called in Arabic, Hathf fil-Muta'allaq (حذف في المتعلق). He did not say what to ask about, is it principle matters of Islam, Tawheed, or is it general Fiqh matters? It is not there, that is Hathf fil-Muta'allaq. The answer is, all of that. Tawheed matters, the first encompasses all that, whether it may be matters of Tawheed like we are studying here, or secondary matters which are Fiqh matters, like Zakah and Hajj and Salah and the details of that. That is proof that one's Imaan is good if he asks. The second proof:

...وَلْيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿التوبة: ١٢٢﴾

Allah in the Qur'an, Surat at-Tawbah said, the meaning of it is a party should stay back, knowledgeable people, knowledgeable group need to stay back and warn the other people when they return to them so that they may be aware of the evil and the good and know the difference. Basically, a group of people should stay back and teach this religion. Warner in the verse is sufficient, teachers stay back and teach and others follow, and it did not say proof like in the first verse. More so, the third proof, Allah says to the Prophet Muhammad sallallahu 'alayhi wa sallam:

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ ۖ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿يُونُسُ: ٩٤﴾

٩٤ ﴿

Oh Muhammad sallallahu ‘alayhi wa sallam, if you are in doubt concerning that which We have revealed to you, and he has no doubts, then go and ask those who are reading the Book. Ask other people, in Surat Yunus, meaning if you are in doubt oh Muhammad sallallahu ‘alayhi wa sallam, and of course the Prophet sallallahu ‘alayhi wa sallam had no doubt, but if you are in doubt, ask. So laymen can ask and follow. In all of these, it says ask but it does not also include that you got to know any proof in it. It does not state that you have to summarise or memorise or know or find out the proof. In the Hadith of the Prophet Muhammad sallallahu ‘alayhi wa sallam, the next proof:

مَنْ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَقَدْ عَصِمَ مَالُهُ وَدَمُهُ إِلَّا بِحَقِّهَا

In Sahih Muslim, the Prophet sallallahu ‘alayhi wa sallam said, whoever says Laa ilaaha illallah Muhammadar-Rasoolullah, then his wealth, and his blood has become inviolable, they become sacred, no one can touch it and Allah subhaanahu wa ta’aala will hold him accountable and ask him. Why was his blood and wealth held sacred and inviolable? As long as he says Laa ilaaha illallah Muhammadar-Rasoolullah. Did he say, whoever says Laa ilaaha illallah with proof? He said merely whoever says Laa ilaaha illallah. If proof was obligatory to know, he would have added that, it would have been added to the Hadith.

Next proof, and this is one of the proofs Ibn ‘Uthaymeen reiterated, emphasised. Many ignorant and laymen cannot do Ijtihad and encompass proof and memorise it and rationalise it. You are in reality, when you are telling them they got to know the proof, you are asking them something which is above their means. And Allah said in the Qur’an:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا... ﴿البقرة: ٢٨٦﴾

Allah burdens not a person beyond his scope. What is obligatory and the objective is one firmly believes without any doubt, whether it is through proof or through following. Most of the Fuqahaa’ said, if you cannot force laymen to know proofs on matters of Fiqh, because it is too big of a hardship on them, we cannot force them to learn proofs on matters of

'Aqeedah because that is even a bigger hardship on them. Hadith Dhumaam Ibn Tha'labah, Dhumaam Ibn Tha'labah came to the Prophet Muhammad sallallahu 'alayhi wa sallam:

ضِمَامُ بْنُ ثَعْلَبَةَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، فَقَدِمَ عَلَيْنَا فَأَنَاحَ بَعِيرَهُ عَلَى بَابِ الْمَسْجِدِ فَعَقَلَهُ ، ثُمَّ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ جَالِسٌ مَعَ أَصْحَابِهِ ، فَقَالَ : أَيُّكُمْ ابْنُ عَبْدِ الْمُطَّلِبِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : " أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ فَقَالَ : مُحَمَّدٌ ؟ قَالَ : " نَعَمْ " قَالَ : يَا مُحَمَّدُ ، إِنِّي سَأَلْتُكَ وَمُعَظُّ عَلَيْكَ فِي الْمَسْأَلَةِ ، فَلَا تَجِدَنَّ عَلَيَّ فِي نَفْسِكَ ، فَإِنِّي لَا أَجِدُ فِي نَفْسِي قَالَ : " سَلْ عَمَّا بَدَا لَكَ " قَالَ : أَنَشُذُكَ اللَّهُ ، إِلَهَكَ وَآلَهُ مَنْ قَبْلَكَ ، وَآلَهُ مَنْ هُوَ كَائِنٌ بَعْدَكَ ، اللَّهُ بَعَثَكَ إِلَيْنَا رَسُولًا ؟ قَالَ : " اللَّهُمَّ نَعَمْ " قَالَ : أَنَشُذُكَ اللَّهُ إِلَهَكَ ، وَآلَهُ مَنْ قَبْلَكَ ، وَآلَهُ مَنْ هُوَ كَائِنٌ بَعْدَكَ ، اللَّهُ أَمَرَكَ أَنْ نَعْبُدَهُ وَلَا نُشْرِكَ بِهِ شَيْئًا ، وَأَنْ نَخْلَعَ هَذِهِ الْأَوْثَانَ وَالْأَنْدَادَ الَّتِي كَانُوا آبَاؤُنَا يَعْبُدُونَ ؟ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : " اللَّهُمَّ نَعَمْ " ثُمَّ جَعَلَ يَذْكُرُ فَرَائِضَ الْإِسْلَامِ فَرِيضَةً فَرِيضَةً ، الصَّلَاةَ ، وَالزَّكَاةَ ، وَالصِّيَامَ ، وَالْحَجَّ ، وَفَرَائِضَ الْإِسْلَامِ ، كُلُّهَا يَنْشُدُهُ عِنْدَ كُلِّ فَرِيضَةٍ كَمَا أَنَشَدَهُ فِي الَّتِي كَانَ قَبْلَهَا حَتَّى إِذَا فَرَغَ قَالَ : فَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّكَ عَبْدُهُ وَرَسُولُهُ وَسَأُودِّي هَذِهِ الْفَرَائِضَ ، وَأَجْتَنِبُ مَا نَهَيْتَنِي عَنْهُ لَا أَزِيدُ وَلَا أَنْقُصُ ، ثُمَّ انْصَرَفَ رَاجِعًا إِلَى بَعِيرِهِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ حِينَ وَلَّى : " إِنْ يَصْدُقْ ذُو الْعَقِصَتَيْنِ يَدْخُلِ الْجَنَّةَ "

Let me give you the summary in English, Dhumaam Ibn Tha'labah came to the Prophet sallallahu 'alayhi wa sallam. He tethered his camel by the door, he told the Prophet sallallahu 'alayhi wa sallam I am going to be harsh on you. He is a Bedouin, he is trying to tell the Prophet sallallahu 'alayhi wa sallam my nature is a little bit different, their nature was a little bit different. He said which one of you is Ibn Abdul Muttalib? The Prophet said I am Ibn Abdul Muttalib. He said, you are Muhammad? He said, I am Muhammad. So he said, I am going to be harsh on you, I am not going to take it personal, you do not take it personal. He began to ask the Prophet sallallahu 'alayhi wa sallam about the oneness of Allah. Then he said, did Allah send you? And the Prophet sallallahu 'alayhi wa sallam said yes, Allah sent me with the Oneness of Allah, then each Faraa'idh of the five pillars, he began to ask him, asking him by Allah was he sent to convey that. After he asked and he believed, he raised his hand and said oh Messenger of Allah, I shall not add to these matters nor shall I subtract from them. I am going to believe in these matters that you just told me about. He asked a few questions about the Oneness of Allah, the Shahaadah, and the Faraa'idh, the five pillars, and he accepted from the truthfulness of the Prophet Muhammad sallallahu 'alayhi wa sallam. He accepted Imaan with no doubt, and he left.

An-Nawawi commented on this Hadith in Sharh Muslim, said this is proof of what the Imaams went to that laymen followers who believe do not have to know proof as a condition of them being believers. An-Nawawi went on to say, Sharh Sahih Muslim, it is sufficient of them that they have firm belief with no doubt or hesitation, unlike what al-Mu'tazilah said. An-Nawawi said, it is derived from this, why is it derived from this Hadith? Because the Prophet approved Dhumaam on his belief, of believing without any proof. There was no exchange of proof in there, he was never questioned, do you know these proofs, do you know this miracle, do you know that miracle? So that is proof that one does not have to know the proof.

The next proof. When the Sahaabah entered the lands of the non Arabs, they accepted the Imaan of the people. The Bedouins, the non Arabs, none of them were ordered to sit and recite proof, nor were some quizzed, nor were some tested as to what your proof is that you believe in Laa ilaaha illallah Muhammadar-Rasoolullah, like that which al-Mu'tazilah said. So that is some proof on this matter.

Look at the sayings of some of the scholars, Nawawi said whoever says Shahaadah truly believing in it, even if he is a Muqallid, a follower, imitator, he is a believer. Because the Prophet sallallahu 'alayhi wa sallam thought it was sufficient to hear the Shahaadah of many and did not request that they know the proofs of Tawheed and 'Aqeedah, and the accumulation of the Hadith on this are authentic and Mutawaatir. That is a statement of an-Nawawi. Ibn 'Aqeel Rahimahullah said, it is not a goal to know the proof, it is just means to know the proof, to make your belief firm; and if this happens without knowing proof that is sufficient. Ibn Hazim in his book al-Fasil, the fourth volume, I think it would be around page thirty five or after page thirty five, he said everyone else other than the Mu'tazilah said

anyone who believes in his heart, a true belief without no doubts, and say it on their tongue, Laa ilaaha illallah Muhammadar-Rasoolullah and everything the Prophet sallallahu 'alayhi wa sallam came with is the truth and denounce everything other than that; is a believer, even if he is a Muqallid and proof is not a prerequisite. Ibn Qudaamah in his book on Usool, Rawdat an-Naadhir, said the Imaan of a Muqallid, a follower or imitator is good. Shanqeeti Rahimahullah, of the contemporary scholars commenting on Rawdat an-Naadhir, followed along in that opinion. Safaareeni said, like I mentioned earlier when I first started, the truth on the matter that no one can evade is the validity of the belief of a Muqallid. I mentioned to you what Shaykh Ali Khudayr said, may Allah hasten his release, and Ibn 'Uthaymeen and many others. Now we are done with the first matter of the four introductory matters.

The first matter is knowledge, to know Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and the religion with proof. We are done with that.

THE SECOND INTRODUCTORY MATTER: TO ACT UPON KNOWLEDGE

Number two of the four introductory matters is to act upon knowledge:

الْمَسْأَلَةُ الثَّانِيَّةُ: الْعَمَلُ بِهِ

THE TYPES OF ACTIONS IN ISLAM

Our first point on this matter is the types of actions in Islam. Number one, ordained, Waajib, Fardh. Then you got the Sunnah, Mustahabb, the non obligatory that you get reward for. Then you got the Makrooh, the disliked, and then you got the Haraam.

DO YOU GET REWARD FOR LEAVING THE HARAAM?

Haraam actions need to be applied. How do you apply the Haraam actions? By leaving them. Applying knowledge, is applying your knowledge in matters that are Haraam as well, and in Shirk as well. How so? By leaving it, by staying away from it.

Does one get reward if he applies his knowledge in matters of Haraam? Leaving sins and leaving Shirk, we mentioned is one of the actions of knowledge. If one leaves Shirk and one leaves sin, does he get reward for it? The answer is, it is one of two situations. And that is our point number two. We mentioned the type of actions, then number two is do you get reward for leaving the Haraam? If he leaves it for the sake of Allah, like the Hadith says in the Sahihayn:

أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ " أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ : إِذَا هَمَّ الْعَبْدُ بِسَيِّئَةٍ لَمْ تَكُتَبْ عَلَيْهِ فَإِنْ عَمِلَهَا كُتِبَتْ عَلَيْهِ سَيِّئَةٌ
وَاحِدَةٌ

و فِي رِوَايَةٍ فَإِنْ تَرَكَهَا فَاتَّخَذَهَا لَهُ حَسَنَةً ; فَإِنَّمَا تَرَكَهَا مِنْ جَرَّائِي

A sin will not be written for one who thinks or intends to do a sin, if he commits the sin it will be written as one sin. If he thinks and intends, it will not be written against him. In another narration of the Hadith, if he leaves doing that sin for reward from Allah, then he gets reward for it.

That is the first one, if he leaves it for the sake of Allah, he gets reward for it. If he leaves it because he is lazy or he is unable to do that sin, he does not get a reward. For example, his homeboys did not pick him up to go to the bar. He says well, Alhamdulillah I got reward. You did not leave because your boys did not come. You do not get reward. A girl rejected him then he says Alhamdulillah I did not commit Zina because the girl rejected me. You do not get reward, because you did not do it because you were unable to. If you left it, you said you know what, everything is available for me, I leave it for the sake of Allah, then that is when you get reward. The opportunity is there, you leave it for Allah's sake, then you get reward. If you do not do it because the chances are not there, then you do not get reward, because of the narration of the Hadith that I mentioned. So knowledge, applying knowledge also is in Haraam.

The next point, he started with knowledge and then he went to applying knowledge. Because knowledge fixes, knowledge corrects the intention and the method of application that result in your action being proper.

THE ESSENTIAL ASPECTS OF APPLYING KNOWLEDGE

Now let us take on some pointers on the essential aspects of applying knowledge. Here we have to think and focus.

One of the differences, the major differences between the Salaf and those of us today, is the variance between knowledge and acting upon it. Allah in the Qur'an said:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۚ أَفَلَا تَعْقِلُونَ ﴿البقرة: ٤٤﴾

You enjoin the Birr, piety and righteousness on people, and you forget it and you do not apply it and you do not practice it, you yourself? This is a question by Allah, meant to rebuke and reprimand. You enjoin on other people what you do not do yourself? It is to rebuke and reprimand and scold for not applying that which you know and that which you preach. It was revealed about the scholars of Bani Isra'eel but it applies to the scholars of Islam and the followers of Prophet Muhammad sallallahu 'alayhi wa sallam and all people as well.

Ibn Abbaas radhiallahu 'anhuma said the Jews of Madinah used to tell their friends and relatives who were Muslims, remain on Islam and that which that man is teaching you, because he is speaking the truth; yet they themselves did not believe. They used to preach but did not act so this was revealed because of them.

Ibn Jareer Rahimahullah said, the scholars of the Jews used to order the people to do the good by Allah, and they themselves did sins. This verse is a reprimand. It is not a reprimand because it ordered good but it is a reprimand because he did not do the good. Pay attention, so no one will quit on me after today. I do not want no one to say the scrutiny is so much on the students of knowledge that I am just going to quit, I would rather be ignorant, it is easier to be ignorant.

ORDAINING THE GOOD AND FORBIDDING THE EVIL AND APPLICATION WITHIN ONESELF ARE TWO SEPARATE OBLIGATORY MATTERS

The proper opinion on this matter here, is ordaining the good, forbidding the evil and application of it within oneself are two separate things. Ordaining the good, forbidding the evil on one side and the application on one side. They are two separate obligatory matters, one does not drop if the other drops. Let me repeat, the proper opinion, and there is a second opinion on this but the proper opinion of two opinions on this matter, is ordaining the good, forbidding the evil on one hand and application, applying what you learn and know in oneself, on yourself and on your close ones that are under your control is another matter. One does not drop if the other drops. Some said if one falls into a sin, he should not deter others. That is the weaker of the two opinions. You got that? That is the weaker of the two opinions.

The verse is basically saying, here is what the verse is basically saying. You are doing right in ordaining the good, then follow it yourself. It is not saying do not go and convey the message or stop. The truth is, you are going to convey the truth, follow it yourself. You refrain from the evil you are telling the people to refrain, work on yourself like you are

telling people to do. It is a reprimand, not to stop one from ordaining the good and forbidding the evil, but rather to follow in that which he is saying and what he is teaching.

In Hud, Shu'ayb said:

...وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَاكُمْ عَنْهُ ۚ إِنِ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ ۚ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ... ﴿هود: ٨٨﴾

I do not want to be in contradiction to that which I have forbidden you. Contradiction, I do not want tell you one thing and do another thing.

A MAN WHOSE ACTIONS DO NOT MATCH HIS KNOWLEDGE

Hadith, pay attention to this Hadith. Usaamah Ibn Zayd radhiallahu 'anhu, the Prophet sallallahu 'alayhi wa sallam said:

يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَىٰ فِي النَّارِ فَتَتَدَلَّقُ أَقْتَابُهُ فِي النَّارِ فَيَدُورُ
كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ فَيَقُولُونَ أَيُّ فُلَانٍ مَا
شَأْنُكَ أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ قَالَ كُنْتُ أَمُرُّكُمْ
بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ

Bukhari and Muslim, Usaamah Ibn Zayd said a man will be brought and put in Hellfire. And in another narration, the first to be put in hellfire. And he will circumambulate, go around in a circle in Hellfire, like a donkey of a grinding mill. The flour grinding mill, you know how he goes around them, that is how he will be. People of Hell will gather around him and say, oh so and so, Yaa Shaykh, Yaa 'Aalim. Did you not order us to do the good and forbid the evil? Did you not give us those eloquent sermons? Did you not you appear on satellite TV and tell us you got to do this and you got to do that? Were you not tweeting us about this and that? Were you not Youtubing us on this and that? Were you not the one who was teaching us what to do and what not to do? What on earth are you doing here? They are surprised, they are in shock, the people in Hell are shocked that he is there. He is a Shaykh, he used to be called a Shaykh. The people in Hell are surprised to see him in Hell because he was deemed pious and righteous.

The man will say, I used to order the others to do the good but I myself never did it, and I used to forbid others from the evil while I myself used to do it. In Sahih at-Targheeb wat-

Tarheeb the author said, this is a man whose actions do not match his knowledge. His actions do not match his knowledge.

ONE IS GOING TO BE QUESTIONED ABOUT HIS KNOWLEDGE ON THE JUDGMENT DAY

عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ وَعَنْ عِلْمِهِ فِيمَ فَعَلَ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَعَنْ جِسْمِهِ فِيمَ أَبْلَاهُ

Four matters the Hadith says, the Hadith says in Tirmidhi, ad-Daarimi and it is authentic, a man will not move forward on the Judgment Day one step, until he is questioned about four things. The first thing he is going to be asked about is how he spent his life. The second one is about knowledge, did he teach it, did he apply it, more so, did he apply it? And the third one is about his wealth, where he got it and how did he spend it. And the fourth one is going to be about how did he wear out his youth. Those are four matters, you do not step forward on the Judgment Day, and why we brought it is for the second matter, one is going to be questioned about his knowledge. It is not to be stacked up in one's brain and not applied.

SAYING THAT WHICH YOU DO NOT DO

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " : مَثَلُ الْعَالِمِ الَّذِي يُعَلِّمُ النَّاسَ الْخَيْرَ وَيَنْسَى نَفْسَهُ ، كَمَثَلِ السِّرَاجِ يُضِيءُ لِلنَّاسِ وَيَحْرِقُ نَفْسَهُ "

At-Tabaraani in al-Kabir and al-Mundhuri said it is authentic. The Prophet sallallahu 'alayhi wa sallam said, the example of a knowledgeable person who teaches and forgets himself to apply it, does not apply himself, is like a lamp, like a light, like a chandelier. It lights to people but it burns itself, that is the example the Prophet Muhammad sallallahu 'alayhi wa sallam said.

عَنْ أَنَسِ بْنِ مَالِكٍ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " : مَرَرْتُ لَيْلَةً أُسْرِي بِي عَلَى قَوْمٍ تُقْرَضُ شِفَاهُهُمْ بِمَقَارِيضَ مِنْ نَارٍ ، قَالَ

**: قُلْتُ : مَنْ هَؤُلَاءِ ؟ قَالَ : هَؤُلَاءِ خُطَبَاءُ مِنْ أَهْلِ الدُّنْيَا , كَانُوا يَأْمُرُونَ
النَّاسَ بِالْبِرِّ وَيَنْسَوْنَ أَنْفُسَهُمْ , وَهُمْ يَتْلُونَ الْكِتَابَ أَفَلَا يَعْقِلُونَ "**

Musnad Ahmad, actually it is Sahih at-Targheeb wat-Tarheeb, Ibn Hibbaan, al-Bayhaqi. The Prophet sallallahu 'alayhi wa sallam when he went on the night of the Israa', he seen people whose tongues and their lips were being sliced with metal knives of fire. Every time they were sliced, they would return to their original state to be sliced again without respite. The Prophet sallallahu 'alayhi wa sallam has Jibra'eel next to him, he said Jibra'eel, who are these? Why are they suffering like this? Jibra'eel said these are the public speakers of your Ummah, they say that which they do not do.

KNOWLEDGE THAT DOES NOT BENEFIT

**زَيْدُ بْنُ أَرْقَمٍ قَالَ... كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ... اللَّهُمَّ
إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ
وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا**

In Sahih Muslim, the Prophet sallallahu 'alayhi wa sallam used to seek refuge. Oh Allah, I seek refuge in you from knowledge that does not benefit, from a heart that does not entertain fear of Allah, from a soul that is not satisfied, and a supplication that is not answered. The Prophet Muhammad sallallahu 'alayhi wa sallam says I seek refuge from knowledge that does not benefit. If there is one thing you are going to leave out with today, it is to know this Hadith. Wallahi if you truly comprehend this, you will be in agony. If you truly comprehend this you will truly be in agony.

How many and let us be truthful, let us be truthful with ourselves today, let us be truthful, how many make this Du'aa? I consider anyone who attends our program, our classes, among the best of the best Inshaa Allah. This is knowledge, not for worldly gain. We do not exchange money, we do not go for popularity's sake, it is not about contests, no one comes here to mingle with girls, no one comes here to join the opposite sex. No one comes here to listen to a few sexual jokes under the banner of Fiqh of Love while having major deficiency in Walaa' and Baraa'. No one comes here for that kind of stuff. Those firmly on the guidance that we teach here, the guidance of Tawheed, those on this guidance of the Tawheed on the Manhaj, whoever is firm on that study are the followers of the Prophet Muhammad sallallahu 'alayhi wa sallam and the Messengers. And they are the carriers of Laa ilaaha

illallah, and are the revivers who usually get tested like that of the trials of the Messengers before, and at the same time they are the ones who uplift this Ummah from its darkness and its defeats. Because this is the Tawheed, this is the pure. This is it, this is Islam, take it or leave it. That is how we teach here.

So you are, Inshaa Allah, among the few of the few of the very, very, very, very few who study this Deen and this Tawheed seriously and for no other, no personal gain. So, out of this few, who of us makes the Du'aa that the Prophet Muhammad sallallahu 'alayhi wa sallam made, seeking refuge in knowledge that does not benefit? Oh Allah, I seek refuge in You, from knowledge that does not benefit. I know many who study through the Internet and who study here with us, a lot of them make Du'aa and it is a goal for them to be knowledgeable and always say:

...رَبِّ زِدْنِي عِلْمًا ﴿طه: ١١٤﴾

But how many of us has sought refuge from knowledge that does not benefit us? Be truthful. Knowledge that does not benefit us means knowledge that we do not apply. I fear if we were to do a survey on this matter, we would return with a huge disappointment to all of us. When did one of us, and we be truthful with ourselves, fidget and shiver with chills before Allah, like a wet bird, pleading and seeking refuge in Allah from knowledge that does not benefit us? I say this is the difference between the Khalaf, the latter people, and the Salaf, who carried the legacy of the Ummah. The curriculum is there, the curriculum to uplifting this Ummah is there, we have it. We have it and we do not need those so called Mufakkir and thinkers to come and blab, and other ones who want to come and change. The curriculum is there, it is solid. The curriculum for uplifting this Ummah, the guidance is there and has been for fourteen centuries, over fourteen centuries. The problem is, the problem is the application.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

The Prophet used to make that Du'aa. The Prophet sallallahu 'alayhi wa sallam was successful in getting the Sahaabah to apply it. He printed copies of the texts that we learn, in the hearts, in the hearts of the Sahaabah he printed it. He made it a guidance they acted upon, it became a total way of life for them. That is the secret. That right there, that right there is the secret of how the Prophet sallallahu 'alayhi wa sallam made the most successful nation on the Earth, from shattered, feuding, Bedouin, anarchist, who were in the midst of a deserted, deserted desert; not just any regular desert, a deserted desert, who became the superpower of the world in a historical, record breaking, lightning, bat of an eye time frame. For thirteen years, the Prophet was busy inscribing this Tawheed and 'Aqeedah in the hearts. In the hearts, not on paper, not on CD, not on YouTube, not on the internet, he was doing it in the hearts. Today, many and most of the small students of knowledge, have more

books than the renowned 'Ulamaa who revived this Ummah. Al-Maktabah ash-Shaamilah who I really have not gotten to know yet, it is something you download with thousands of volumes. Whether it may be knowledge that they have, we have it. Whether the way it is organised, or the quantity, or the print of it, or how you get it on CD or how you search it; we have more knowledge, many have more knowledge today than the renowned 'Ulamaa. Allah in the Qur'an said about Ya'qoob:

...وَأَنَّهُ لَدُوْ عِلْمٍ لَّمَّا عَلَّمْنَاهُ... ﴿يُوسُفُ: ٦٨﴾

Verily, he was endowed with knowledge, about Ya'qoob. From that which We taught him, he had knowledge. Qataadah says the meaning of this verse is, he was endowed with application and applying that which We taught him.

أخرج أبو نعيم في الحلية عن ابن المبارك : سئل سفيان الثوري

Sufyaan ath-Thawri was asked, do you like to study or apply what you study:

طلب العلم أحب إليك أو العمل؟

He said, knowledge is sought to be applied so never leave seeking knowledge for application, and never leave application for seeking knowledge:

فقال: إنما يراد العلم للعمل , فلا تدع طلب العلم للعمل , ولا تدع العمل لطلب العلم

What are you trying to say Sufyaan ath-Thawri? Basically he is saying, knowledge and application come hand in hand, they are inseparable, you cannot separate the two.

Imaam Ahmad told his students once, there is never a Hadith I passed by except I fully applied it. Fully applied every single Hadith. I once passed by a Hadith that the Prophet sallallahu 'alayhi wa sallam went to go cupping to Abu Teeba and he paid one dinar. He said, so I went to go get cupping and I paid exactly that which the Prophet sallallahu 'alayhi wa sallam paid so I can follow exact Sunnah. Every Hadith, Imam Ahmad, you so daringly say you applied? He would have never said a word like that if he did not truly apply it. A man who in his Musnad Ahmad, had forty thousand Hadith and it is said that he memorised over a million. In his Musnad, forty, you applied every single Hadith? Ibrahim al-Harbi said, I was with Ahmad Ibn Hanbal, I was his companion. For twenty years, winter and summer, cold days and hot days, night and day, not a single day went by except Imaam Ahmad was

applying in that day, more than he applied the day before. Twenty years, day and night, he said every day he applied more, today he would apply more than yesterday. The Salaf were the men who were described, when they turned to knowledge to study it, it appeared on them. In their humility and in their humbleness, and on their tongues, and on their hands.

That is how knowledge affected them. Some of those who claim to be students of knowledge today, the rejects, they come from bars to supposedly being students of knowledge, to unleash their tongues on giants they could never be equivalent to the dust on their shoes in their service to Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam. Just days ago you were in a bar, so suddenly you go to student of knowledge, you become a student of knowledge, now you want to refute giants? I do not mean the Murji'ah rejects alone, but they align themselves, whether intentionally or unintentionally, with the Modernists to refute the true people of Tawheed. From rapping one night to refuting the giants of the Ummah in the morning. From bars and clubs, months ago, to refuting and slandering and chewing poisonous flesh of 'Ulamaa and those who devoted their lives and their wealth and their honour for the sake of Allah. Why?

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

'Ilm Laa Yanfa'. The men of the past were men that as soon as they turned to knowledge, to learn it, it was seen on their appearance, in their Khushoo', in their humility, their humbleness, in their tongues, in their hands. When one lacks etiquettes and manners, you think they do not know the knowledge of it? You think they do not know about their tongues and their hands and their slanders? You think they do not know it? They do, but it is the wrath of 'Ilm Laa Yanfa'. Why else would the Prophet sallallahu 'alayhi wa sallam emphasise in his Du'aa?

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

When others can go through the texts of Walaa' and Baraa' like an arrow, they will go sharp through it like an arrow but they cannot apply it in their day to day life. 'Ilm Laa Yanfa'.

In al-Jaami' al-Ahkaam al-Qur'an, a scholar called Abu Uthman al-Hayri, he sat to give one of his classes. And he sat, gave an introduction and sat silent, and silent, and silent. Then Abu al-Abbaas said Shaykh, what is going on? When is the Halaqah going to start? And then, the Shaykh raised his head up and began to cry and weep and then began to chant his poem:

وَعَيْرُ تَقِيٍّ يَأْمُرُ النَّاسَ بِالتَّقَى طَبِيبٌ يُدَاوِي النَّاسَ وَهُوَ سَقِيمٌ

A non Taqi, one who does not have Taqwa, he is talking about himself, orders people for Taqwa like a doctor giving cure while he himself is in need to be cured from that same

illness. The entire Halaqah began to weep. They knew how valuable it was to apply the knowledge. Abu al-Aswad ad-Du'ali, the famous poet, he has a poem about the matter:

يَا أَيُّهَا الرَّجُلُ الْمُعَلِّمُ غَيْرُهُ هَلَّا لِنَفْسِكَ كَانَ ذَا التَّعْلِيمِ...

Oh you man who is teaching others, shouldn't the teaching be to yourself?

...فَابْدَأْ بِنَفْسِكَ فَانْهَاجَ عَنْ غِيَّهَا فَإِذَا انْتَهَتْ عَنْهُ فَأَنْتَ حَكِيمٌ...

Start with yourself, deter it from wrong. If you are successful in deterring yourself from being wrong, then you have become indeed wise.

فَابْدَأْ بِنَفْسِكَ فَانْهَاجَ عَنْ غِيَّهَا فَإِذَا انْتَهَتْ عَنْهُ فَأَنْتَ حَكِيمٌ
فَهُنَاكَ يُقْبَلُ مَا تَقُولُ وَيُقْتَدَى بِالْقَوْلِ مِنْكَ وَيَنْفَعُ التَّعْلِيمُ...

At that point, when you achieve application of your knowledge, your speech will be accepted, your words will be followed, and your teachers will then become beneficial.

...لَا تَنْهَ عَنْ خُلُقٍ وَتَأْتِي مِثْلُهُ عَارٌّ عَلَيْكَ إِذَا فَعَلْتَ عَظِيمٌ

Do not deter from something and do that which you deter from, a big shame on you if you do so.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

You see that Du'aa? Talk is plenty, knowledge is abundant, but the application is scarce. This is not meant to scare you away from learning knowledge. This is actually an encouragement to apply that which you learn, that which you deter people from, that, to stay away from it. That which you order people to go to and to do, it is actually an encouragement for you to follow along in that path, that which you teach people or that which you know of.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

CLASS SIX

This our sixth class on Tawheed and Usool Ath-Thalaathah. We spoke and we left off on the second of the four fundamental principles, the four introductory fundamental principles. The first one is knowledge and that is to know Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and the religion. The second of the principles is to act on your knowledge and we left off there, let us go take it from there.

ACTING ON KNOWLEDGE

KNOWLEDGE THAT DOES NOT BENEFIT ACTION

The first point that you want to note today and take this as a rule, the main goal for knowledge is that it is means to worship Allah and every knowledge that does not benefit action, there is nothing in the Sharee'ah to indicate that it is praiseworthy. Shaatibi said, every knowledge that does not benefit action, there is nothing in the Sharee'ah to indicate it is praiseworthy. Keep in mind there is some heart actions, and there is some physical actions.

Some people do not consider actions of the heart acts, but that is in reality an act. Acting upon knowledge could be in the heart, matters of the heart, and it could be physical matters. Imaan is an action of the heart, to believe, and that results from knowledge. For example, what do I get by believing or knowing and learning the Names and Qualities of Allah, Attributes of Allah subhaanahu wa ta'aala? You get plenty of things and among that is an act of the heart, which is true, firm belief and stronger Imaan, Tasdeeq. Of course there is the other aspect of knowledge which is the physical part, we do not got to get into that because everyone knows it. Matters that pertain to Salah, Zakah, Hajj, Wudhu, Tahaarah, those are physical parts. That is the first point.

KNOWLEDGE IS DIFFERENT TO ACTION

Knowledge is totally different than acting. So they are two different things, just because you have knowledge it does not mean you are acting on it. Allah said in the Qur'an:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ... ﴿البقرة: ١٤٦﴾

Those who We given the Scripture to, they know the Prophet sallallahu 'alayhi wa sallam and recognise him just as they would recognise their own sons and kids. Who are those who recognised the Prophet sallallahu 'alayhi wa sallam? Those are the Jews and those are the Christians. So they have knowledge, Allah says clearly they have knowledge but did they act on it? No. They did not act on it, they had the knowledge but they did not act on it so that shows they are two different things. Some people may have knowledge but they may not act on it, they are two different entities that one must know. Why must you know it?

Because if Allah says the Jews had knowledge and the Christians had knowledge, but yet in other verses in the Qur'an reprimanded them severely for not believing, then they had knowledge but they did not act upon it so that is a negative aspect. The bottom line is, knowledge and acting are two separate things and Islam came to be acted upon, not to be saved as text or in your memory base.

KNOWLEDGE WAS SENT TO BE ACTED UPON

Look how the Qur'an mentions that Islam came to be acted upon:

...كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ
إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾ إبراهيم: ﴿١﴾

A Book we revealed upon to you Muhammad sallallahu 'alayhi wa sallam, why? In order that you lead mankind out of darkness. Why was the Book revealed? To take mankind out of darkness, act.

الرَّ َ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ أَلَّا تَعْبُدُوا
إِلَّا اللَّهَ َ إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ هود: ﴿٢﴾

A book with verses that were perfected and explained in detail by Allah the Wise, the well Wise, the well acquainted. Why was this Book revealed, such detail, why? The next verse is:

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ... ﴿٢﴾ هود: ﴿٢﴾

Worship, the act part. That Book was revealed so you can act on it, act how? Worship Allah.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا
فَاعْبُدُونِ ﴿٢٥﴾ الأنبياء: ﴿٢٥﴾

We did not send before you oh Muhammad, a Messenger, except that We revealed to him Laa ilaaha illallah, to teach the people Laa ilaaha illallah, look at the end of it, never was there a Messenger sent, not only Islam, never was there a Messenger but he came with the text:

...فَاعْبُدُونِ

Used the text so they can worship, so they can act on it.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۖ وَلَا تَكُنْ
لِّلْخَائِنِينَ خَصِيمًا ﴿النساء: ١٠٥﴾

We have sent you oh Muhammad this Book, so you can judge among mankind, why was this Book sent?

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ... ﴿النساء: ١٠٥﴾

So you may judge between men as Allah showed you:

...لِتَحْكُمَ...

So you can judge. That is why the Book was revealed.

Look at the other verse, very similar to this verse:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿الزمر: ٢﴾

First one says:

...لِتَحْكُمَ...

Judge, act upon it by judging among people. This one says:

...فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿الزمر: ٢﴾

So worship Allah by doing the religious deeds that He ordered you to do, sincerely. So it is to act upon it, that is to act upon it.

Every knowledge, like we said in the beginning, that does not benefit action, there is nothing in the Sharee'ah to indicate that it is praiseworthy.

THE CONSEQUENCES OF NOT ACTING UPON YOUR KNOWLEDGE

Knowledge is like a body, the soul of knowledge is acting on it. Without the soul, knowledge resembles a corpse and if you go and act against what you know, it is possibly like having a cadaver, it is like being a cadaver. That is what the knowledge would be because it is going to be used against you. Maalik Ibn Dinaar said, if an 'Aalim does not apply his knowledge, it drops from his heart like the water falls on a smooth rock. If you ever seen a spring, the light springs or a fountain, water drips, drips, drips; that is how knowledge leaves a person who does not apply it.

How many have knowledge, remind others of Allah, yet they themselves are mindless of it? How many preach fear of Allah yet they are bold and daring with Allah? How many preach to bring people closer to Allah yet they themselves are the furthest from Allah? As a knowledgeable person, always keep in mind, while the general laymen masses get their hands and feet and body parts to testify against them before Allah, you got something more dangerous. Allah in the Qur'an says:

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ... ﴿يس: ٦٥﴾

Today We shut their mouth, We sealed shut their mouth, the hands begin to testify against someone, their feet, in that which they did. In another verse Allah says:

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا... ﴿فصلت: ٢١﴾

The person speaks to Allah, I want someone to testify, Allah says would you accept your own body parts? They say yes, so their body parts begin to testify and then they say:

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا... ﴿فصلت: ٢١﴾

Why are you speaking against us, we were trying to protect you.

...قَالُوا أَنْطَقَنَا اللَّهُ... ﴿فصلت: ٢١﴾

Allah made them speak. What is worse for the knowledgeable and Du'aat, you not only have the body parts, you have other evidence to be added to that, which is the Ayah you learn, the Hadith you learn, they come and testify. The Prophet sallallahu 'alayhi wa sallam said in Sahih Muslim:

الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ

The Qur'an is going to testify for you or against you. Is that Hadith or Ayah going to testify for you or against you? Is it going to give you intercession, or be a reason for you to go to Hell? Is it going to be a cause of punishment or a cause of torment? Does one not fear those verses, those orders that come down upon you, that you learn, stand before you on the Judgment Day and testify against you? Ibn al-Qayyim Rahimahullah said:

لو نفع العلم بلا عمل لما ذم الله أحبار أهل الكتاب ولو نفع العمل
بلا إخلاص لما ذم الله المنافقين

If knowledge with no application was beneficial, Allah would have not reprimanded the pontiff of the People of the Book. And if action with no sincerity would have helped anyone, Allah would not have dispraised and vilified the hypocrites. Knowledge without application is like a honeycomb without honey. Knowledge is like wealth, what you get out of wealth is what you spend. In wealth, everyone knows, every realistic person knows that, you get out of wealth what you spend. Likewise in knowledge, you only get out of it what you act upon. What use is wealth if you do not spend it and use it? And likewise knowledge.

Az-Zuhri Rahimahullah said, do not accept the saying of a scholar who does not apply what he says and do not accept the saying of one who applies but does not know, that is an ignorant person who may say the truth or do the good stuff sometimes. Knowledge that does not have its fruit and affect in the heart, in actions, is knowledge to be used against you.

ONE SHOULD NOT ABANDON SEEKING KNOWLEDGE DUE TO BEING ACCOUNTABLE FOR HIS KNOWLEDGE

An important matter pertaining to the scenario that we talked about, which is someone is going to say today in his thought, wow, these Halaqaat, Tawheed, are not for me. I am dropping out, I am having second thoughts about coming to the class. It is something people think of, be realistic. If the more I learn, the more it is going to be used against me, let me stop.

So let me tell you. Number one, we previously said there is knowledge that is Fardh 'Ayn. Fardh 'Ayn is you have to know it, every individual. Knowledge, that if you do not know it you are sinned and most of what we talk about, most of what we learn, especially in our Tawheed, the core part of our Tawheed class and the additional stuff we talk about is only to help you understand core of it. Most of what we talk about it in Tawheed class is stuff that is Fardh 'Ayn upon you to know. Remember what we said, we already talked about it:

إِعْلَمَ رَحِمَكَ اللَّهُ، أَنَّهُ يَجِبُ

Fardh to know these matters. The Ummah has gotten a level of ignorance where most of what they learn today, they think it is extra credit, when in reality it is essential matters they must know and they get sinned for not knowing. So that is one issue you need to know.

Now, let us talk about the extra credit knowledge. You say ok, I will learn, someone will say you know what I am going to study with you and come to class for Tawheed, after the Fardh, the:

يَجِبُ عَلَيْنَا تَعَلُّمُ

After the Fardh, I will drop out. We say, the answer to that, you chose to be a student of 'Ilm. You take time away from your family, many of you memorise, Alhamdulillah Rabbil-'Alameen, many of you learn, many of you struggle, why? Because you want to be in the peak of Jannah. Correct or not? Correct. So, knowledge is one of the means to take you to the level of the Siddiqeen. Do not be surprised to know that some of the biggest of all scholars discussed the issue of who is better, an 'Aalim or a martyr. Ibn Masood radhiyallahu 'anhu, Ibn al-Mubaarak and others, have statements, I do not want to mention them right now. Ibn al-Qayyim Rahimahullah spoke about it in length in his book Miftaah Daaris-Sa'aadah, on who is more knowledgeable, an 'Aalim or a Shaheed. The fact that there is an issue discussed like that, shows you the high level it is for an 'Aalim, how high his level is in Jannah. So it is a high level, of course the maturity of the Ummah, I probably should not discuss it right now. Maybe in the future, because it might spark a debate, the issue on that matter. But just the fact that they discussed the issue, shows you how high ranking an 'Aalim is. Would you want to quit studying because of what some ignorant people say, that if I do not know it is better? That is a wrong rationale.

Number one, it is either Fardh, you have to know most of what we talk about for example in this class is Fardh. Number two, if it is extra credit knowledge, you study it because you want to go to the Firdaws. If one wants to merely study the basics, the core, the Tawheed and the Fardh 'Ayn matters outside Tawheed, then you can get your steps into Heaven, maybe the first level in heaven. But the Prophet sallallahu 'alayhi wa sallam taught us to aim high, to aim to Firdaws. Whoever Allah deprives of knowledge, gets punished with ignorance, that is a punishment. And worse and more severe punishment than that, is one who knowledge comes to him and he turns away from it. And worse than all that, is one who is gifted with knowledge and does not act upon it.

Another point. Not only is this extra credit knowledge to take you to Firdaws, but it is also in this life. In this life, you learn to get the ultimate happiness and blessings in this life. Ibn Taymiyyah, when I spoke about him remember I mentioned quotes, had nothing in this life.

The shirt on his back, at times of his life he had the shirt on the back. He used to sleep at times in the Masjid, Masjid al-Amawi, in and out of prison. He used to say words like our hearts pass through stages, if the people in heaven are like this then they are truly blessed. In a life you would presume to be a miserable life, he would say if the people in heaven are living like I am, the happiness I am in, that is such a good life, I look forward for it. You heard words from 'Ulamaa who had nothing in this life, who say whoever does not enter the Heaven of this life, will never enter the Heaven of the life after; like Ibn Taymiyyah Rahimahullah.

Some who said, we are in such a state of happiness that if the kings and leaders were to know about it, they would come and fight us to take it away. What took them to the ultimate happiness when they had nothing? When most of them, if you look at it, in and out of prison, in and out of trials, in and out of problems and situations. The thing you look at it, is they had knowledge and they applied the knowledge they had. It took them to the peak of tranquillity in this life. So, that is how you benefit from this knowledge in this life and then Inshaa Allah it will take you to Firdaws. You cannot say, well since the scrutiny on me is going to be more, let me stop here. You want Firdaws and you want a content happy life in this life, that comes through knowledge.

BEING HIGHER IN KNOWLEDGE MEANS YOU ARE HELD TO A HIGHER STANDARD

You have to keep in mind in application, the higher you are in knowledge, the higher your application must be because you are held to a higher standard by people and more so and more importantly, by Allah. The higher your status is in knowledge, the higher your application needs to be because you are held at a higher status by people and more so and more importantly, by Allah. We do not have a hierarchy where we got church members, then we got a priest, then we got a pope, then we got a spirit, then we got a son and then we got father. We do not have that. In Islam, the hierarchy to the levels of Jannah is knowledge and its application.

Knowledge and its application sets your level, where you will be in Jannah. When you are held at a higher status because of your knowledge and application, then the punishment when doing wrong is more severe.

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾ إِذَا لَأَذْنُكَ
ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

﴿الإسراء﴾

In Surat al-Israa'. Allah says to the Prophet Muhammad sallallahu 'alayhi wa sallam, if We did not make you stand firm, you would have nearly inclined to them, a little bit inclined to them. Pay attention, al-Qushayri and ash-Shanqeeti Rahimahullah and others said, the Prophet sallallahu 'alayhi wa sallam did not incline. If, Allah is saying if. What does Allah say? Allah says double the punishment:

...لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ...

Double the punishment in this life and double the punishment in the life after:

...إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ...

And then you are going to find no one to help you against Us. This is talking to the Prophet sallallahu 'alayhi wa sallam. Why, why all this to Your beloved Muhammad sallallahu 'alayhi wa sallam for merely inclining. Double the punishment, the best man to walk on the face of the Earth, the best of all humanity and mankind? Ibn Abbaas radhiallahu 'anhu says, he would be punished. In talking about this verse, that the Prophet sallallahu 'alayhi wa sallam if he would have inclined, which he did not, but if he would have inclined he would have got double the punishment in this life and double the punishment in the life after. Why are you going Yaa Allah, to punish Your beloved Messenger Muhammad sallallahu 'alayhi wa sallam double had he done something wrong.

An-Nasafi said commenting on this, he said his honour and status is so great, that his punishment if he does anything wrong is more severe. It goes both ways, he gets al-Waseelah in the life after, al-Waseelah is higher than Firdaws. The highest of all places in Heaven, but it is costly.

إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا

﴿الإسراء: ٧٥﴾

Like Allah tells the wives of the Prophet sallallahu 'alayhi wa sallam, the mothers, the patient, steadfast women behind our Prophet Muhammad sallallahu 'alayhi wa sallam. The one the Prophet sallallahu 'alayhi wa sallam was asked, who do you love the most? Aishah, the wives of the Prophet sallallahu 'alayhi wa sallam.

يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيَّنَةٍ يُضاعَفْ لَهَا الْعَذَابُ
ضِعْفَيْنِ ۚ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿الْأَحْزَابُ: ٣٠﴾

Surat al-Ahzaab. Allah says, oh wives of the Prophet, whoever does Faahishah, makes a mistake, the torment of her will be double. But look, the torment of her will be double, why is it that your punishment gets double? Look what Allah says in the next Ayah:

وَمَن يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ...
﴿الْأَحْزَابُ: ٣١﴾

You are obedient, if you remain obedient to the Prophet Muhammad sallallahu ‘alayhi wa sallam, to Allah, and be righteous in your deeds, We will give her double the rewards. You are wives, you are special, you get double the reward, but you also get double the sins. Allah tells his Prophet sallallahu ‘alayhi wa sallam if you lean towards them, towards the non believers, wrong doers, you get double the punishment in this life and in the life after. He tells the wives of the Prophet Muhammad sallallahu ‘alayhi wa sallam, you get double the punishment.

This comes to the conclusion, you, who is a striving student of knowledge, if you do not act on your knowledge, you are held to a higher standard, your punishment is more than a regular person. You want multiple folds of rewards? You want Firdaws al-‘Alaa? With this knowledge, and acting upon it, there is a price you have a price to pay if you go wrong. You are not like anyone. That is why Allah tells the wives of the Prophet:

...لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ... ﴿الْأَحْزَابُ: ٣٢﴾

You are not like any women. You student of knowledge, you are not like any regular individual. Your honour, your status is great, so the punishment is severe.

Ibn Masood radhiallahu ‘anhu said, the standard for people of the Qur’an, he set standards. He said they must pray at night, they must fast the day, they should be sad in remembering Allah, while others are happy. They must be silent while others are talking in vain, they should not scream and have loud voices, they should be in constant status of Khushoo’. Why Ibn Masood are you making these high standards to one who is holding the Qur’an? Because you are a special man, you are a Qur’an walking on this earth. You are a carrier of the Qur’an, you are an upholder of the Qur’an, so you are held to a higher standard. Where others can talk in vain, and possibly couldn’t be sins, just vain talk that is not really sins; but you are held on a higher standard. That is why the ‘Ulamaa of the Salaf were at their peak,

because they applied their knowledge in every time of their lives. Day, night, evenings, years, months, weeks; and both internal in their hearts and external. Both in their worship, in dealings with people and in dealing with Allah.

Al-Khateeb al-Baghdaadi wrote a booklet on this whole entire matter, about al-'Ilm wal-'Amal, and Albaani Alhamdulillah went through the Hadith of it. In it he says Jewish people knew, but they did not act upon what they know, and the Christians acted without knowledge; the first are cursed and the second are astray. Ibn Taymiyyah Rahimahullah says, whoever goes astray of this Ummah by ignorance resembles the Christians. And whoever goes astray from the 'Ulamaa of this Ummah by not acting upon their knowledge, they resemble the Jews. Rest assured, the way to house your knowledge in your mind is to apply it. If you have a problem memorising or keeping knowledge in your mind, find some way to apply that knowledge. Inshaa Allah, you will never forget it.

EXAMPLES OF APPLYING KNOWLEDGE

Look how the Salaf took seriously, examples of applying knowledge. Al-Bukhari, Saalim, the grandson of Umar Ibn al-Khattab, Saalim Ibn Abdillah Ibn Umar Ibn al-Khattab radhiallahu 'anhum ajma'een. He said, in the narration of this father, the Prophet sallallahu 'alayhi wa sallam said, glory be to you Abdullah if you pray at night. The prophet sallallahu 'alayhi wa sallam is encouraging him to pray at night. Saalim said, the son of Ibn Umar said, after that my father slept but a little bit, only slept a little bit. Look how they took seriously acting upon knowledge.

In Sahih Muslim, the Prophet sallallahu 'alayhi wa sallam taught Ali and Fatimah radhiallahu 'anhum to say Subhan Allah thirty three, Alhamdulillah, Allahu Akbar thirty three times, when they went asking for a servant. He said say Subhan Allah thirty three, Alhamdulillah, Allahu Akbar thirty three times. Ali said that, commenting on that later in his life, I never left that a single day since the Prophet sallallahu 'alayhi wa sallam told me to do it. Someone asked him, you did not leave that, not even on the days of Siffeen? The bloodshed between Ali and Mu'aawiyah radhiallahu 'anhum. Siffeen was a battle where there were seventy thousand Muslims who died in it, twenty five thousand of his soldiers. He said not even on those hard nights, you did not leave it? He said, not even on those nights. Look how they took acting upon their knowledge seriously.

In Muslim, the Prophet Muhammad sallallahu 'alayhi wa sallam said, every Muslim who has something to write a will about must write his will and keep it behind his head when he sleeps. Ibn Umar said, I never slept a night after that without having my will under my head. Abu Umaamah, another example, he said the Prophet sallallahu 'alayhi wa sallam said, in Sunan an-Nasaa'ee, authentic, even though Ibn al-Jawzi and others have considered it weak it is really an authentic Hadith. Whoever recites after every Salah, Ayat al-Kursi, there is nothing to stop him from entering heaven except his death. Meaning if he dies, he is going

to Heaven if he did that. Ibn al-Qayyim said, my Shaykh Ibn Taymiyyah never left ever doing that, after Salah.

Abdullah Ibn Umar, take this story about Abdullah Ibn Umar. In Sahih al-Bukhari, the Prophet Muhammad sallallahu 'alayhi wa sallam found out that he was fasting every single day. So the Prophet sallallahu 'alayhi wa sallam suggested three days a month. He said you know, Abdullah Ibn Umar, take three days a month. He said I can do more than that. He said ok, three days a week. He said I can do more than that. He said, well fast one day and break your fast two days. One day, two days, one day, two days. He said I can do more than that. He said, the Prophet sallallahu 'alayhi wa sallam said, then fast the fasting of Dawood, one day yes, one day no. The point, at the end of the narration in Musnad Ahmad, the first one is in Bukhari, but in another narration in Musnad Ahmad he said:

وَلَمَّا كَبُرَ سِنُهُ كَانَ يَقُولُ : لَيْتَنِي قَبِلْتُ رُخْصَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

When he got older he said, I wish I took what the Prophet sallallahu 'alayhi wa sallam told me in the beginning. Analyse that statement, I wish I took the easy one of what the Prophet sallallahu 'alayhi wa sallam offered me. I wish I took three days a month, I wish I took three days a week, I wish I took one day fasting two days. Why did he say that? Why did he make that statement? Is this Fardh upon him? No. Why did he not just stop doing extra non obligatory fasting that he was doing? He said, I wish I took what the Prophet sallallahu 'alayhi wa sallam told him when he wanted to make it easier on me, like three days a month. It was no problem had he said I want to quit fasting. I fasted all my life, I got old, let me stop fasting. Nothing is wrong with that. Let me go back from the fasting of Dawood to fasting three days a month. But these were men, when they committed to something that was a Sunnah before a Fardh, they never left it until death. That is why he said that. You see how they acted on their knowledge?

Sufyaan ath-Thawri:

إِنَّمَا يُتَعَلَّمُ الْعِلْمُ لِيُتَّقَى بِهِ اللَّهُ ، وَإِنَّمَا فَضَّلَ الْعِلْمُ عَلَى غَيْرِهِ لِأَنَّهُ يُتَّقَى اللَّهُ بِهِ

Knowledge is meant to be applied for fearing Allah. The purpose of it is fear Allah. And that is why knowledgeable people are held at a higher standard, because they fear Allah more.

Ibn Abbaas said, everyone speaks good, whoseever's actions coincide with his knowledge, then he is fortunate. Whosoever's actions do not match his saying, he in reality has rebuked

and scolded himself. Maalik narrated in his chain from al-Qaasim Ibn Muhammad, he said I met people who admired application of knowledge more than they would speech and talk. All that is to say, knowledge is means to act upon it. Get that fact and keep it in your mind.

EVIL SCHOLARS

Evil scholars, and this is very important to us. Actually, all this is important to us because I reiterate, we teach to be applied. Knowledge is meant to be applied. So who are evil scholars? Here is a rule ash-Shaatibi Rahimahullah said:

إِنَّ عُلَمَاءَ السُّوءِ هُمُ الَّذِينَ لَا يَعْمَلُونَ بِمَا يَعْلَمُونَ

Evil scholars are those who are dangerous to mankind, they are a disease to mankind, they are those who do not act on their knowledge. Ibn al-Qayyim said in his book al-Fawaa'id , evil scholars are like, he gave a parable. They are like people sitting on the gates of Jannah calling people, come on in, come on in. With their tongues they are saying come on in, come on in, their actions are saying do not come in. The more they talk to people and tell people come in, the more their actions say, do not listen to us, because if we were indeed truthful, we would have been the first to apply it.

They appear as though they are guides, those 'Ulamaa as-Soo' appear, may Allah save us and give us refuge from that, they appear as though they are guides but they are bandits. Those who do not apply what they learn are like bandits. It is like you are in the car, you are asking someone for directions, he gives you a detour so he can rob you. That is how 'Ulamaa as-Soo' are.

Some of the worst parables in the Qur'an, the Qur'an gives us to learn examples of, some of the worst parables of those examples to learn from are pertaining to those who do not apply their knowledge.

وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ
الْغَاوِينَ ﴿١٧٥﴾ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ
هَوَاهُ ۖ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ ۚ ذَلِكَ
مِثْلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَهُمْ لَعَلَّهُمْ يَتَفَكَّرُونَ
﴿١٧٦﴾ (الأعراف)

Surat al-A'raaf. A scholar, an 'Aalim who acts different from that which he knows, he is one, Allah gave a parable that he is like a dog:

...فَمَثَلُهُ كَمَثَلِ الْكَلْبِ...

Allah says had We willed, We surely would have elevated him, he is like a dog but We would have elevated him, but he clung on to this Earth and followed his vain desires. He did not follow what he knows. The parable is the parable of a dog, if you drive him away, he lolls his tongue out; if you leave him, he lolls his tongue out. And whatever you do, whatever status he is on, he lolls his tongue out. Ibn al-Qayyim mentions when he talked about this, he mentions how the parable of a dog is to evil scholars and then mentions ten points under them. We do not really have time to go through them.

Allah gives this example, not of any dog, but a panting dog, a lolling dog, he pants all the time. That is the worst of all dogs. Resting, tired, thirsty with his thirst quenched, whatever status he is on, he is panting and lolling. If you tell the Shaykh speak the truth, he is panting and lolling. If you leave him, those evil scholars to not apply what he knows, what he knows he should apply, he is lolling. If you shun him, he is panting. If you just ignore him, he is panting, and if he speaks, he is panting. He did not use what he knows so Allah gives him a parable of a panting dog.

More than that:

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ۚ
بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ
﴿الجمعة: ٥﴾

The likeliness of those who were entrusted with the Tawrah, and likewise the Qur'an, the verse does not say the Qur'an but likewise the Qur'an. But after that, after they were trusted with the Qur'an, they after that failed those obligations, they are like a donkey which carries huge burdens of books. Does he understand anything out of them? That is the example of the people who deny Allah's Ayaat. Here, Allah makes a parable to a donkey. The first one was a knowledgeable person, parable to a dog. Here, it is a parable to a donkey, a donkey which does not carry:

...لَمْ يَحْمِلُوهَا...

They did not carry it. What that means is, they did not apply it. What usage does a donkey get out of the Asfaar? The word in Arabic is Asfaar, which is plural for Sifr, which are the big books or tablets that they used to write upon. If you put them on a donkey, what does a donkey get out of carrying those Asfaar? What does a donkey get out of it on its back but the weight? What does one who carries the Qur'an or Bukhari or Muslim or Mughni or Usool Ath-Thalaathah, or other books; he carries it, he knows it, carries it means he knows it but does not apply it, what does he get but burden of carrying it? You get nothing but the burden of the weight, just like the donkey.

...حُمِّلُوا التَّوْرَةَ...

Ibn Abbaas radhiyallahu 'anhuma said, he was Hummiloo (حُمِّلُوا) meaning they were ordered to act upon it. They were given it, Hummiloo (حُمِّلُوا), in order to act upon it. Ibn Katheer Rahimahullah said, this parable is for those who do not know what is in the books. They are given the books to learn, they do not want to learn what is in the books. Those who know what is in the books, they memorise it, but they do not comprehend it, they do not act upon it. And it is also for those who know it and tamper and play around with it. They are worse than a donkey, because at least a donkey has no intelligence to comprehend. They have the intelligence but do not use that intelligence, so they are indeed worse than a donkey.

Ibn al-Qayyim in I'laam al-Muwaqqi'een said, even though this was directed to the Jews, it also applies to the people who were given the Qur'an and do not act upon that which is in the Qur'an. Wallahi, it is a grizzly parable of a donkey, Allah comparing one to a donkey, to a dog, is something to warn you; so one applies that which he learns and seeks knowledge and applies knowledge. These are reminders for those who have a heart or give an ear while they are truly heedful:

إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾

﴿٣٧﴾

Allah tells Yahya:

يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ... ﴿١٢﴾ مريم: ﴿١٢﴾

Yahya, John, take the Scripture, hold on fast to the scripture Mujaahid and Zayd Ibn al-Aslam said Bi Quwwah (بِقُوَّة) means take knowledge and apply it and act on your knowledge. As-

Suyooti Rahimahullah said, one must act on the Hadith he hears in manners, or in worship, or in good deeds, or in any matter because that is the Zakah, that is the purification of knowledge; and that is one of the best means for it to stay in your minds.

Waqee'ah Rahimahullah said, if one wants to memorise a knowledge, then act upon it. Ibraheem Ibn Isma'eel said, the great Muhaddith, we used to seek memorisation of a Hadith by acting on it. That is how they memorised the Hadith. Do not be among those the Prophet sallallahu 'alayhi wa sallam complains on the Judgment Day, you do not want to be a defendant on one side and the Prophet sallallahu 'alayhi wa sallam as a plaintiff on the other side.

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿الفرقان: ٣٠﴾

﴿٣٠﴾

And the Prophet Muhammad sallallahu 'alayhi wa sallam says about some people, oh Allah, them, those people, they deserted and they abandoned the Qur'an. Ibn al-Qayyim talks about this, he gives about five factors of how the Qur'an is abandoned. One of them that pertains to us, is deserting acting on the Qur'an. How can you act on it, if you do not know it, you got to know it and act on it. Number two he mentions, is that deserting judging by it in both matters of principle and secondary matters. So you got to act on it, otherwise you would not want the Prophet sallallahu 'alayhi wa sallam to be a plaintiff against you on the Judgment Day.

ACTING ON YOUR KNOWLEDGE IN DA'WAH

Our next talk next week Inshaa Allah Ta'aala is going to be Da'wah to Allah, Da'wah on matters you learn. The third principle is Da'wah to Allah, Da'wah to that which you learn. Let us now blend in to sort of, the second principle and third principle. When you know you got the knowledge, number one, you apply the knowledge, then you got to convey it. And you convey your knowledge, when you have knowledge, you apply it, you teach it. The best way to teach it, and that is how we are going to blend it, is by applying your knowledge. The action of one man is more affective and beneficial to a thousand men than the preaching of a thousand men to one man. Guiding people by acting on the knowledge that you know is better than you saying it. Many think it only means that Da'wah is giving Khutub and Duroos and all that, yet acting on it is just as important.

IBN AL-JAWZI AND HIS SHUYOOKH

Ibn al-Jawzi in Sayyid al-Khaatir, page one sixty eight said, I had many Shuyookh, with different backgrounds and statuses of knowledge. I want you to refer to this when you go

home if you have Sayyid al-Khaatir. The most beneficial of them to me in friendship, were those who acted on their knowledge, even though he said I met those who were more knowledgeable than them. I met 'Ulamaa in Hadith who have memorised great amounts of Hadith and great knowledge in the science of Hadith, but were tolerant on backbiting. And many times they would even justify backbiting under the pretence of Jarh and Ta'deel, and they would take, look he did not like that, they would take compensation on learning Hadith and teaching. You want to learn, you got to pay up a hundred, a hundred and fifty dollars. They used to give prompt answers to avoid breaking their prestige even though they were not sure of matters, they wanted to answer everything.

I met Abdul-Wahhaab al-Anmaati and he was on the path of the Salaf, you would never ever hear him backbiting, in public or private settings, nor did he accept, look at that, he said never accepted money, he liked the Shuyookh that did not accept money for teaching. When I used to recite some Hadith to him, he would continuously cry, he would cry and when I was a kid, it had its affect, it penetrated my heart when I was learning from him. He used to be like the Mashaa'ikh, like those you would only hear or read about in the books of the Salaf, like the Sahaabah. I met Abu Mansoor al-Jawaaliqi, very silent man, rigorous, and very, very deep into the knowledge and very thorough. It would happen that he would be asked about a matter that young kids in his Halaqah would think they know the answers, yet he would refuse and back away from answering it until he confirms his answer. He used to continuously fast and always be silent unless he is teaching, unless he is doing something righteous. I benefited from learning from these two, more than many of my other Shuyookh he is saying. Out of the hundreds of the Mashaa'ikh, you say you had many hundreds of Mashaa'ikh, he chose these two. And actually many do not know them because they are not popular, he chose these two because they applied, they had an affect on him in his personal life because he seen how they applied it.

I also learned that guiding people by your action is better than guiding them by his saying, this is the conclusion he came out with it. I see Shuyookh who in their private times had jokes and leisure time spent, that took them out of the hearts of many and shattered what they knew of knowledge. Wallahi golden words, Wallahi they are golden words. He goes on to say, not many benefited from them in their lives and they were forgotten after their death. It is rare anyone would ever open their books after their death. Then he goes on to say, Allah, Allah, Allah in applying your knowledge, he is truly poor and unfortunate who goes on in life not applying what he learned. Allah, Allah, Allah in applying your knowledge. He missed the pleasure of this life by not applying, because it is a pleasure in this life we mentioned, and he missed the reward of the life after, he meets Allah bankrupt with plenty of proof against him.

That was the words of Ibn al-Jawzi in Sayyid al-Khaatir, page one sixty eight, refer to it, it basically sums up all our Halaqah today:

لقيت مشايخ، أحوالهم مختلفة، في مقادير في العلم. و كان أنفعهم لي في صحبته العامل منهم بعلمه، و إن كان غيره أعلم منه. و لقيت جماعة من علماء الحديث يحفظون و يعرفون و لكنهم كانوا يتسامحون بغيبة يخرجونها مخرج جرح و تعديل، و يأخذون على قراءة الحديث أجرة، و يسرعون بالجواب لئلا ينكسر الجاه و إن وقع خطأ. و لقيت عبد الوهاب الأنماطي ، فكان على قانون السلف لم يسمع في مجلسه غيبة ، و لا كان يطلب أجراً على سماع الحديث، و كنت إذا قرأت عليه أحاديث الرقاق بكى و اتصل بكأوه . فكان . و أنا صغير السن حينئذ . يعمل بكأوه في قلبي، و يبني قواعد. و كان على سمت المشايخ الذين سمعنا أوصافهم في النقل . و لقيت الشيخ أبا منصور الجواليقي، فكان كثير الصمت، شديد التحري فيما يقول، متقناً محققاً. و ربما سئل المسألة الظاهرة التي يبادر بجوابها بعض غلمانه، فيتوقف فيها حتى يتيقن. و كان كثير الصوم و الصمت . فانتفعت برؤية هذين الرجلين أكثر من انتفاعي بغيرهما. ففهمت من هذه الحالة أن الدليل بالفعل أرشد من الدليل بالقول . و رأيت مشايخ كانت لهم خلوات في انبساط و مزاح ، فراحوا عن القلوب و بدد تفريطهم ما جمعوا من العلم . فقل الانتفاع بهم في حياتهم ، و نسوا بعد مماتهم ، فلا يكاد أحد أن يلتفت إلى مصنفاتهم. فالله الله في العلم بالعمل، فإنه الأصل الأكبر . و

المسكين كل المسكين من ضاع عمره في علم لم يعمل به، ففاته لذات الدنيا و خيرات الآخرة فقدم مفلساً على قوة الحجة عليه

You have three hurdles before you. You have knowledge that you need to attain, you have the hurdle, the wave of applying it, you have the hurdle or wave of being sincere in your knowledge. Al-Fudhayl Ibn al-Ayyaadh Rahimahullah said in Iqtidhaa' Al-'Ilm Al-'Aml, he said a person who has knowledge remains ignorant in what he knows until he acts upon it. If he acts upon what he knows, then he is considered an 'Aalim. Some of the Salaf used to travel to 'Ulamaa not to learn from their knowledge but rather see how they applied their knowledge and see the affect of the knowledge upon them.

DO NOT GET CONCEITED WITH HUMANS OR WITH ALLAH

No matter how much you apply of your knowledge, do not ever self conceited. Do not get conceited with humans and do not get conceited with Allah, do not let that false pride get to you, do not have an exaggerated sense of self importance, do not automatically think you are granted Firdaws, just for a couple of words or things you did or a couple of acts that you applied your knowledge in. You know Salah, in Siffat as-Safwah for Ibn al-Jawzi, I mentioned him the Ultimate Pleasure of a Believer, Qiyaam, he was the man who wild animals used to free from him when he was praying at night, he would do his Qiyaam in the forest, he had such fear in Allah, Allah the Almighty placed fear of him in the hearts of wild animals in the dark nights and in the deep, dark forest. Wild animals would flee from him and here, did he get conceited? Did he say I pray all night and look at me and who I am? The man who used to pray all night and then run back to where the army is so they will not figure that he was praying all night, he pretended like he was sleeping all night long. Did he get conceited that he was blessed with a miracle from Allah that wild animals used to run away from him at his sight when he was praying? When he finished his Salah he would say:

يَا رَبِّي أَجِرْنِي مِنَ النَّارِ أَوْ مِثْلِي يَسْأَلُ الْجَنَّةَ

He felt as though he was not worthy of asking Allah Jannah. He said oh Allah, save me from Hell, is someone like me worthy of asking Allah Jannah, just save me from Hell. No matter what you do of application, of your deeds, never get swell headed with Allah. Ibn al-Jawzi in Sayyid al-Khaatir said, I seen some who worshipped Allah and then after a time frame, they paused, and then they would boast saying I worshipped Allah so much that no one worshipped like me but now I am weak. Umar al-Farooq, granted a place in Heaven, terrorised the Shaytaan, Qur'an comes in accordance to what he says many times, a man the Prophet sallallahu 'alayhi wa sallam dreamed of, a man who gave justice to a sheep, to a

Jew, to a Christian under his rule, to a Muslim, Umar says I wish I get resurrected with nothing for me and nothing against me.

Sufyaan ath-Thawri, the man of Hadith, Ali Ibn Fudhayl said I walked around the Ka'bah seven times and Sufyaan ath-Thawri was in Sujood, the span of his Sujood, one Sajdah, is walking around the Ka'bah seven times. Ibn al-Mubaarak said, I wrote about one thousand, one hundred Shuyookh, Sufyaan was the best with no comparison. Ameer al-Mu'mineen, his name is Ameer al-Mu'mineen in Hadith. Yahya Ibn Ma'een said he is Ameer al-Mu'mineen in Hadith, Yahya Ibn Ma'een is equivalent nearly to Imaam Ahmad Ibn Hanbal; he said Sufyaan ath-Thawri Ameer al-Mu'mineen bil-Hadith. Did he get swell headed? Did he get conceited? On his death bed, he asks Hamaad Ibn Salamah who was visiting him on his death bed, he says to Hamaad, you think someone like me will be rescued from Hell? You think someone like me will be rescued from Hell? Do not ever get conceited or swell headed, no matter what acts you do.

CLASS SEVEN

THE THIRD INTRODUCTORY MATTER: CALLING PEOPLE UNTO IT

This is our seventh class on Al-Usool Ath-Thalaathah. We talked about the first introductory four fundamental principles, these are the introductory principles. First one was knowledge and he defined knowledge as knowing Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and the religion of Islam. The second one was to apply your knowledge, which we finished off last week. The third one today is, calling people unto it.

الْمَسْأَلَةُ الثَّالِثَةُ: الدَّعْوَةُ إِلَيْهِ

WHAT DOES THE DHAMEER REFER TO?

Calling people unto what? What does the Dhameer go back to? What does the Dhameer refer to? What does the pronoun it, refer to? Calling people unto it. Calling people unto it usually refers to the last matter. What the last matter is, applying it, calling people to applying it. We already explained though, that applying knowledge does not come without you knowing knowledge. So in reality, calling people unto it means calling people unto knowledge and its application, because they come side by side, they are inseparable.

IS DA'WAH FARDH 'AYN OR FARDH KIFAAYAH?

An important issue many discussed, is Da'wah Fardh 'Ayn or Fardh Kifaayah, is it a personal obligation or a personal obligation? The answer to that is a twofold answer. Da'wah is ordaining the good and forbidding the evil, that is Da'wah.

ATTAINING THE DETAILED KNOWLEDGE IS FARDH KIFAAYAH

The first answer, the first fold of the answer is, there needs to be a group of people devoted to ordaining the good and forbidding the evil, they got to be devoted for that task. That part here, is Fardh Kifaayah, communal obligation. If a group does it, it is sufficient for the Ummah. Every individual of this Ummah does not have to be a Khateeb, we do not need 1.6 Billion Khateeb, or master the elucidation of all the Hadith of Bukhari, or break down the chain of narrations of the Hadith. A group of this Ummah have to go get the classical, detailed, in depth knowledge in Hadith, Mustalah, in Seerah, in Tafseer, in Faraa'idh, the laws of inheritance; that in itself, all that is Fardh Kifaayah. Allah in the Qur'an says:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً...

It is not proper for all the believers all to go out in Jihad.

...فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾ التوبة: ١٢٢

A party should stay behind and get the instructions, get the lessons on Islamic knowledge, so that they can warn their people when they return to them. A group of this Ummah has to be in the forefront of Da'wah, they have to take on the challenge. When people bring misconceptions, they got to respond to them. When governments spread Kufr, someone has got to stand up to it. Someone needs to respond to all that, someone needs to respond to the Rawaafidh, to the Khawaarij, to the Murji'ah. Someone needs to lead Jumu'ah, someone needs to lead Salah, someone has to have the detailed knowledge of Jarh and Ta'deel, someone has to have the detailed knowledge of inheritance, but that is not something everyone is able to do and in fact it is impossible to burden the whole Ummah with such detailed knowledge.

EVERY MUSLIM HAS A PERSONAL OBLIGATION TO PERFORM DA'WAH

Ibn Katheer Rahimahullah said, there needs to be a group of this Ummah in the forefront, to confront the wrong, stop the evil and represent and convey the truth. Then he said, which leads us to the second answer, the B answer, at the same time, it is also Waajib on every individual to the extent he can do. It is Waajib on every individual to the extent he can do, that is the second answer. Every Muslim has a personal obligation, a Fardh 'Ayn obligation,

individual responsibility to perform Da'wah; each, according to the best of his abilities or her abilities and according to their surroundings. And that varies, that slightly varies based on every individual, based on their knowledge. You have to do Da'wah in what you know in your surroundings, around you. You do not have to be a Khateeb, but you do know Salah is Fardh, you see someone who is not doing their Salah, you say Salah is obligatory on us, you have to perform your Salah. You know backbiting is Haraam, you are in a setting where there is backbiting, you say stop, this is Haraam. The Prophet sallallahu 'alayhi wa sallam in Sahih Bukhari:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

Convey from me even if one Ayah. If you know one Ayah, go ahead and convey it. You know that you truly know the meaning of that Ayah, convey it. In the Qur'an:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

Let there arise a group out of you, inviting people to that which is good, to Islam, enjoining the good and forbidding the evil:

...يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

A group of you:

...مِّنْكُمْ...

And Min (مِّنْ) in Arabic means Tab'eer, which would mean a group of you, let there be a group of you. Min Tab'eer, meaning some of you, which if you take it to that, if you take Min Tab'eer, would mean the Fardh Kifaayah, the communal obligation. Meaning let there a group of you master the knowledges, but Min in Arabic could mean al-Jins, which means the verse would mean, let there be of mankind. Meaning all of you, Min lil-Jins (مِنَ الْجِنْسِ) meaning mankind, which would make the verse meaning, the Fardh 'Ayn type of Da'wah. The individual obligation type of Da'wah, because Min could be also lil-Jins, meaning of mankind.

Abu Hurayrah in Sahih Muslim, the Prophet sallallahu 'alayhi wa sallam said, the Hadith all of you know. Whoever sees evil, let him change it by his hand; if not, by his tongue; if not,

by his heart. Every Muslim is directed to change, and of course every single one of these, the tongue, the hand and the heart has its own rules and regulations. Matters one is trusted with like his own children, he is obligated to do Da'wah with them.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا... ﴿التَّحْرِيمُ: ٦﴾

Oh you who believe, guard yourselves and your family. How could you guard them without giving them Da'wah? A person must do Da'wah to his family because he is entrusted with them, and he will be asked about it. A woman is to do Da'wah with her family as well, in her surroundings, and her relatives and her friends and her peers, because she may be asked about it. She may be asked about a certain situation which she is in, if she does not do the Da'wah. If one is in a gathering where there is wine being served, he or she must tell them this is prohibited. And the least of it, forbidding the evil is walking away, walking away from that is in itself forbidding the evil and it is better if you tell them.

So the point is, the detailed form of Da'wah where you know the detailed Islamic knowledge and you convey that and you talk about the Khawaarij, the Murji'ah, the Rawaafidh, the Jarh and Ta'deel, that is Fardh Kifaayah. But there is an obligation on everyone within his surroundings to the best of his abilities and means, that one is not Fardh Kifaayah, that is a Fardh 'Ayn.

SHOULD ONE LEAVE DA'WAH UNTIL HE BECOMES FULLY KNOWLEDGEABLE?

We emphasised knowledge so much in our classes, and Alhamdulillah from what I gather and from the questions that we have been getting, is that many who follow these classes on a regular basis are heavily involved in Da'wah and that is a good sign and that is our target, that is the kind of group we target. A common question I have been getting is that, should I cancel my Da'wah efforts, you emphasise knowledge so much, should I cancel my Da'wah efforts and focus on learning?

And I am going to let Imaam Ahmad Rahimahullah answer that question for you. In Manaaqib al-Imaam Ahmad from Ibn al-Jawzi, Saalih the son of Imaam Ahmad said, a man saw my father with an ink pot, they used to carry the ink pot. And it was in my father's hand, Saalih is talking about his father. The man said, Abu Abdillah, Abu Abdillah is the name of Imaam Ahmad, you have reached such a high status and position, you are the Imaam of the Muslims and you are Imaam of Ahlus-Sunnah, until when are you going to continue carrying that ink pot? And Imaam Ahmad said, I am going to take the ink pot to the grave:

مَعَ الْمَحْبَرَةِ إِلَى الْمَقْبَرَةِ

Muhammad Ibn Isma'eel as-Saa'igh, as-Saa'igh means the one who is a forger, he had a shop that he was a forger in. He said me and my father were working, Imaam Ahmad came by carrying his shoes and passed by our shop. My father grabbed by his Thobe, by his dress, he said aren't you embarrassed Imaam Ahmad, until when you are going to keep learning from these young kids you keep learning. Those kids you go and learn, they are either one of two things, they are either younger than Imaam Ahmad or they did not have the knowledge Imaam Ahmad had, but he still went to learn from them. Imaam Ahmad told as-Saa'igh, he told him until death. I am going to keep going to learn until death, when death comes, then I will stop learning.

In Jaami' Bayaan Al-'Ilm wa Fadhlih, Ibn Abdil-Barr, Ibn Mubaarak was asked until when are you going to continue learning, because he always pursued learning and studying; he said until death. Another time when he was asked the same question, he said it may be, pay attention to that, it may be that that which I need to learn, that which I desperately need to know when I stand before Allah, I possibly have not wrote it yet. If you say you want to delay Da'wah until you fully encompass knowledge, then we all are never going to do Da'wah, not in this lifetime for sure. Everyone needs to do Da'wah in what he knows and what he is sure of.

Another matter pertaining to this, which is more personal, which is balancing between your Da'wah time and your learning time. That is not to say you take out Da'wah out of your life, you balance it in a way that you see or deem that fits you. Ali Tantaawi, a contemporary scholar or a Daa'iyah, whatever you want to call him, I heard him say that for the past seventy years of his life, for seventy years of his life since he started learning to read, not a day passed by he read less than a hundred pages, unless he was travelling. When he was sick, it would be about two hundred pages, and in his youth it was three hundred pages. He said, I used to read and study for ten hours a day. He was slightly humorous, he said if someone studies for ten hours a day and he is a donkey, something is going to stick in his mind. Look at that, a hundred to three hundred pages a day of his life, ten hours a day. Yes, we all have to study like that, we all have to study and learning is a never ending process. Allah told his Prophet sallallahu 'alayhi wa sallam:

...وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿طه: ١١٤﴾

This is to the Prophet sallallahu 'alayhi wa sallam. Oh Allah, give me more knowledge. Give me more knowledge, until when? Until when give me more knowledge? Give me more knowledge, what is the expiration date on this Du'aa, when do you stop saying that oh Prophet of Allah sallallahu 'alayhi wa sallam? Never.

...قُلْ رَبِّ زِدْنِي عِلْمًا ﴿طه: ١١٤﴾

Until his death. That is the Prophet Muhammad sallallahu 'alayhi wa sallam, so imagine us. We continue to learn, just because you are learning, it does not mean you neglect your Da'wah. The point of this, if one thinks he can go to Madinah or some school or university or study with a Shaykh and study, and then complete all the knowledge and then sit to teach, that is not an 'Aalim. That is not an 'Aalim, that might be the Shuyookh of today, but the real Shuyookh studied all the way until death. They actually, after they left universities, studied more than they did when they were in the universities. If you keep studying until death, you want to delay Da'wah until you graduate from learning, then there is no such thing as Da'wah because you are never going to graduate. There is no graduating out of Islamic knowledge. Study, and at the same time you study, convey what you know; but balance it out in a way that suits you.

If you do not know knowledge, share the basics. Everyone knows Laa ilaaha illallah Muhammadar-Rasoolullah, take someone who is not Muslim and teach him Laa ilaaha illallah Muhammadar-Rasoolullah or an aspect of it, or an aspect of manners, if you cannot do Da'wah on your own tongue, do it on the tongue of others, how? By giving out a book, by a lecture you hear or see, you give it out in an audio format or in a link format. That is doing Da'wah on the tongue of others, but you get the same reward. The entire Ummah must be Du'aat, but not Du'aat of Minbar, they do not necessarily have to be Du'aat on the Minbar. Everyone in his vicinity should be a Daa'iyah, and according to that which he knows, and what suits him in his surroundings. Everyone has to think about devoting a timeframe out of his life, for Da'wah. Da'wah is not a monopolised mission the so called Shuyookh only take for themselves, or take upon themselves, had it not been for the youth during the time of the Prophet sallallahu 'alayhi wa sallam, the youth, there would have been no Islam today.

We are all like, the Prophet sallallahu 'alayhi wa sallam gave an example, we are all on a ship. Ordaining good and forbidding the evil is like people on a ship, if you let someone destroy that ship, the whole ship sinks. If we stop anyone who is trying to destroy the ship, preserve it, then we are all going to reach the shore safely.

THE DANGERS OF SPEAKING ABOUT ALLAH WITHOUT KNOWLEDGE

The next point related to this, is that you do give Da'wah we said, we encourage you but know your limits. Today, there is a worldwide Islamic epidemic. One who might be a good talker or possibly even just grow a couple day old beard, maybe put on a scarf, not even a scarf, just put on a Koofiyyah and go to a local Masjid or give a talk or two and just upload it on Youtube, what happens? The man who has sacrificed his whole life in Medical School who knows snippets of Islamic knowledge or possibly one or two bits and pieces of Islamic knowledge, the one who spent and sacrificed his life in Law School and Engineering School or maybe a business man, suddenly, well he is a Shaykh, he is a Mufti, he is Shaykh so and so.

He begins to speak so boldly in matters of the destiny of this Ummah, the Sahaabah, the Four Imaams would have backed away from. Sometimes, it starts off innocently, that is the truth of the matter. He teaches, he knows some good Hadith, good lecture, good Khutbah he gives, he conveys it, and it starts off good. Or he goes to a non Muslim community, he conveys a lecture, invites them to Islam, that is good, but some do not know where to stop. Suddenly after he speaks in the local community and begins to wear his Koofiyyah a lot, and then a few day old beard, or possibly sometimes you go to Hajj and come back and he is a Shaykh and a Mufti from going back from Hajj. Or go to Madinah for Umrah and come back, or he went back to Madinah, what is his knowledge, what is his Shaykh? Oh he went to Madinah. How long did he stay in Madinah? Three weeks. What did he get in three weeks?

The problem is, people do not know their limits. Now, in this day and age, you do not ask where is the Shaykh, you ask who is not the Shaykh. You just present an Islamic question in any field, in any surrounding, and just see the people and see who will say Allahu A'lam, let us consult the Shuyookh. See how rare that is. Abdur-Rahmaan Ibn Abi Layla said, I met one hundred and twenty of the Ansaar, hundred and twenty of the Ansaar, the Sahaabah of the Prophet sallallahu 'alayhi wa sallam. Abdur-Rahmaan Ibn Abi Layla is a Tabi'ee, he said if you asked each of them an issue, they would defer it to the other person and the other person until it comes back to the first person. It goes from a hundred and twenty people, all the way back to the first person. Not a single of them preaches a Hadith except that he wishes his brother would suffice him, not a single one of them would give a Fatwa except that he wishes his brother would suffice him. Can you imagine asking a hundred and twenty Muslims today about an Islamic matter? Oh Wallahi, I think this and this. And ask him, my watch broke or my computer broke, he is going to say take it to the computer office or this place, they know good. Islam, everyone is a Shaykh today.

Umar used to say fear Allah in giving your opinions over matters of this Deen. Umar and Ali among others, when an issue used to arise, they are the best of the best in the best century, you would think Umar and Ali would jump up and answer the question; but when a question or an issue would arise, they would gather the Sahaabah, get together. What is the answer to this question? Maybe one of them heard a Hadith the other one did not know of. You think Umar and Ali when they did that, they did not know? Honestly, do you think they did not know? When they would gather the Sahaabah and ask them. They wanted to make one thousand percent sure that this is the right answer, that they did not miss out on anything.

Ataa' Ibn as-Saa'ib said, a Tabi'ee, I met men, he means about the Sahaabah, he is a Tabi'ee talking about the Sahaabah. I met men, when one is asked about a Fatwa, his answer would be while his knees were trembling and shuddering. Why? He fears Allah, that he is going to be asked about this question. Ash-Sha'bi, al-Hasan al-Basri and Abu Husayn, all Tabi'een, the second generation after the Sahaabah. They said some of you today, give Fatwas in matters that if they were presented to Umar Ibn al-Khattab, he would have gathered the people of Badr to consult with them:

إِنَّ أَحَدَهُمْ لَيَفْتِي فِي الْمَسْأَلَةِ ، لَوْ وَرَدَتْ عَلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ
اللَّهُ عَنْهُ لَجَمَعَ لَهَا أَهْلَ بَذْرِ

What do we say today ash-Sha'bi, what do we say about today al-Hasan al-Basri, what do we say today about the Ummah if that is during your time, the first century. Wallahi, people who cannot pronounce a single verse from the Qur'an have today become, whether they call themselves or others call them or not, indirectly, have become Mufteen. People so ignorant, they use matters abrogated in Islam as proof to substantiate their stance. Wallahi, we heard those who cannot pronounce a single verse from the Qur'an clearly, issue Fatwas, or use some kind of proof on matters that are abrogated. For example, as proof for free mixing and mingling.

Imaam Maalik said whoever wants to answer a Fatwa or issue pertaining to Islamic matters, let him contemplate what is best for him before Allah. What is going to suffice him when he is before Allah? Let him remember Heaven and let him remember Hell, and after he contemplates and thinks that, let him answer:

مَنْ أَحَبَّ أَنْ يُجِيبَ عَنْ مَسْأَلَةٍ فَلْيَعْرِضْ نَفْسَهُ قَبْلَ أَنْ يُجِيبَ عَلَى الْجَنَّةِ
وَالنَّارِ ، وَكَيْفَ يَكُونُ خَلَاصُهُ فِي الْآخِرَةِ ثُمَّ يُجِيبُ

A man asked Imaam Maalik and he did not answer. The man said, Abu Abdillah, please answer me, Imaam, answer me. Imaam Maalik replied, do you want me to be a justification to the action that you want to do? Do you want me to be the justification for the action before Allah? And then I am the one who gets punished and you go scot-free. Al-Haytham Ibn Jameel, he said Imaam Maalik was once asked about forty eight matters. He answered thirty two, and he said to the rest of them, I do not know. He answered thirty two and the rest of them, he said I do not know. Roam around the world and ask the same number of questions Imaam Maalik was asked about and see how many answers you get. If you ask fifty, you are going to get fifty out of fifty. You ask ten, you are going to get ten out of ten. It is a miserable situation of the Ummah. One man told Imaam Maalik, Abu Abdillah if you say I do not know, who knows? Imaam Maalik, you are the Mufti of your time. Imaam Maalik said, you do not know me more than I know myself. I know myself, he is saying do I look special to you? I am an ordinary person and I know my limits. If Imaam Maalik knows his limits, shouldn't people of today know their limits? He said, if Ibn Umar said he did not know, then I can say I do not know. Being conceited, and these are the words of Imaam Maalik, and love of prestige and leadership is what destroys people. That is why they cannot say, I do not know.

Here, I have a comment to say about this. When Umar Ibn al-Khattab, when Uthman, when Imaam Maalik, when they would gather the Sahaabah to consult with them, when Imaam Maalik would say, and remember Ibn al-Jawzi we talked about him in the last Halaqah, he would back away from matters that kids would proudly ask, Imaam Maalik says I do not know to people who are travelling from weeks journey just to ask him and he says I do not know to several questions of theirs; do you think the Sahaabah or Imaam Maalik did not really know? I always think about this issue.

Ash-Shaafi'ee, they told him he was eligible to give Fatwa when he was fifteen years old. His Shuyookh told him, you are eligible to give Fatwa when he was fifteen years old. His teacher Ibn 'Uyaynah, used to teach and ask the Shaafi'ee who was still a kid, what do you think about this matter? What do you think about this Hadith? And he would refer people to ask ash-Shaafi'ee, his own teacher. Maalik took the task of giving Fatwa at the age of twenty one, after he went around to Shuyookh, he said am I suitable now to give a Fatwa or not? They told him, Imaam Maalik, if your Shuyookh he would have told you no, would you have stopped? He said certainly, certainly I would have.

Remember the last class, I mentioned two of the most prominent Shuyookh of Ibn al-Jawzi, who would back away from giving Fatwa that the kids in his Halaqah would give. Something I always thought of is, do you think they really did not know? You think these people did not really know? I am almost positive, we do not know the Ghayb, but I am nearly positive they did know the answer. What I believe is that there was opinions or many Hadith on the matter, they were not at a level where they were one hundred percent sure. They were probably ninety nine point nine percent sure, ok, this is the right answer, but we are not a hundred percent sure so they back away. That is my feeling and that is what I know of these Imaams.

If your boss gives you a discretion to sign off on certain matters, you would think a million times before your proceed and you would ask around, you think this is the right decision? I want to make my boss happy, he gave me a discretion to do this and that. Do you think I made the right decision? If one was an advisor to a king, to a president, and the king and president gave him discretion to do certain things or to make certain decisions, he would ask around all over and make sure that is the correct, one hundred percent decision. One who is going to give a Fatwa, is giving a Fatwa, matter pertaining not to a king or a president or a boss, it is a matter pertaining to Allah that you are going to stand before Allah and asked about them. Your boss, you can get over it, you can lie to him. Your president, your king, you can get beyond that, you can pass that point, but Allah the Almighty?

Ibn al-Qayyim Rahimahullah said, Allah prohibited speaking about Him without knowledge and it is considered among the biggest of all prohibitions. Rather, Ibn al-Qayyim considered it among the worst sins, Ibn al-Qayyim:

حَرَّمَ اللَّهُ سُبْحَانَهُ الْقَوْلَ عَلَيْهِ بِغَيْرِ عِلْمٍ فِي الْفُتْيَا وَالْقَضَاءِ ، وَجَعَلَهُ مِنْ
 أَكْثَرِ الْمُحَرَّمَاتِ ، بَلْ جَعَلَهُ فِي الْمَرْتَبَةِ الْعُلْيَا مِنْهَا ، فَقَالَ تَعَالَى { قُلْ
 إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ
 وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا
 تَعْلَمُونَ }

He gave levels, Ibn al-Qayyim said, Allah gave levels in sins, He put levels in this verse in four sins. He started off with the Fawaahish, the major sins like adultery, fornication; then He went to oppression, that is the second level; then He went to Shirk, that is the third; and then He went to the worst level is, speaking about Allah without knowledge. He started with the least and went to the worst, the worst is speaking about Allah without knowledge.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى
 اللَّهِ الْكَذِبَ ۚ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿النحل: ١١٦﴾

Ateeq Ibn Ya'qoob and Ibn Wahhab said, they heard Imaam Maalik Rahimahullah said, the Salaf and those before him never used to say Haraam and Halaal. They used to say we dislike this and we like that, you should do this and you should not do that. They would not use the term Haraam and Halaal because of the verse:

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ
 أَدْنَىٰ لَكُمْ ۖ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿يونس: ٥٩﴾

This is why many of the ignorant today when they go and learn from the books, and I told you that is not the proper way of learning in itself, by itself, unless one has no teacher, they go and read matters that Imaam Ahmad Ibn Hanbal disliked that. When in reality that matter is considered by Imaam Ahmad Ibn Hanbal, Haraam, but they would not use the term Haraam. Some of the 'Ulamaa would not use the Haraam, this brought a lot of confusion to a lot of the students because they would not use Haraam and Halaal, fearing

Allah. They say I dislike this and I like this, I prefer this and I do not prefer that. Then, Imaam Maalik brought many examples where the Salaf used to use Makrooh, I dislike and I like, and I prefer and I do not prefer, of the Salaf, of the previous Imaams; and he said this was a common trend used by them.

Abdullah Ibn Umar radhiallahu anhu said:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : إِنَّ اللَّهَ لَا يَنْزِعُ الْعِلْمَ انْتِرَاعًا ،
أَيَّ يَنْتَرِعُهُ مِنْ صُدُورِ النَّاسِ ، وَلَكِنْ يَنْزِعُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ ، حَتَّى
إِذَا لَمْ يَبْقَ عَالِمٌ ، اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا ، فَسُئِلُوا ، فَأَفْتَوْا بِغَيْرِ عِلْمٍ
، فَضَلُّوا وَأَضَلُّوا ،

In Bukhari, in Muslim. Verily, Allah does not take away knowledge by snatching it from the hearts, He takes away knowledge by taking away the scholars, by their death. So that when he leaves, the scholars leave and depart, then the people will be with the ignorant and they will ask the ignorant about verdicts and then those ignorant will tell them the answers.

...فَسُئِلُوا ، فَأَفْتَوْا بِغَيْرِ عِلْمٍ ، فَضَلُّوا وَأَضَلُّوا

They are in themselves astray, and they lead the masses astray.

Make Da'wah in what you know in confidence and say in matters that you do not know, I do not know, or give me time, let me ask, let me research, simple and easy. Yes, give Da'wah, do not stop Da'wah, do not say I am ignorant, give Da'wah in matters that you know and back away from that which you do not know.

We have to stop here, we stop a little bit early because we have another lecture to go to in about forty five minutes, so if you have any questions or concerns, we will take it next week Inshaa Allah, or you know, most of you can personally contact me and we will answer it. Jazakum Allah Khayr.

CLASS EIGHT

This is our eighth class on Al-Usool Ath-Thalaathah, Alhamdulillah that we got this far and we are talking about the elucidations on the book Al-Usool Ath-Thalaathah or Thalaathatul-Usool. And these are four introductory matters, these are four introductory principles, they are not the core of the book. These are four introductory principles, we are still yet to get to

the core of the book. The first of those that we spoke about is that the author said you must know these four matters, what are they? The first one of these four is actually what we spoke about and it is the core of the book, knowledge, to know Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and the religion, the questions you will be asked about in your grave. The second is to act upon it, and the third which we started on not last week, but the week before that, is conveying it:

الدَّعْوَةُ إِلَيْهِ

Which means to convey it. Convey what? To call people unto what? Knowledge and acting upon knowledge. We mentioned several essential pointers on Da'wah, the last class we had and we will try to finish the talk on Da'wah today. It is a very lengthy talk so bear with me, I would like to try my best to finish it today Inshaa Allah, so next week we can move on.

The questions will be after the class for the purposes of editing, the brothers, to make it easy on them, we decide to have all the questions at the end of class. That is why you will see your brothers writing down and jotting down. You can jot down your question, at the end of the class we will be here until we answer them.

DO NOT COMMIT ANY SINS UNDER THE PRETEXT OF DA'WAH

Some people fool themselves, they fool themselves because you cannot fool Allah. They will justify a stance or a setting that they are in, a sinful setting that they are in, by crying and saying Da'wah. Do not be caught for example, sitting at a table with alcohol, where alcohol is being roamed around, passed around, and say Wallahi I am giving these people Da'wah. When a case like that was presented to Umar Ibn al-Khattab, he started with lashing the people, he ordered the lashing of the people who were not drinking before those who were drinking. Some of them said, we are fasting Umar. He said, with them start. Do not be caught among those who, a man, a brother among women, you see him in a setting where women are improperly dressed and then he will tell you, I am giving Da'wah. Do not be caught with a sister alone and say Wallahi, I am teaching her Qur'an. Do not have those tight jeans and that which they call today a Hijab, looking more like someone who is trying to model standing before a table with a few leaflets and then cry and say Da'wah table.

I mention this because this matter is widespread. For example, it is widespread in weddings, you see weddings where Muslims do, we cannot call them non Muslims if they make their Salah and they commit sins, we cannot call them non Muslim but it is extremely major sin what they do. They have every Shaytaan instrument in their hall. Nisaa'un Kaasiyaatun 'Aariyaat (نِسَاءٌ كَاسِيَّاتٌ عَارِيَّاتٌ), women improperly dressed. Mixing and mingling at its peak and women with all that which is prohibited for another foreign man to see, they are

there in that setting. You ask a brother who you presume is righteous, what were you there doing? This happens frequently, I am not saying all the brothers who are religious do that, but it does happen frequently. What are you doing over there in that wedding? Wallah, Da'wah. Your Da'wah is to talk people in a setting like that, out of that sin. If you cannot, then you need to walk away. If you can go talk to them and talk them out of that sin and stop them, then not only should you go, but you must go if you can talk them out of it because that is the peak of ordaining the good and forbidding the evil. If you go talk to them and they are going to listen to you and stop those instruments, and stop the mixing and mingling, you say Wallah I am going to go stop them and I am going to talk them out if, then you must go. However, if that is not what happens, then you should not be in a setting like that.

In Ad-Durr Al-Mukhtaar, and ad-Dusooqi from the Maalikiyyah, and ash-Shiraazi in Muhathab, and Ibn Dhwayyaan in Mubda', and Ibn Qudaamah in Al-Mughni and I think it is the seventh volume. In these books, which are books of Fiqh on the four Madhaa'hib, if you can go and change a Munkar, go change it; if you cannot, then you do not need to be in a setting like that, even if you are invited. Why we say even if you are invited? Because many of the 'Ulamaa consider it Waajib, if you are invited to a wedding or a Waleemah, it is Waajib upon you to respond to the invitation of your brother. It is Waajib to go, yet if there is public sins that are widespread that you cannot avoid, then that Waajib is no longer a Waajib. That Waajib is Haraam upon you to go, according to the four Madhaa'hib and in the books that I mentioned, it is Haraam upon you to go unless you can change it. Then if you can change it, then you can go.

We have lands that have been occupied for over half a century, lands that within them is our third holiest shrine. And there is those who cry liberate it, liberate it, and they talk about liberating, yet when that talk goes around, one needs to do a reality check within himself and ask, why is the Ummah in the gutter that it is in? Why for over half a century, pertaining to that holy land, they are going and we are going, because what affects them affects us, why are they going and why are we going through that which we have been going through? We need to reflect, we need to analyse. When a company loses some of their income, the CEO gets together with his managers and high ranking officers and he gets to meet with them and asks the question that is typical, what can we do, what strategy can we develop so we can win back the income or the profits we had in the past months? We need to change. When generals, Muslims and non Muslims, whoever it may be, whenever they lose, it is tactical to ask why did we lose that battle? What is it that caused us to lose that battle?

Likewise, when you have 1.6 Billion humiliated and degraded to the lowest of low, by no more than six million, possibly sixteen million at the most, you got to ask why? The Sahaabah were defeated. In the Battle of Uhud, the Sahaabah were defeated and they asked that same question:

أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا... ﴿آل عمران:

﴿١٦٥﴾

We wonder why we have become the lowest of the low. The Sahaabah asked when they were defeated, on their way back to Madinah after the defeat, why?

...أَنَّى هَذَا...

Why did this happen to us? Allah gave them the answer. Before they reached Madinah, they got the answer to what was happening. They asked a question, what is the strategy so we will not be defeated again? Why is it that we were defeated? What is the reason? Allah says:

...قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ... ﴿آل عمران: ١٦٥﴾

From you, something you have done.

...وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿فصلت: ٤٦﴾

You check yourself. Instruments do not liberate, instruments of the Shaytaan degenerate. Take that as a rule, instruments of the Shaytaan do not liberate lands that have been taken from us. Instruments of the Shaytaan and those where they are widely spread, are not ways for liberating, they are ways for degenerating. What victory are you awaiting?

WHEN SINS BECOME WIDESPREAD IT AFFECTS EVERYONE

We are not saying that everyone is like that, no, Ma'aath Allah. I am going to go even to the extent of saying, not just everyone is not like that, not even the majority are like that. I am going to say that to be on the safe side, not even the majority, let us say not the majority. However, when sins become widespread, where many are involved and it is popular, even though it is not the majority and it is popular, then it affects everyone. When it is popular, it affects everyone. When towns in their entirety, from Falasteen, around us, over here, even though not all, and I am going to repeat that again and again, even though I am going to say to be safe, not even the majority; when you got towns who have weddings that play the instruments of the Shaytaan and it is not exceptional within that town, it is exceptional in that town and he is a stranger, one who decides to do his wedding the Islamic way. It is widespread, that is widespread, it is a widespread sin.

In Uhud, fifty men under the leadership of Abdullah Ibn Jubayr. They did not mean to disobey the Prophet sallallahu 'alayhi wa sallam, they are the men who went to give their necks for the sake of the Prophet sallallahu 'alayhi wa sallam, they did not mean to disobey him. They made an educated guess that decided the correct opinion in it, out of respect to the Sahaabah we do not say they made a mistake, we say they made an educated guess upon themselves, decided. Abdullah Ibn Jubayr said, I am not leaving the hilltop. Abdullah Ibn Jubayr said, I am staying on this hilltop, on this mountain, the Prophet said stay here no matter what, I am going to stay here. Seven hundred with the best man to walk on the face of the Earth get defeated for the minor mistake of less than fifty. The entire Muslim Ummah back then gets defeated, because it is the Ummah there, the entire Ummah gets defeated for the mistake of not even fifty because some of the fifty stayed on the mountain. When evil is widespread, destruction and defeat awaits this Ummah, that is the way it goes.

...قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ... ﴿آل عمران: ١٦٥﴾

I say, and I am responsible for what I say, towns have rituals and weddings from Falasteen, I do not even want to name those towns, especially widespread around us, I do not want to name those towns when I could, they are more shameful in their mixing and their mingling and the way the women are dressed in the improper dressing, than the enemies that we are facing.

عِمْرَانُ بْنُ حُصَيْنٍ ، رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ...

He narrated that the Rasoolullah sallallahu 'alayhi wa sallam said:

" فِي هَذِهِ الْأُمَّةِ خَسْفٌ وَمَسْخٌ وَقَذْفٌ " ، فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ : يَا رَسُولَ اللَّهِ ، وَمَتَى ذَاكَ ؟ قَالَ : " إِذَا ظَهَرَتِ الْقَيْنَاتُ وَالْمَعَارِفُ وَشُرِبَتِ الْخُمُورُ "

In Sunan at-Tirmidhi, it is an authentic Hadith. The point of this Hadith is that the Prophet sallallahu 'alayhi wa sallam said, there will be Maskh in this Ummah. What is Maskh? Al-Mannaawi defines Maskh as:

تَحْوِيلُ صُورَةٍ إِلَى صُورَةٍ أَفْبَحَ مِنْهَا أَوْ مَسْخُ الْقَلْبِ أَوْ قَلْبُ الْخَلْقَةِ مِنْ شَيْءٍ إِلَى شَيْءٍ

What does that mean? Maskh, there is going to be Maskh at the end of time, at some time and the Sahaabah asked when will it be. What is Maskh? Before we get to the other points of the Hadith. It can be real change or humans into for example, pigs and donkeys like another Hadith specified. This one does not specify but it could be real, a human being changed to a form of a pig and a donkey. It could be the changing of the heart and the mind, you go talk to someone, you think you are talking to a human being but you are really not talking to a human being. Wallahi Akhi, this is Haraam, you are in the East and he is in the West, it is like you are not talking to a human being, it could be that as well. It could be a real change and it could be a heart and a mind change. He said:

...خَسَفٌ وَمَسْخٌ...

And then there is going to be Khasf. The next one is Khasf and that is:

الْغُورَ فِي الْأَرْضِ

There will be earthquakes, the Earth will open and swallow people. That is Khasf, that is the second one. And then there is going to be the third one that the Prophet sallallahu 'alayhi wa sallam said, there will be Qathf. And Qathf is Hijaarah, throwing or the dropping of stones from the sky, like that which happened for example to the people of Elephant, Abrahah and the people of the Elephant in Surat al-Feel.

So when does that happen? When do those three things happen? The Sahaabah asked when does that happen. He said when the Qayyinaat and Ma'aazif are widespread:

...إِذَا ظَهَرَتْ...

If it appears, Dhaharat is actually a rank lesser than widespread. What are they? What are the Qayyinaat and what are the Ma'aazif? Qayyinaat is entertainers, the singers, the singers that sing and inspire you to do Haraam; and Ma'aazif are the instruments of the Shaytaan.

More so, in another Hadith, the one narrated by Abu Aamir or Abu Maalik:

سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ " : لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ
يَسْتَحِلُّونَ الْحَرَ ، وَالْحَرِيرَ ، وَالْخَمْرَ ، وَالْمَعَارِفَ

From this Ummah, this is not talking about the non believers, this is talking about this Ummah, the followers of this Ummah. There will be some people who will consider illegal sex, illegal intercourse, adultery and fornication, they will do that, they will consider that;

they will consider the wearing of silk, they will consider the drinking of alcohol and the musical instruments as lawful. They will They will consider it lawful, by their acts possibly, or clearly saying this is Halaal and you see that today. There is other narrations of the Hadith to show you how Allah may doom someone overnight. They will get a visitor or a passer by, a Bedouin come by to these people who are in engaged into these illegal acts and he will ask them for something. He may need to buy something from them, we do not know, the Hadith does not mention, the other narrations of Hadith do not mention. But they will tell him, come back tomorrow, we will give you what you need tomorrow. The business transaction or the directions or whatever it may be, they will tell him whatever purpose you asked us, come back tomorrow. Some of them will wake up, the Hadith wants to show you how smooth and swift the disaster of Allah is for such people, they will wake up overnight, some of them are monkeys and swines. These are from this Ummah, some of them are monkeys and swines and we described it could be real, or it could be that their hearts and minds are like that and they will be transformed into monkeys and swines until the Judgment Day, they will remain so until the Judgment Day.

Meaning when those matters occur, the matters that we said that they will consider lawful, when those matters occur and amongst them is usage and considering lawful the instruments of the Shaytaan, when those matters occur, there will be a sudden and swift punishment. And what do you want, a bigger punishment than being the most humiliated Ummah out of the Ummah today? Where six million stand on the top of 1.6 Billion and defeat them, that goes in history.

Look at the other side, these are the Muslims that will be transformed into apes and monkeys and swines, why? Because of the musical instruments. The Qur'an also says about the opponents, what did He say about them?

...وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ ... ﴿المائدة: ٦٠﴾

Those who incurred the curse and the wrath of Allah, those whom He transformed into monkeys and swines. Now this one, this verse is not pertaining to this Ummah, this is pertaining to our opponents. Now the conclusion, the conclusion out of that. The first two Ahaadith are about this Ummah, the Ayah is about the opponents, people will be transformed from both sides into apes and swines. The point, when you got apes and swines or monkeys and swines fighting monkeys and swines, the stronger wins, that is how it goes.

Of course, not everyone listens to that or engages in those major sins and those unlawful acts. Not everyone and I am going to say not even the majority, just to be on the safe side I am going to add not the majority. I am going to say it is widespread and no one can deny that, it is widespread when you cannot even approach people and tell them this is Haraam and Halaal. Wallahi, they have communities here, they have clubs here that they sit and

drink coffee and backbite and do all that which is prohibited and possibly sometimes they invite a guy to lecture. They ask what does he say, before they invite him, what does he say about musical instruments? Haraam, do not bring him here. Wallahi, this is happens, some of you here know this very well. When it becomes widespread, Allah holds everyone accountable. Us who do not engage in that and those who are in that, all of us are held accountable.

Now, I do not like to get off topic in these kind of classes but this is not really off topic. The point is those who perform those kind of illegal ceremonies are a source of the defeat, are a major source of the defeat. We know about them and there is no denial about that. What is the point?

YOU HAVE TO KNOW HOW TO GIVE DA'WAH

The problem is, I see a righteous brother or I am told about a righteous brother and this happens and it is very irritating, you deem him he is a righteous brother, he comes to the Halaqaat, he is good in his Islam and then suddenly he tells you or you are told of that he was in one of these ceremonies. And what is his justification? He is there under the pretext of Da'wah. Now you ask the brother, why did you go to that wedding? Why did you go to that ceremony? Why were you in the middle of that evil that you really did not have to go to? Da'wah, the answer is Da'wah. Ok, did you speak there then leave immediately? You can possibly understand that. Did you speak and immediately head out of there? No. Did you stop them? No. Did you even talk there? No. In reality, you think because you have the overall appearance of someone who is religious, whether it may be because one has the beard or whatever it may be and that your wife is a Muhajjabah and you take her there and then you assume merely because of your presence that you are there for Da'wah. That is the Shaytaan playing with your mind.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ
الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ ﴿الكهف﴾

There is people who think they are doing righteous and in reality, it is evil that they are doing. They think they are doing it under the pretext of Da'wah, but in reality it is not good what they are doing. You do not go to those places claiming Da'wah, that is our point. You do not go to places of sin and claim Da'wah unless you are there to stop it. You cannot be present in those places unless you are there to guide them, unless you are there to stop it. If they listen to you, if you have influence over them, if you can talk them out of it, go there and you must and you should go there. Part of the ordaining the good and forbidding the evil is that those who do those kind of sins, should be the outcasts and they should not be the type of people who are looked up to.

Today, we get brothers who are struggling to start off their marriage life on the Qur'an and the Sunnah. Sometimes it is the bride, she calls, I have this and my traditions and some traditions that do no conflict with the Qur'an and the Sunnah, we are not going to talk about that but there is traditions that are conflicting with the Qur'an and the Sunnah, those belong under our feet no matter what they are. The Qur'an and the Sunnah has precedence over everything. You see those who as a bride or a young man who is trying to get married and he is facing a struggle to try to have his marriage in the right way for example. That one is the outcast and he is the stranger, it is not the other ones who are in the sin that are the outcasts and the strangers. You see what I mean when I say it is widespread?

Do not ever engage in such matters under the pretext of Da'wah. The same scenario applies when for example, you see a sister, I go visit universities, with improper Hijaab, what they call Hijaab and the attitude in a university, standing before a table with a bunch of leaflets and you ask what exactly is she doing? Oh, she is doing a Da'wah table brother this week. You do Da'wah in that manner? You have to know how to give Da'wah. You do not engage in a sin in giving Da'wah and you do not go in a place where it is sinful and you give Da'wah, unless you are there to stop it.

Likewise, those who give Da'wah under the platform and the banner of interfaith. They claim that that is Da'wah. Why are you in interfaith? Why are you going under the banner of interfaith? Oh Da'wah brother, these are the People of the Book, we got to give them Da'wah. There is something called Da'wah which we are all for and we are all for Da'wah, and there is a principle of Kufr called interfaith. Interfaith is a principle of Kufr, if you do not know about it, you need to go study it. It is Kufr on top of Kufr, it is an aspect of Kufr, interfaith. You do not go under the banner of interfaith, giving a talk or a participant in such organisation and they say oh I was there for Da'wah. You go do Da'wah under the banner of Da'wah or under a neutral banner, not under the banner of interfaith.

The point of all this is that you do not mingle with sinners and cry Da'wah. I mentioned some of this in a [question and answer](#) a while ago, when I was asked about mocking Muslims and I mentioned the verse of Allah:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مَثَلْتُمْ... ﴿النساء: ١٤٠﴾

When mocking goes on, do not sit with them. Why? Allah says:

...إِنَّكُمْ إِذَا مَثَلْتُمْ...

That applies to mocking, but it applies to other sins as well. Ok, that is the point we wanted to cover.

PROOFS ON DA'WAH

INVITE PEOPLE UNTO ALLAH WITH KNOWLEDGE

Allah in the Qur'an said, in Surat Yusuf:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي...
﴿يوسف: ١٠٨﴾

Say oh Prophet, Allah is telling the Prophet Muhammad sallallahu 'alayhi wa sallam to say, this is my way, I invite people unto Allah, unto monotheism, unto the Oneness of Allah, Da'wah. That is what we are for, we are pro Da'wah, it is not that we are against Da'wah but there is proper ways for Da'wah.

...أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ...

Knowledge, that is why you all come here today, why? Because you want to go convey this message:

...عَلَىٰ بَصِيرَةٍ...

With knowledge.

...أَنَا وَمَنِ اتَّبَعَنِي...

Me and those who follow me.

Ibn al-Qayyim Rahimahullah said, you cannot be a follower of the Prophet Muhammad sallallahu 'alayhi wa sallam truthfully, unless you call to that which the Prophet sallallahu 'alayhi wa sallam called with knowledge. That is a restriction, in the Qur'an:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ...

As a Daa'iyah, you present this Da'wah, this message, you put the seed and you leave the rest to Allah. You put the seed wherever you are and you leave the rest to Allah.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ
الْمُسْلِمِينَ ﴿فصلت: ٣٣﴾

Who is better in speech than he who says, my Lord is Allah:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ...

And stays firm and steadfast on it:

...وَعَمِلَ صَالِحًا...

And says, I am a Muslim and I among the Muslimeen:

...وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

DA'WAH IS OUR PRIDE

If a big firm or corporation offers one of you a job, he eagerly jumps to it. He would go to training, he would possibly go back to college and get an update in his field. He would do whatever it is to get that high ranking job that corporation gave him, offered him, and then he would bolster about the offer that he got. Da'wah is an offer from Allah, the Almighty. A job, from Allah, not from a corporation or a king or a president. It is an offer from Allah, the Almighty. You are doing the job of the Messengers.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ... ﴿آل عمران: ١١٠﴾

You, the true Believers in Tawheed, in Islamic monotheism, you are the real followers of the Prophet Muhammad sallallahu 'alayhi wa sallam. You:

كُنْتُمْ خَيْرَ أُمَّةٍ...

You are the best. You were, you are and you will be, that is what Kuntum means. You were, you are, you will be. You are the best of all people raised up from mankind. You are in charge of mankind, the best of all people, why? Because we are Arab? Because we are

black? We have black, we have white, we got everything, we have Pakistani, we have everything here. Why? Why are we the best of all people? Is it based on ethnicity? Did Allah say you are the best of mankind based on your ethnicity? You are the best of mankind based on nationalism? You are the best of mankind based on your colour and your race? It is Khayriyyah. You are the best of all mankind, carrying and conveying this message, by carrying and conveying this message.

...تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ...

That is what makes you the best, the Da'wah to Allah is what makes you the best. We are an Ummah of Da'wah, an Ummah that conveys the message. We are an Ummah in charge of all the other Ummah. We were honoured because we are the carriers of this message, who convey it.

...تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ...

The Prophet sallallahu 'alayhi wa sallam said:

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا
بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ
خَالِدِينَ فِيهَا أَبَدًا ﴿٢٣﴾ ﴿الجن﴾

The Prophet sallallahu 'alayhi wa sallam said, none can protect me from punishment of Allah. No one, no one can protect me from the punishment of Allah. If I were to disobey Allah, who can protect you? And the Prophet sallallahu 'alayhi wa sallam is talking about himself but this applies to all of us. Who can protect us from the punishment of Allah?

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾

If I were to disobey Allah, no one can protect me from the punishment of Allah nor can I find refuge except in Allah, except:

...إِلَّا بِبَلَاغٍ...

Except for conveyance of the truth from Allah and His Messenger. Some of the 'Ulamaa said, no one can protect from the punishment of Allah, which is essential, no one denies that. No

one can protect from the punishment of Allah if He wants to punish but conveyance, this verse means conveyance of this message, is protection from the punishment of Allah. Conveyance of this message is one of your means for the protection of the punishment from Allah.

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ...

We were honoured with Da'wah, our pride is Da'wah. Our pride in this religion comes through Da'wah.

RISE UP AND WARN

Allah tells His Prophet Muhammad sallallahu 'alayhi wa sallam in the early days:

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ ﴿المدثر: ٢﴾

Oh you Prophet Muhammad sallallahu 'alayhi wa sallam, you who are covered up in garments, rise up and warn. Rise up and warn, what does that mean? That is Da'wah, that is ordaining the good and forbidding the evil. Get up and warn. Wallahi, Wallahi, he got up from that moment and never rested until his last gasp. He got up from that moment, the early days when Allah gave him that verse and ordered him, and he never rested till the very last gasp of his breath.

You know an Ayah, you know a Hadith, you know the principle of Laa ilaaha illallah, then convey it; that is all you have to convey. If what you know and what you firmly know as we mentioned last week, the Prophet sallallahu 'alayhi wa sallam said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

Convey even if one Ayah. Convey from me, even if it is one Ayah. So if you know one Ayah, convey it. If you know one Hadith, convey it. If you do not know one Ayah or one Hadith and you know Laa ilaaha illallah, which you all know, then convey it to your neighbour, to your friend, in any setting you are in.

If you do not know, a leaflet, a brochure, a CD, a link. Like I told the youth in my recent visit, I said if there was something called Facebook and Twitter and these mediums and it is so easy to make websites, I would have had a thousand websites. I would have had by now a thousand websites conveying the Da'wah. You sit there and you convey the Da'wah. In Sunan Ahmad and Tirmidhi, the Prophet Muhammad sallallahu 'alayhi wa sallam makes Du'aa for you, for a bright face. He made special Du'aa for you, those who hear a Hadith and transmit them to others. The Prophet sallallahu 'alayhi wa sallam made Du'aa for you

because of that, may Allah brighten the face of the person who hears what I say and retains it. May Allah brighten the face of a person who hears what I say and retains it, meaning understand it, meaning have the knowledge. That is what it means:

...فَوَعَاَهَا...

Retains it, understands it, absorbs it and comprehends it, then he conveys it to others. Ibn Masood and Abu Hurayrah, in Muslim and in other books of the Hadith, whoever calls to guidance will have the reward similar to all those who follow with him, without their reward being diminished in any tiny bit or way. And you are going to know this Hadith when I conclude Inshaa Allaah and talk about Abu Bakr as-Siddeeq radhiallahu 'anhu. Whoever calls to misguidance and that is the opposite, he will have the sins similar to all those who follow with that sin, not a tiny bit any less than the sins that they get. So if I misguide a hundred people, all their sins come, Laa Samah Allah, Laa Qaddar Allah, on me.

THE VALUE OF GUIDING ONE MAN

In Bukhari and Muslim, when the Prophet sallallahu 'alayhi wa sallam gave Ali the banner in the Battle of Khaybar. After the Prophet sallallahu 'alayhi wa sallam blew in his eyes, because Ali radhiallahu 'anhu had an illness. The Prophet sallallahu 'alayhi wa sallam gives him the banner and gives him the advise. Listen to the advise the Prophet sallallahu 'alayhi wa sallam gives Ali. He says, be patient when you get on their turf. When you get there, to where you are heading, be patient, take it easy. You know what he says? And call them unto Islam and let them know what is obligated upon them, why? Because Ali, by Allah, the Prophet gives an oath, by Allah, for Allah to guide one man by you is better for you than the red camels. For Allah to guide one man by you, is better for you than red camels.

It could be guide someone to Islam, guide him to coming back to Salah and that is coming back to Islam, or guide someone to leaving alcohol or any major sin. And as you know, the red camel is the best of the wealth of the Arab back then and similarly likewise today, saying one of the most expensive cars, a fleet of one of the most expensive cars today.

The Prophet sallallahu 'alayhi wa sallam was at the doors of those who harmed him, victory was moments away. He has given the banner to Ali, to go, it is a defeat for them Inshaa Allah, because he knew that. The victory was moments away, from people who harmed the Prophet sallallahu 'alayhi wa sallam for a very long time. If it was blood he wanted, he would not have told Ali that. If he was eager to get their blood, he would not because it was, Inshaa Allah, imminent victory for the Prophet sallallahu 'alayhi wa sallam. He had the upper hand at that time, but his worry was supreme, was big. He says Ali, by Allah, easy, take it easy Ali. By Allah, for Allah to guide one man with you is better for you than the red camels.

THE DAY OF UHUD AND THE DAY OF TA'IF

In Bukhari and in Muslim, Aishah radhiallahu 'anha asked the Prophet Muhammad sallallahu 'alayhi wa sallam, have you encountered a day harder than the day of Uhud? Aishah was a little bit older and she seen what happened in Uhud and she comprehended it and absorbed it and seen what the Prophet sallallahu 'alayhi wa sallam went through. She said oh Prophet of Allah, have you encountered a day harder than the day of Uhud? Have you encountered a day worse than the day of Uhud? Was there any day worse than that? She seen what happened to him, Aishah wants to know the hardest day that the Prophet sallallahu 'alayhi wa sallam encountered. The Prophet sallallahu 'alayhi wa sallam replied, your tribe has troubled me a lot. Your tribe and his tribe, but he is saying your tribe has troubled me a lot and the worst trouble was the trouble on the day of 'Aqabah. The day of 'Aqabah is the day of Ta'if when the Prophet sallallahu 'alayhi wa sallam went on to the mountain of the Ta'if and they told their kids to drive the Prophet Muhammad sallallahu 'alayhi wa sallam away and rejected the Prophet sallallahu 'alayhi wa sallam.

Aishah radhiallahu 'anha wants to know what the worse day that he encountered was. What is it? She wants to know, was it Uhud and she specified Uhud. She suggested Uhud because she seen what happened to the Prophet sallallahu 'alayhi wa sallam in Uhud. So, she is assuming somewhat that Uhud may have been the worst day to the Prophet Muhammad sallallahu 'alayhi wa sallam, in his Da'wah career. In his twenty three years, she assumed, possibly, most likely, that is why she mentioned it in the question that Uhud was the worst day. Why did she specify that? Because she seen what happened to the blessed head of the Prophet sallallahu 'alayhi wa sallam, the wound, she seen it. She seen the wounds that the Prophet sallallahu 'alayhi wa sallam encountered that day. She seen that the teeth of the Prophet sallallahu 'alayhi wa sallam were damaged that day. She seen that the helmet was crushed on the Prophet sallallahu 'alayhi wa sallam that day. She seen that Fatimah radhiallahu 'anha burns a mat, reducing it to ashes, it is some form of medical thing that they used to do back then for wounds. Fatimah burns a mat and reduces it to ashes and takes those ashes and puts it on the wound of the Prophet sallallahu 'alayhi wa sallam. That was used back then, to stop the bleeding.

Why was Uhud not the worst day of the Da'wah career of the Prophet sallallahu 'alayhi wa sallam, even though all that happened? More than that, why was it not the worst day when the uncle of the Prophet sallallahu 'alayhi wa sallam died in that battle and the Prophet sallallahu 'alayhi wa sallam wept so hard, like a young child, over his uncle when he seen him in the status he was in. Why was it not the worst day, that same day, when seventy of the his most beloved companions died and became martyrs Inshaa Allah, in that battle? The men he loved so dearly, many of them were his relatives. Or take it even further, why was it not the worst day, the days he spent in agony when the hypocrites spoke about the honour of his wife. You know to a man, that is very big. Today, many do not understand it because they are not real men, but a real man does not allow anyone to talk or dishonour his wife or his women. And the Prophet sallallahu 'alayhi wa sallam went through that when the

hypocrites began the rumour and some of the Sahaabah mistakenly got involved in it and they spoke ill about the wife of the Prophet sallallahu 'alayhi wa sallam. Why was it not that? Why was it not the day they put the guts of a camel on the back of the Prophet sallallahu 'alayhi wa sallam and they began to laugh so much that they fell on top of each other, as it is stated in the Sihaah. Why was it not the day that they choked the Prophet Muhammad sallallahu 'alayhi wa sallam with his own upper garment, until he nearly fainted and fell to his knees, right by the Ka'bah. Why was it not the humiliation the Quraysh put him through for many years? Many years and years. Why was it not that, that was the worst day of the Da'wah career of the Prophet sallallahu 'alayhi wa sallam? Why was it not that?

He said it was the day of Ta'if. What was so special about the day of Ta'if? When you read the events of that day, there was physical harm to the Prophet sallallahu 'alayhi wa sallam that day but it was much less than any of that which I just mentioned to you. The physical harm to the Prophet on the day of Ta'if was much less harm than the guts of the camel or when they tried to choke him or many of the other things, when they talked about his honour. The matter of Ta'if was somewhat less than that, physically.

What happened in Uhud was incomparable to what happened in Ta'if. When the companions of the Prophet sallallahu 'alayhi wa sallam get killed, his uncle gets killed, and he gets wounded. What happened in other events was incomparable to the hardship he, sallallahu 'alayhi wa sallam, faced on the day of Ta'if. So why did you oh Prophet of Allah choose the day of Ta'if? Why did you chose that day, to tell Aishah that was the worst day. Because Aishah and here it is, Aishah may have meant what was the worst day to you oh Prophet of Allah, what was the worst day that you encountered oh Prophet of Allah, physically. She may have implied or meant physically, that is why she meant Uhud. What was happening to you even though not physically, trauma wise when you see seventy of your companions and your uncle and you weep over him, mentally or physically that is very sad and very devastating, she possibly meant that. When you read Seerah, read it deep and read in between the lines. He went to at-Ta'if with the big hopes that they were going to enter Islam. When he went to at-Ta'if and he climbed up, he had such big hopes that now at-Ta'if is going to enter Islam and this is going to be the first Islamic city of Khilaafah. He had a lot of hopes when he went to at-Ta'if.

It is not about me, is what he is trying to say. It is not about me, it is not about the wounds in my head, it is not about the teeth that were being chipped or damaged. It is not about the death of my companions, because we are going to meet Inshaa Allah in Jannah. It is the agony of seeing the message that he was conveying getting rejected, that is what it was. He went with such hope to at-Ta'if, in the hopes that they are going to embrace and follow this religion, so he comes back with big agony. Agony of seeing the message that he was sent to convey, getting rejected. That was the worst day of the Da'wah of the Prophet sallallahu 'alayhi wa sallam, the message getting rejected. Everything else I can withstand it, want to

hit me, wound me, choke me, whatever; but the message getting rejected, that was devastating. That is why he said that was the worst day.

That is why Allah in many verses in the Qur'an, calms His Prophet down and He tells him when he is hurt over those who reject the truth; the Prophet sallallahu 'alayhi wa sallam, Allah sees what is in the heart of the Prophet sallallahu 'alayhi wa sallam and He sees that he is hurt, he is distraught over those who are rejecting the truth. Da'wah was his life, it was his heart, it was his soul, it runs through his veins and that is how it should be and must be for every Muslim and every Daa'iyah. It becomes like his flesh and blood, Da'wah becomes like your flesh and blood. When a true Daa'iyah is deprived of Da'wah, in reality when a true Daa'iyah is deprived of Da'wah, he feels as if the underground is better for him than being on top of the ground. That is a true Daa'iyah, actually that is a true Muslim, we call that a Daa'iyah today but that is a true Muslim because Da'wah is part of the life of every single Muslim. So Allah calms his Prophet Muhammad sallallahu 'alayhi wa sallam many times in the Qur'an. He goes to at-Ta'if with the hopes, that is his worst day. Even though what happened to him physically which is much less than the other day, he says to Aishah it was the day of Ta'if, because he was rejected. His Da'wah was rejected, Allah tells him many times:

...فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ... ﴿فاطر: ٨﴾

Take it easy, do not destroy yourself. Take it easy, do not destroy yourself oh Muhammad sallallahu 'alayhi wa sallam, in sorrow over them, take it easy.

In another verse, Allah sends him words to calm him down:

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا
﴿الكهف: ٦﴾

Perhaps Muhammad you would kill yourself, Muhammad sallallahu 'alayhi wa sallam, you perhaps would kill yourself in grief in following in their footsteps for their turning away from you, because they believe not in this message. You keep chasing after them, running after them in agony, in sorrow. Take it easy oh Prophet of Allah, Allah is trying to tell him take it easy.

More words to calm him down:

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۖ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿النحل: ١٢٧﴾

Isbir (اصبر), why? Because they hit you? Because they harmed you? No, Allah is telling him in this verse:

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ...

Endure patiently oh Muhammad, endure patiently. Endure patiently Muhammad sallallahu 'alayhi wa sallam, your patience comes only from Allah. Do not grieve over them:

...وَلَا تَحْزَنْ عَلَيْهِمْ...

Do not grieve over them, do not be distressed over them. Allah calms His Messenger sallallahu 'alayhi wa sallam down because he is traumatised over them rejecting the message. Because to a true believer, his message and conveying it becomes more important than he himself is. It becomes more important than myself, it becomes more important than my family, it becomes more important than my wealth, and it becomes more important than my honour. Da'wah and conveyance of this message is the number one priority for a believer.

YOU HAVE TO KNOW AND RELATE TO YOUR AUDIENCE

When dealing with Da'wah, you must know the level or type of people you speak to, because the knowledge of who you speak to is very essential. In Bukhari and in Muslim, the Prophet sallallahu 'alayhi wa sallam said to Mu'adh when he was heading to Yemen, you are going to meet the People of the Book. When the Prophet was giving him his farewell advice, as he was greeting him outside of Madinah, you are going to meet and see the People of the Book. He is heading to Yemen, why did he give him the heads up and tell him that you are going to meet the People of the Book? Why did he specify that? Because Mu'adh was in an area where it was mostly statue worshippers. However, there were some Jews in the outskirts of Madinah, but he wanted him to know that the people he is heading to are the People of the Book. The way you approach the People of the Book and convey the message to them, is different than the way you approach statue worshippers that you have been dealing with for a major portion of your life.

You need to know who the audience you are speaking to, you need to know who they are in order to convey the message. When I am getting invited to a lecture in the past week, I got to know, am I speaking to youth or people in their fifties and sixties? Am I speaking to the youth or their uncles? Are you speaking to educated or people who are laymen? You have to know in order to convey the message or try your best to relate to your audience.

I first began to memorise this book Al-Usool Ath-Thalaathah, when I was in second grade in Madinah. I was in a school called Madrastu 'Ubayy Ibn Ka'ab Litahfeeth Al-Qur'an Al-Kareem (مدرسة ابي بن كعب لتحفيظ القرآن الكريم), it was a school that was part of the regular schools, the regular government schools but it was specialised for Qur'an as well. It was one of the first in Madinah like that, it used to be part of the curriculum and I am not sure if it still is today, with the recent pressure the West is putting over there on them to change the curriculum, is that you have to memorise the Usool Ath-Thalaathah or portions of the Usool Ath-Thalaathah when you are young.

When I used to recite to my father, we would be going in the morning in the car, he is heading to the University of Madinah and he is going to drop me off at the school. I would recite Al-Usool Ath-Thalaathah to my father and he would tell me that, that is exactly what he is learning in one of his classes in Madinah. I still remember that, as a child I was surprised that what he is learning is what I am learning. I am in second grade in elementary school and he is in his second year in Madinah University and we are studying the same thing. But he would tell me the way they study it, he said is in way more depth and detail than you are. Basically what we were taught in second grade, a little about Man Rabbuk wa Maa Deenuk and the Prophet Muhammad sallallahu 'alayhi wa sallam and matters pertaining to that in a very easy way, because we are in only second grade. Al-Usool Ath-Thalaathah, we teach it to kids and we teach it to Du'aat, and we teach it to people higher and lower than that; but each on a level they understand, in a way they understand. The way I teach it to you who take notes and write notes and our future Du'aat Inshaa Allah and some who memorise most of what we say, is different than I would in a general lecture.

In Sahih Bukhari:

قَالَ عَلِيٌّ حَدِّثُوا النَّاسَ بِمَا يَعْرِفُونَ أَتُحِبُّونَ أَنْ يُكَذَّبَ اللَّهُ وَرَسُولُهُ

Ali in Sahih Bukhari, this is a statement of Ali, it is not a Hadith. Ali himself said, speak to people on a level they understand, do you want Allah and His Messenger to be disbelieved in? Because you can present a matter in a certain way and cause people to be disbelievers and you do not want to do that.

Sahih Muslim:

مَا أَنْتَ مُحَدِّثًا قَوْمًا حَدِيثًا لَا تَبْلُغُهُ عُقُولُهُمْ إِلَّا كَانَ لِبَعْضِهِمْ فِتْنَةً

This is the statement of Ibn Masood as well. In Muslim, Ibn Masood said when you speak, speak to people on a level they understand and they comprehend, because if you speak to them on a level they do not comprehend, it will be a Fitnah for some. The knowledge, the true knowledge that you are trying to convey may become a Fitnah.

Ibn Abbaas, a man comes to him, look how he relates to his audience and who he is talking to. A man comes to Ibn Abbaas and asks him, is there Tawbah for one who kills? Ibn Abbaas said yes, of course there is Tawbah. Then right after that or shortly thereafter that, another comes and says Ibn Abbaas, is there Tawbah for a killer and Ibn Abbaas says no. Now you got the students, the core students, Ibn Abbaas how could you answer this and then this? The one who asked did not know because they are random passers by, they got their Fatwa and went on their way. The students who are there, they asked, why? What is up with that Shaykh? First someone asks, if someone killed can he seek repentance and you say yes, and then the other one you say no. Ibn Abbaas said, the first one I seen tears of repentance in his eyes. I looked at his eyes, I seen a man in agony, I seen a man with tears in his eyes. He analysed, he studied, what kind of man is this asking me? So, I told him yes. The second one he said, I looked into his eyes and I seen sparks in his eyes that his is going to kill. This was a different man than the first one. This time I seen sparks, evil sparks, so I said no; so he will not go and kill. The Hukm on the killing is it is Haraam, no dispute about that, but the way it is preached in, that is a different issue.

However, let me tell you, Ibn Abbaas did not lie, Ibn Abbaas did not make a fraudulent Fatwa. In Tafseer Ath-Tha'aalibi, he said it is narrated:

روي عن بعض العلماء أنهم كانوا يقصدون الإغلاظ والتخويف أحيانا
فيطلقون أن لا تقبل توبته، منهم ابن شهاب وابن عباس

In Tafseer Ath-Tha'aalibi, he narrated that some 'Ulamaa used to use the harsher of two opinions to strike fear in the hearts of the audience, to deter people from committing sins. Among them, was Ibn Shihaab and Ibn Abbaas. So basically, Ibn Abbaas did not lie, Ibn Abbaas chose one of the opinions because he wanted to stop a man from killing; but that opinion is substantiated and it is in the books. Is it the stronger? Of course not, but he used it to stop a man from killing.

Memorising text is easy and that is what we are doing here, 'Ulamaa who can apply this matter in Da'wah and relate, that is very scarce and rare today. You read in the books of manners of Iftaa', there is sections on manners of Iftaa' and a Mufti and a Shaykh, they tell you in those books of manners that a Mufti may chose to give the harsher of two opinions.

A Mufti may give the harsher of two opinions if he deems it is beneficial based on who is asking. This is not playing games, we do not consider this playing games as some say because you cannot just make up Fatwas, Ibn Abbaas would not have just made up a Fatwa. You cannot make up a Fatwa even based on a scenario in front of you that you would like to give a person, no you cannot do that. But if there is two opinions and there is one harsher and you chose to use that one, which like Ibn Abbaas did, then you can do that; for example, to stop someone from killing another person. It is just choosing the stricter of two opinions, which you may not adopt that second harsher opinion, but you are doing it for the benefit of stopping someone from committing a major sin as Ibn Abbaas did.

So the point of that, the point of that whole matter is one thing. You need to understand who you are talking to and relate to them. Sometimes your message may be directed to women, the way you speak to women is different than how you speak at times in certain matters to men. Sometimes it is directed to women and other times it is directed to men as a Daa'iyah. Sometimes, you are speaking to youth and sometimes you are going to be speaking to elders. You got to analyse, where am I going? Where is my talk? Where am I having a meal at so I can prepare a prepare a talk. Are they young men or are they older men? What type of people are they? Are they on sins or no? Sometimes you are speaking to arrogant people, sometimes they are humble.

You got to be prepared in how you talk to people. Sometimes you are going to be speaking to educated in universities, sometimes you are going to be speaking to people who are factory workers or illiterate. Sometimes you are going to be speaking to leaders and sometimes you are going to be speaking to laymen. Sometimes you be speaking to calm and collective people who want sit and understand and rationalise and may be ask and go back and forth so they can ask and be convinced, and sometimes it is going to be angry, wild people who will not accept nothing even if it is a clear cut Ayah in the Qur'an or a solid Hadith in Bukhari and Muslim.

You do not approach young youth in the West today, like you approach a student of 'Ilm who has gone through three or four books learning it. Some people get inspired with Targheeb (ترغيب), some get inspired with Tarheeb (ترهيب) like Hell, punishment of the grave, in matters of that sort; some get inspired to be righteous by doing Targheeb on them. Some get inspired by both, Targheeb and Tarheeb, which is the majority of the people. So you got to analyse who your audience is. A successful Daa'iyah like you Inshaa Allah Ta'aala, is one who presents the same message, same message, we are not here to bargain, the message is the message; but the way you present it, you have to understand your audience so you can relate to them. You need to present the message in an affective way to the audience that you are speaking to. That is what you get out of this point that we are talking about here and that you need to analyse, that is very important. Just as knowledge is important in Da'wah, this is also just as important.

The next point, we are probably going to take some time, you know last week we did not have a lecture and the week before we cut it short so if we go over time a little bit I hope that is alright with everyone. Ok, Jazakum Allahu Khayr.

WISDOM MUST BE IN DA'WAH

DA'WAH MUST BE IN THE BEST OF ALL MANNERS

Wisdom must be in Da'wah, and it must be based on forgiveness, it must be based on being kind:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ... ﴿النحل: ١٢٥﴾

The radix of Da'wah is to be kind, to be gentle, to choose the best words, to chose the best methods, to chose the best manners. And listen to that, because the next point after this is important. Again, listen to this because the point after this is not going to erase this point.

CLASS NINE

The foundation or origin for Da'wah is to be kind. You must be gentle in how you convey it. You must choose the best words. You go to the thesaurus, if there is seven words to convey a message, you chose the best and most kind word to convey your message. You be in the best of your manners and you choose the best of all methods. Allah said:

...وَقُولُوا لِلنَّاسِ حُسْنًا... ﴿البقرة: ٨٣﴾

Speak to people good. The best, Husnaa (حُسْنًا), the best of all ways.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ...

It is by the mercy of Allah that you dealt with them gently, had you been severe and harsh with them, they would have dispersed. They would have dispersed away, they would have broken away from you oh Prophet of Allah and they would have went on, on their own. They would have left you and they would have went on their own.

...فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ... ﴿آل عمران:

﴿١٥٩﴾

So ask Allah forgiveness for them. And this goes back to, remember the first statement of the author, I'am Rahimak Allah. Ask Allah for forgiveness for them. Why? These are like students, you are like a father to them. And consult them in the affairs, even if you are not going to choose and take their decision, consult them to show them how kind you are to them.

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ... ﴿العنكبوت: ٤٦﴾

Allah says, do not argue, if a matter reached to a debate, if a matter reached to an argument, do not debate with the People of the Scripture, the Jews and the Christians, unless it be in a manner, in a fashion that is better. Unless it is in the best of all manners, with good words, good words:

إِلَّا بِالَّتِي هِيَ أَحْسَنُ...

And good manners. This is when it gets to a debate, so imagine when it is in Da'wah.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ... ﴿النحل: ١٢٥﴾

Allah says to the Prophet Muhamma sallallahu 'alayhi wa sallam, oh Muhammad sallallahu 'alayhi wa sallam, invite to the way of your Lord, invite to Islam, invite to the Sharee'ah by wisdom:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ...

By wisdom, divine revelation.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ...

Fair preaching and argue with them in the way that is better, the best. So the Prophet sallallahu 'alayhi wa sallam, and he is the Prophet of Allah, he was ordered to choose and convey the message in the best of all manners. And Allah tells him, if you would have been harsh they would have dispersed, they would have dispersed away from you. If that is to the Prophet sallallahu 'alayhi wa sallam, then what should we say? Wisdom in Da'wah is not to

compromise the teaching of Islam. Wisdom in Da'wah does not mean you bargain on principles of Islam. The modernist version of wisdom in Da'wah, is to compromise the principles of Islam and to give in. That is their version, that is the modernist version. The sell out, deluded people, yes that is their version, to give in and tell them that which they want to hear, that is their version of wisdom.

Ibn al-Qayyim in Madaarij As-Saalikeen actually defines wisdom. The way that it is supposed to be done in, and in the manner that it is supposed to be done in, and a timing that it is supposed to be done in. There is a difference in speaking to people on a level they understand that we mentioned in a previous point, and here this point is to be speaking to people in a kind manner. The previous point is to speak to people on a level they understand and here it is to speak to people in a kind and wise manner, that is one side. That is one thing, and compromising Islam which is totally different. You have to understand those are two different things. Just because you want to speak to people on a level they understand and you be kind to them, it does not mean you compromise Islam. Those are two totally different things.

In Hadith Anas, in Sahih al-Bukhari and in Sahih Muslim, the Hadith narrated on the authority of Anas Ibn Maalik radhiallahu 'anhu. He said, when the Prophet sallallahu 'alayhi wa sallam sent Mu'adh, and actually the Prophet sallallahu 'alayhi wa sallam told it to Anas, he told it to Mu'adh and he told to Abu Musa al-Ash'ari. It is also in addition to Bukhari and Muslim, it is also in Musnad al-Bazzar. The Prophet sallallahu 'alayhi wa sallam said, make things easy for people and do not make it difficult for them. The Prophet sallallahu 'alayhi wa sallam when he sent Mu'adh, in Sahih al-Bukhari, Muslim and Musnad al-Bazzar and it is also narrated by Anas, he said make things easy for people and do not make things difficult for them.

يَسِّرْ وَلَا تُعَسِّرْ ، وَبَسِّرْ وَلَا تُتَفِّرْ

It means, make Salah easy. Yes make Salah easy, does that tell them, oh you know, if you do not make Salah that is good. Make Salah anytime you want, if you come back lazy from work, combine all five of them after Isha' because you have been at work. That is not what it means. The Hadith says make things easy for them. Make Salah easy for them yes, how do you make Salah easy? Teach them that when they are travelling, that they can combine and shorten their prayers, that is making it easier for them. You make it easy by showing them some of the Rukhas in Islam. Make it easy for them by telling people that if you are sick, you do not have to fast. If you are sick, you do not have to make your Salah standing, you can make your Salah sitting. If you cannot do it sitting, you can make it lying down. If you cannot make it lying down, make it with your eyes. Make things easier by showing them how they do not have to fast when they are sick, make it easier for them by showing them that they do not have to fast when they are travelling. That is making it easy for them. Make it easy

for them by showing them that hastening the fast in Ramadhaan or in any regular fast and delaying the Suhoor, hastening the fast and delaying the Suhoor is the best and that is recommended by the Prophet sallallahu 'alayhi wa sallam. Why? So the gap between the times that you are fasting will be shortened. That is making it easy for them.

That is how you make it easier for them, unlike what they take it to mean today. Teach them that the Prophet sallallahu 'alayhi wa sallam was never given a choice between two Halaal matters, except he chose the one that is easier. You teach them that, so when they are presented with a choice in Islam, they do not make things difficult on themselves. That is a choice between Halaal matters, between Halaal matters. It is taken today by some of the deluded, sell out modernists to mean Haraam. If it is a Haraam and a Halaal and the Haraam is easier, you go with the Haraam. It could be for example for going to Hajj, driving or walking, I have the choice. Most likely the Prophet sallallahu 'alayhi wa sallam would have chose riding because it is easier, that is Halaal and that is Halaal so the Prophet sallallahu 'alayhi wa sallam most likely, and he did go riding to Makkah.

It does not mean that if one is given a choice between Halaal and Haraam, because in the beginning of the Hadith it mentions it broadly, it says:

مَا خَيْرَ رَسُولٍ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَمْرَيْنِ

Between two matters. So it does not specify but it really means Halaal matters because the end of the Hadith we are going to get to, it does not mean if one is given a choice between a Halaal and a Haraam, that the Haraam is easier, that they choose the Haraam. That is not what the Hadith means because the continuation of the Hadith says at the end of it, and if it was a sinful matter, he would be the furthest away from it. That is the end of the Hadith that many do not mention. And if it was a sinful matter, he would be the furthest away from it. Making it easy does not mean changing a Haraam to a Halaal, to make it easy. Like the Fataawa we see today, under the interpretations of making things easy based on this Hadith, oh what is your proof? Yassiru wa Laa Tu'assiru. Usury is Halaal in the West, why? Yassiru wa Laa Tu'assiru. The people if they sell alcohol to non Muslims, that is Halaal, Yassiru wa Laa Tu'assiru. They went to an extreme and an extent in these kind of issues, under the misunderstanding of:

يَسِّرْ وَلَا تُعَسِّرْ

You see what it means. You make your Salah sitting if you cannot do it standing, you combine if you are travelling, you do not have to fast when you are travelling. Or when you are telling a woman, today some of them tell a woman oh you can wear those caps, today there is caps and they call them Hijaab. A little hat they put on and that is called Hijaab today, why? She is in America, she might have to ride the bus or she have to go, Yassiru wa

Laa Tu'assiru. The Muslims in the West, they can do that because the eye is on them, Yassiru wa Laa Tu'assiru. Some went even further to say no Hijaab, go ahead no Hijaab at all, Yassiru wa Laa Tu'assiru.

So basically, the point of this point that we are talking about, the radix or foundation of Da'wah is to be kind and to make things easier. The proper channels and the proper lines, there is a proper line just like when you are driving, you do not go pass the sign or that line. There is two lines set forth, you make things easier between those lines. You make things easy and you lower your wing while you are conveying the message, meaning:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ... ﴿النحل: ١٢٥﴾

When the Prophet sallallahu 'alayhi wa sallam passed a woman at a grave, she was crying, she was weeping and the Prophet sallallahu 'alayhi wa sallam as usual, tries to calm people down, tries to relate to them. So he told her:

أَصْبِرْ وَأَحْتَسِبْ

Be patient and seek reward from Allah. She said:

إِلَيْكَ عَنِّي فَإِنَّكَ لَمْ تُصَبِّ بِمُصِيبَتِي

Get away from me, she is telling the Prophet sallallahu 'alayhi wa sallam get away from me. She is scolding the Prophet sallallahu 'alayhi wa sallam, you have not been hit with a calamity, I have been hit. This is the Prophet sallallahu 'alayhi wa sallam she is speaking to, another Daa'iyah would go off on her, how dare you speak to me like that, you know who I am? I am Shaykh so and so, you know how many lectures I have given, you know how many books I have written. The Prophet sallallahu 'alayhi wa sallam just walked away normally. When the Sahaabah told her that was the Prophet sallallahu 'alayhi wa sallam, she found out that was the Prophet sallallahu 'alayhi wa sallam, she went quickly to him and he was lenient. He gives her more words, she comes to apologise and he gives her more words of advice, he says:

إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى

Here is more advice, if you have in the future a problem, patience is when calamity first afflicts you. So the Prophet sallallahu 'alayhi wa sallam did not go off at her because he understood her situation. She is in a situation where she lost a son, so he understood that. But keep that in mind when we talk about the next point.

In Musnad Ahmad on the authority of Abu Umaamah, a man comes to the Prophet sallallahu 'alayhi wa sallam asking him to commit fornication. He says oh Prophet of Allah, commit fornication. If that was to happen today with the 'Ulamaa today, Allahu A'lam what would happen to that man. They are going to declare him a Faasiq and they are going to talk about him, the Prophet sallallahu 'alayhi wa sallam calmed the Sahaabah down because they got mad. How dare you disrespect the Prophet sallallahu 'alayhi wa sallam and us for example, with a question like that? The Prophet sallallahu 'alayhi wa sallam said:

مَهْ مَهْ

Meaning take it easy, calm down all of you. They went to silence, they are obedient to the Prophet sallallahu 'alayhi wa sallam, they went to complete silence. Then he told the man, come here, the man was at the end of the Halaqah because he is there to ask question and keep going on his way. Come here, get closer, I want to you get closer. You know how that feels when you bring someone, a young youth to you, the Prophet sallallahu 'alayhi wa sallam brings him to his side and he gets close to the Prophet Muhammad sallallahu 'alayhi wa sallam, then he speaks to that youth in a way with both proof and intellect. He did not start slamming him with Ayaat and Ahaadith. No, he also used intellect because this was a youth, a young man who uses his mind. A lot of the youth, that is why it is the best dealing with the youth because they analyse things and they can tell. They will not follow, especially the youth, they will not follow the trend of the elders.

He said to him, you accept it for your mother? The young boy said no. He said, then people do not accept that for their mothers, people do not want that for their mothers. Do you accept that for your sister? Would you want that to happen to your sister? He said no, who would want that to happen to their sister? He said, people do not accept that or want it for their sisters. Then he said, do you accept it for your paternal aunt? He said no, who would accept that for their aunt? He said, that then people do not accept that for their aunt. Then he said, do you accept that for your maternal aunt? He named them one by one, he could have used one example but so the youth can think. Would you accept it for your maternal aunt? He said no, who would accept that for his maternal aunt? He said, people will not accept that for their aunts as well. Then he wipes on his chest, he grabs him, he puts his hand on his chest and he said to him, made Du'aa for him, he said:

اللَّهُمَّ اغْفِرْ ذَنْبَهُ وَطَهِّرْ قَلْبَهُ وَحَصِّنْ فَرْجَهُ

Oh Allah, forgive his sin and purify his heart and purify his private parts from doing any Haraam. The young boy left saying Wallahi, I left from the Prophet sallallahu 'alayhi wa sallam and there is nothing I despise more than Zina and he never went near it. He did not go near it, nor did he have the desire for it after that. Few words, that is the wisdom. Keep that in mind also when we talk about the next point as well.

In Bukhari and in Muslim, Hadith Anas, the Bedouin who comes into the Masjid of the Prophet sallallahu 'alayhi wa sallam. Out of all the desert, he is coming from the desert and out of all the outside area around the Masjid, Madinah when I went there as a kid was very small, you could walk all Madinah maybe in fifteen minutes, twenty minutes. The core part of Madinah back then, so imagine how it was during the time of the Prophet sallallahu 'alayhi wa sallam. Of course now it is big, but back then it was small. In the desert, he could not find no better spot, he could not find no spot to urinate, he goes to the corner of the Masjid and urinates. If this was to happen today in a Masjid, what would happen? The shoes would be flying at him, he would get a beating and then they are going to call the police and tell them take him out of here and put him in prison where he probably change his religion or something even worse than that. The Prophet sallallahu 'alayhi wa sallam tells the Sahaabah who got mad and went up to him:

دَعُوهُ

Do not cut him from urinating. Ibn Hajar when he commented on this Hadith, he said look how deep the wisdom of the Prophet sallallahu 'alayhi wa sallam is in Da'wah. If he was to let them stop him from urinating, it is going to be all over himself because he is going to stop, what he is going to do is get up. He is not going to be able to stop, it is going to be all over. Ibn Hajar says it is going to be all over his clothes and all over the Masjid. The next point is, if he holds it in and if he was able to hold it in when they stop him, then it is going to cause him harm, it is going to harm him. So after he was done, the Prophet sallallahu 'alayhi wa sallam told the angered Sahaabah how to clean it. Established a lesson for us, how to clean it if you have it in your carpet, what you do. Then he brought the Bedouin.

He did not let it go, he did not let things slide. No, but he dealt with the matter with wisdom. He brought the Bedouin and he told him in such kind and wise manners that the Prophet sallallahu 'alayhi wa sallam only could do. The man, the Bedouin left saying oh Allah have mercy me and on the Prophet sallallahu 'alayhi wa sallam, meaning me and the Prophet sallallahu 'alayhi wa sallam alone. Even that, the Prophet sallallahu 'alayhi wa sallam did not let him go. He said, the mercy of Allah is vast and you cannot limit it to me and you. So the Prophet corrected, but he used a wise way where people can accept it and a way people can relate to it, in Hikmah and Maw'idhah al-Hasanah (مَوْعِظَةُ الْحَسَنَةِ).

In Bukhari and Muslim. In Bukhari actually, I do not think it is in Muslim from what I recall right now, I do not think it is in Muslim. In Bukhari, how the Prophet sallallahu 'alayhi wa sallam corrected Umar Ibn Abi Salamah, how to eat from a plate, in such kind words and he accepted it and continued like that until the latter part of his life. A broader lesson was when the Prophet sallallahu 'alayhi wa sallam was on the Ka'bah, on the gate of the Ka'bah and the people who for nearly two decades did everything to harm him, everything you can imagine to harm him, now he has ten thousand, well armed men surrounding them. They

are at his mercy. He could direct them with a finger, with one word and they would all be eliminated off the face of the Earth. These are people who harmed him for decades and they harmed his family and killed some of the companions. He surrounds them with ten thousand men and he says to them, after he gives a sermon, what do you think I am going to do with you today? What did they say?

أنت الكريم ابن الكريم

The magnanimous, the son of the magnanimous. You are not going to do nothing. Basically, they meant the magnanimous son of the magnanimous, you are going to forgive us. You are really not going to do nothing. Because when one is generous, when one has noble character, and he is at a status of power, he is going to forgive. He said the words of Yusuf 'alayhis salaam:

... لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ... ﴿يُوسُفُ: ٩٢﴾

Let there be no reproach cast upon you. May Allah forgive you, you are free to go:

لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ اذْهَبُوا فَانْتُمُ
الطُّلُقَاءُ

So you see how the Prophet sallallahu 'alayhi wa sallam dealt with wisdom in these matters, many examples. Mu'aawiyah Ibn al-Hakam as-Salami, in Sahih Muslim, he was making Salah behind the Prophet sallallahu 'alayhi wa sallam. A man sneezed so Mu'aawiyah Ibn al-Hakam said Yarhamuk Allah (يَرْحَمُكَ اللَّهُ) to the man who sneezed while they are in Salah, he said Yarhamuk Allah. From the Hadith, the way the Hadith goes, it appears that Mu'aawiyah was upset that the man did not say Yahdeekum Allah wa Yuslih Baalakum (يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بَالَكُمْ). He did not respond to him so it seems that Mu'aawiyah radhiallahu 'anhu kept saying, and this is different than Mu'aawiyah Ibn Abi Sufyan but radhiallahu 'anhu both of them, he kept saying Yarhamuk Allah. It annoyed the Sahaabah to the point some of them, the Hadith says some of them clapped on their laps. They clapped on their laps to tell the man be quiet. He understood it, he got upset and he became quieted. Why he repeated it? He assumed, he possibly wanted the man to say Yahdeekum Allah wa Yuslih Baalakum. When he seen the Sahaabah get annoyed and they clapped on their laps, he went silent.

Now the Salah is done, so the Prophet sallallahu 'alayhi wa sallam brings this man. The Prophet called him over. There is a mistake, he did not let it slide and say wisdom is to let it slide. No, he calls Mu'aawiyah, come over here. The Prophet sallallahu 'alayhi wa sallam advised him and directed him and taught him and told him this Salah, we do not say this kind of thing in it. The Salah is for this, this, and that. Mu'aawiyah said Wallahi, he did not hate me. Wallahi, he did not hit me, nor did he curse me. He gently, in the most kind way, told me that this is Salah and we cannot say any of that which you said in it. You only do Tasbeeh and Takbeer and recite Qur'an in it. So the Prophet sallallahu 'alayhi wa sallam explained it in a kind manner.

Look what happened from that story. As soon as he did that, that was the end of that part. You know what happened? Mu'aawiyah Ibn al-Hakam opens his heart now, right in that same setting, begins to have a heart to heart talk with the Prophet sallallahu 'alayhi wa sallam and asks him questions pertaining to other matters that he was on before he became Muslim. The Prophet sallallahu 'alayhi wa sallam advised him, that opened his heart, he began to ask many questions about matters pertaining to how his life was in Jaahiliyyah and the Prophet sallallahu 'alayhi wa sallam told him that that is misguidance.

The point of that is, when the Prophet related to him in a wise and a kind manner, it showed that man Mu'aawiyah radhiallahu 'anhu, that the Prophet was approachable. You can ask him anything, you can go to him with anything. After that you know who this man was? This man was the man who brought the servant he had slapped on her face and he was asking the Prophet sallallahu 'alayhi wa sallam that he felt bad for hitting her and what the Prophet sallallahu 'alayhi wa sallam deems as his judgment. Had the Prophet been harsh, he would not have that heart to heart talk after he corrected that issue. This man would have not ever came to him later on in life with a slave, telling him I hit her, what should I do. He would have been afraid to approach the Prophet sallallahu 'alayhi wa sallam.

The Prophet asked that woman, and that is the famous Hadith that you know where the Prophet sallallahu 'alayhi wa sallam asked her, where is Allah? She did not speak the language but she understood, she pointed to the sky so the Prophet sallallahu 'alayhi wa sallam said free her. Had the Prophet not been kind in correcting Mu'aawiyah the first time, had he said be quiet, you do not do this in the Salah, embarrassed him in front of the Sahaabah or told him do not come to the congregation or he could have said one word that would have been harsh where the man would have never came back again. But he felt so comfortable that he can come to him to the Prophet sallallahu 'alayhi wa sallam with anything and that is how we learn, one of the benefits of it, we learn one of the biggest proof in the Sunnah on Allah, Ayn Allah, is this Hadith right here.

Allah told two Messengers, pertaining to Da'wah. Allah told two messengers, Musa and his brother:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿طه: ٤٤﴾

What more do you want for proof on wisdom? This hits the peak. Wisdom in Da'wah and being kind in Da'wah, this hits the peak. Allah tells two of the special Messengers, Musa and Haroon, speak to him kindly, perhaps he may accept the admonition that you are going to give him and maybe he will fear Allah and come back to the right path. Ibn Katheer commenting on this verse said, this is a lesson. Fir'awn was in the peak of his arrogance, Fir'awn was in the peak of his pride yet one of the most chosen Messengers, Musa and his brother Haroon, are ordered to approach a man who is in the peak of his arrogance and pride with a kind way. If Allah said to speak to Fir'awn gently, a tyrant who said I am the supreme lord. Allah tells Musa and Haroon, speak gently to a man who says I am your supreme lord, he said:

...أَنَا رَبُّكُمْ الْأَعْلَى ﴿النازعات: ٢٤﴾

Then imagine how much mercy and compassion and kindness you need to have when you speak to someone who says Allah is the Most Supreme Lord. Fir'awn said I am your supreme lord and they were ordered to speak to him kindly. You are speaking to people who say Allah is my Supreme Lord, so imagine how much kindness and sympathy and mercy and wisdom you need to have with them.

A man walked in on al-Ma'moon, during the day of the Abbaasid Khilaafah when he was a Khaleefah, and he began to admonish him very harshly. So al-Ma'moon was wise, when he spoke he was pretty much wise, he said Allah sent a man better than you to a man who is worse than me, and He told Musa and Haroon:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا ... ﴿طه: ٤٤﴾

Speak to him kindly.

Ibn Masood, in al-Bukhari said, it is as if I am looking at the Prophet Muhammad sallallahu 'alayhi wa sallam when he is saying the story of a prior Messenger whose people beat him and he was saying:

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

A Messenger who was bleeding, the Prophet used to convey the Message and he used to wipe the blood off and say, Oh Allah forgive my people they do not know. This is Da'wah to Allah, kindness, you got to take the hardships that go with it. Sometimes, you may be

humiliated, you got to take that. That is all part of Da'wah. The point of this whole point is, be kind and wise in how you convey the Da'wah.

Our Prophet Muhammad sallallahu 'alayhi wa sallam was the fountain and well of tenderness and warm heartedness. That is our Prophet Muhammad sallallahu 'alayhi wa sallam, he was a shore less ocean of kindness and love. That was the Prophet Muhammad sallallahu 'alayhi wa sallam. There is not a harsh word that someone can say, why did he say that, that was not wise or correct in the matter or the setting that he said it in. That is our Prophet Muhammad sallallahu 'alayhi wa sallam. He sallallahu 'alayhi wa sallam was a spring of mercy.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿الأنبياء: ١٠٧﴾

He was compassion and he was a mercy to mankind. Not mankind, to the Universe, 'Aalameen is the Universe. Human, Jinn, and the Universe itself, believers and non believers alike. He did not give in, the Prophet sallallahu 'alayhi wa sallam did not give in. When there was a mistake, he corrected it. He never let a mistake pass by, never. Never did the Prophet sallallahu 'alayhi wa sallam let a mistake pass by. He did not just let it go, but he did correct it and he did it in the most kind and appropriate and wise manner.

A woman from Bani Isra'eel, a believing woman, a prostitute, went to heaven and Allah forgave her of her sins of prostitution and Allah knows what else of her sins. Allah forgave her because she had compassion toward a dog. Your Da'wah is mercy. When you are a Daa'iyah, you have mercy. She had mercy to a dog because she filled her shoes up and brought him water because she was thirsty and she knew how it felt and she knew how the dog felt. She had mercy to the dog so Allah forgave her for that. If mercy over a dog by a prostitute was means for her forgiveness from major sins, then imagine the reward for mercy over Believers in Laa ilaaha illallaah Muhammadar-Rasoolullah. Imagine the reward for mercy over mankind.

Da'wah is an art, it is dealing with the hearts. You are operating on the hearts, you have to know how to deal with it. Sometimes, you are dealing with those who are righteous, it happens that you are dealing with those who are righteous. Sometimes, you convey a matter in an improper way and it is a righteous matter but you choose an improper way, it would lead a layman to see the truth that you are conveying as evil, because of your approach. Pay attention to that. Sometimes, you convey a matter in a way that is improper, you are on the truth, you are on the Haqq, but the way you convey it could lead a layman to see the truth as evil because of your approach. Sometimes, an innovator or a modernist who are masters, especially the modernists they are masters at their Botox, say cheese smiles. They have these Botox, say cheese smiles when they convey their filth and their sell out, deluded form of Islam. They have these fake smiles and they convey the matter and

you could see it is so fake, they convey that evil and because of the way they convey it to laymen, they see that evil as truth.

As a Daa'iyah, you need to understand, we are not dealing with devils, we are not here dealing with devils. Devils, we are not ordered to give them Da'wah. We are not dealing with angels either, meaning there are going to be mistakes. We are not dealing with stones, we are not dealing with stones here. We are dealing with souls, some are good and some are bad. There are the dissolute Faajir, category of Faajireen and there are the devote Muttaqeen. You know the categories you are dealing with. Allah said in the Qur'an:

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ ﴿الشَّمْسِ﴾

Allah gives an oath by the Nafs, the soul, and He Who perfected it in proportion, Allah subhaanahu wa ta'aala. And He showed them that which is wrong and that which is right.

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾

Meaning you are going to have both categories. So you have to convey the message in wisdom and kindness, some who are Muttaqeen and some who are Fujjaar. You deal with that soul, with that heart, with Hikmah.

WISDOM IN DA'WAH CAN INCLUDE HARSHNESS

You see that long talk we gave on how you must convey this message in Hikmah and you have to be kind in your Da'wah and how that is a foundation and origin of Da'wah. Now the next point is, not the opposite of this point but a continuation. Just as Da'wah should be lenient and it should be based on wisdom, sometimes wisdom entails that one is harsh. So that at times, one can be harsh in Da'wah, you cannot deny that.

The same story we used to show that Da'wah is wisdom and it should be conveyed in a kind and a best manner, also those same stories and many of them show that there is an aspect in Da'wah that is harsh. It is exceptional, yes, but there is a part of Da'wah where there is harshness in it. The story of Musa 'alayhis salaam when he was ordered to go to Fir'awn:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا ... ﴿طه: ٤٤﴾

Musa, at the end, and this a lot of people try to hide it, when Fir'awn got belligerent, when he got arrogant, when Musa sort of hit the end of the channel with him, when he got arrogant with Musa, Fir'awn said to Musa:

...إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا ﴿الْإِسْرَاءُ: ١٠١﴾

Musa come here, what? He said I think you are bewitched. He is mocking him, he is ridiculing him. What did Musa say?

فَقُولَا لَهُ قَوْلًا لَّيِّنًا ... ﴿طه: ٤٤﴾

Wisdom, but over here what did he tell him? Musa replied to him and he said, I think you Fir'awn, this is Musa talking, I think you are doomed, you are cursed:

...وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا ﴿الْإِسْرَاءُ: ١٠٢﴾

You think I am bewitched, I think you are cursed, I think you are doomed. You know the word Mathbooraa, what is means? Mathbooraa means destroyed, it means doomed, it means cursed. Ibn Abbaas radhiallahu 'anhu said Mathbooraa means cursed, Mal'oon (ملعون). Mathbooraa means cursed, Mal'oon, disliked. Musa is telling Fir'awn, you are Mal'oon. That is what the interpretation of Ibn Abbaas is of the word Mathbooraa, you are Mal'oon Fir'awn. Other Mufasssireen said Mathbooraa means doomed or destroyed, that means you are going to be doomed or destroyed. Like Mujaahid, Mujaahid said Mathbooraa means doomed. Al-Farraa' said one who has no good in him, is what Mathbooraa is. So yes, He told him be kind to Fir'awn but there is another side to it that you cannot deny. He told him be kind to Fir'awn but there is another side that you cannot deny.

Leniency in Da'wah is the origin. Leniency in Da'wah is the origin and it is the majority but do not deny that being harsh, which is usually exceptional, is also part of Islam. Only the deluded modernists and those who go along with them are the ones who deny that being harsh is not part of Islam. It is actually a part of Islam, is it exceptional? Most definitely it is exceptional. The overwhelming majority and the origin and foundation and radix of Da'wah, is kind and approaching people in the best manner, but there is also harshness in Da'wah. You have story of Fir'awn and Musa, you have the story of Nimrood and Ibraheem 'alayhis salaam. You have the story of the man and two Jannah and his brother, you have the story of Qaroon and his people. Many stories in the Qur'an and many stories in the Hadith. Sometimes in these stories, it is lenient, all of it is lenient. Some of it is harsh, some of it is lenient and harsh just like the story of Fir'awn. Yes, they went to him in the best way initially but at the end, he told him:

...وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا ﴿الْإِسْرَاءُ: ١٠٢﴾

Why? Because we said the definition of wisdom in Da'wah, we did not say it means leniency in Da'wah, we said that is the origin of it, wisdom in Da'wah is not leniency. That is the origin of it, yes, that is the majority of it but that is not the definition. Wisdom is to put something in its proper place, in the proper manner, in the proper timing.

Anyone who does not believe in Shahaadah is Kaafir. If you do not believe in Ash-hadu allaa ilaaha illallah Muhammadar-Rasoolullah, a Kaafir is a Kaafir. I do not know what the problem is with that, for decades I could not understand what the problem is. They call us Kaafir, if you do not believe Jesus is the son of God. To them, they consider you a non believer, a Kaafir. It means he is not a Believer. What is the problem if we say someone is a Kaafir? I am not sure what the problem is. We have a Kaafir and a Muslim, unlike what the deluded, deceivers of this Ummah today have been conveying. Allah in the Qur'an said:

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُّؤْمِنٌ... ﴿التَّغَابُن: ٢﴾

There is only two categories, there is no third category. When anyone tells you there is a third category, know that he is either an ignorant or he is corrupted in his 'Aqeedah, and most likely the second. Yes non believer is a Kaafir but you do not go to a non Muslim or a Jew, and you tell him you are a non believer. Even though non believer, nothing is wrong with that, you do not believe in Islam. You say you are not a believer, you are a Kaafir, you are a Kaafir? You do not do that. That is not the proper method of Da'wah. Or you say hey come here you Kaafir, I want to teach you Islam, that is not the proper way of Da'wah. Yes, he is a Kaafir but that is not the proper way of conveying Da'wah. Even though you do not bargain, he is a Kaafir, you have to believe that he is a Kaafir but when you convey the Da'wah, you do not tell him that you are a Kaafir, there is no reason to tell him that.

Sometimes, even people of innovation who are susceptible of learning and possibly coming back to the path, you should be lenient with them. There are many who are bold and arrogant in their innovation and they spread it, they are arrogant about it. When they are at that level and they want to unleash their tongues, a lot of them like to unleash their tongues on the slaves of Allah and the righteous and pious people of our time and previous times, to make the enemies of Allah happy, it may be appropriate at times to be harsh with them because matters like this need to be studied on a case by case situation. So yes, harshness could be to a person of Mu'tadi' who is an innovator, but it depends, if he wants to learn or he accepts the Ayaat in the Qur'an and the Ahaadith of the Salaf and the sayings of the Salaf, they why would you be harsh to him? Each scenario needs to be studied and diagnosed by a Daa'iyah and lectures can be given on the details of when to be harsh and when to be lenient but you have to understand that there is both in Islam.

The purpose of this is to give an outline, this is just an outline. The point for our purposes here is yes, being kind in Da'wah is the origin and it is the general rule and it is the majority

but do not ever deny that being harsh in ordaining the good and forbidding the evil may be an exceptional way to do Da'wah and convey the right message to someone.

Just like the story of Fir'awn, people also usually use the story of Nooh to establish leniency in Da'wah, which is true. They are going to tell you he made Da'wah for nine hundred and fifty years, he lived for more than nine hundred and fifty years they are going to say, and nine hundred and fifty years he went and gave Da'wah, gave Da'wah, gave Da'wah, and we should be lenient like that and like Nooh 'alayhis salaam and we got to give Da'wah. Yes, he did do Da'wah and that is the majority like we always say.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا...

﴿العنكبوت: ١٤﴾

And Nooh was sent to his people and he stayed with them, how long?

...أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا...

Thousand years short of fifty years, which makes it nine hundred and fifty years. Yes but like the story of Fir'awn, there is also another detail to it. In his Da'wah, he was very kind.

وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ إِنِّي أَجْرِي إِلَّا عَلَى اللَّهِ...

He is telling his people in a kind way, I do not want anything in return, Allah is going to give me my reward.

...وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا ۚ إِنَّهُمْ مُلَاقُوا رَبِّهِمْ وَلَكِنِّي أَرَاكُمْ قَوْمًا

تَجْهَلُونَ ﴿هود: ٢٩﴾

I am not going to oust a people who are believers, because they are going to meet their Lord. And I see, look at the last point of the verse over here, he stayed in Da'wah nine hundred and fifty years but also, do not forget the other aspect. When they pressed him to drive away the believers, when they kept pushing him to drive away the believers, he called them a bunch of ignorants:

...وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ

I am not going to drive away those believers, surely they are going to meet their Lord but I see that you people are ignorant. He called them a bunch of ignorant people, he called his people a bunch of ignorants which is a harsh word, it is a tough word. And Fir'awn, he was lenient but he said Mathbooraa. Yes Nooh did nine hundred and fifty years and he was very kind and gentle in his Da'wah but also, he called them at one point ignorant people.

Ibraheem 'alayhis salaam, he was very lenient to his tribe and his dad and he would tell his dad:

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ... ﴿مريم: ٤٤﴾

يَا أَبَتِ إِنِّي أَخَافُ... ﴿مريم: ٤٥﴾

Yaa Abati is a word denoting very kind way, very sweet way to refer to your dad. It is a sympathetic way of referring to your dad, it is a humble and respectful way of referring to your dad. Yes he did that with his dad, but it got to a point at one point in his Da'wah, what did he say?

In Surat al-Anbiyaa', the same man who is saying Yaa Abati and was kind and tried to convey the message, he made Da'wah in the kindest and best of all manners for years and years, but it got to a point where he said, what did Ibraheem 'alayhis salaam say? He said to his people:

أَفْ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ...

Uff comes in two Qiraa'aat. The first is Uffa with a Fathah on the Faa (أُفَّ), that is one Qiraa'aah. It comes in another Qiraa'aah, the one we know, Bil-Kasr wat-Tanween (بالكسر والتنوين), Uffin (أُفٍّ). The meaning of it in both Qiraa'aat is al-Karaahiyyah wal-Ikhtiqaar (الكراهية والاحتقار). It means dislike and scorn, so:

...أَفْ لَكُمْ...

Uff, I hate this. Lakum, I hate you. And Ikhtiqaar, I look and I scorn you. After all those years? Yes, there was a portion of his Da'wah where he was harsh. He said fie upon you, it is translated in the English translation as fie, but Uffing is Karaahiyyah and Ikhtiqaar, disliking

and scorn. What is he disliking? Them and that what they worship. Uffin Lakum, fie upon you and upon that which you worship, you have no sense:

...أَفَلَا تَعْقِلُونَ ﴿الأنبياء: ٦٧﴾

Do you not have no sense? Is that not a harsh way of Da'wah? Yes it is harsh, that was part of Da'wah that was harsh.

In Musnad Ahmad and the portions are in the two Sihaah, when Subayy'ah bint al-Haarith was widowed. She gave birth shortly after she was widowed, she gave birth to a baby boy right after her husband died, possibly weeks later. Islamic Fiqh point of view, she is done with her 'Iddah, she can go and get married. She is done with her 'Iddah, she does not have to wait the four months and ten days that a woman who was not pregnant has to wait. Abu Sanaabil passed by her one time and he knew or she told him that she just gave birth and she was preparing herself to greet and welcome people who are going to be asking for her hand. So he, Abu Sanaabil told her you got to wait the full four months and ten days. She thought that did not seem right, she thought, which she was right, when a woman is pregnant and her husband dies, then when she gives birth that is it, she is done with her 'Iddah. He said no, you have to wait for four months and ten days. It may be, according to some interpretation, he desired to marry her and she rejected him so he wanted to sort of give her a hard time and tell her you got to wait the longer period, the four months and ten days.

She went to the Prophet Muhammad sallallahu 'alayhi wa sallam, what did the Prophet sallallahu 'alayhi wa sallam say? This was the man who taught a Bedouin who was urinating in the Masjid. This was a man who told a man who is trying to commit adultery, come here, and he rubbed on his chest. You know what he said?

كَذَبَ أَبُو السَّنَابِلِ

In another narration:

لَيْسَ كَمَا قَالَ أَبُو السَّنَابِلِ قَدْ حَلَّتْ فَتَرَوِّجِي

He told her, you are free. Your 'Iddah is over, you can get married. The Prophet who taught the Bedouin who was urinating in the Masjid and brought him close and taught him in the most kind way, is now telling about someone, he is a liar. Why? Because the Prophet sallallahu 'alayhi wa sallam deemed it appropriate now that it be harsh on this person, this individual.

In Muslim, Abu Dawood, an-Nasaa'ee, a man got up to give some speech or give a talk and he said:

مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ

The one we say in the beginning of all our Khutbah.

مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ ، وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ فَقَدْ غَوَى

Instead of saying:

وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ

He said:

وَمَنْ يَعِصِهِمَا

Whoever disobeys them, he combined them. He said whoever disobeys them, meaning Allah and His Messenger, is doomed. The Prophet sallallahu 'alayhi wa sallam responded to him, he said:

بئس الخطيب أنت ، قُلْ وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ

The Prophet said you are a doomed Khateeb, say whoever disobeys Allah and His Messenger, not whoever disobeys them. Look at the small difference, he said you are a doomed Khateeb, say whoever disobeys Allah and His Messenger. You should not be saying whoever disobeys them, you do not say them, small mistake. The Prophet sallallahu 'alayhi wa sallam in that simple mistake seen it was wisdom to be harsh with the man who said that, for some reason. In another narration the Prophet sallallahu 'alayhi wa sallam said:

قُمْ

Go, get out.

اذهب

Get up and go. And in another narration, the one I mentioned, he said:

بِسِّ الْخَطِيبِ أَنْتَ

To say that to a public speaker, that could traumatise someone, he may never give a public speech after that. Miserable Khateeb, Bi'sa means you are a miserable Khateeb. The Prophet sallallahu 'alayhi wa sallam deemed in that scenario that this man needed this type of approach.

In Hadith narrated in Muslim, Umaarah Ibn Ru'aybah, the one I mentioned when you do not raise your hands during the Khutbah as a Khateeb or a follower during Jumu'ah, you do not raise your hands. Umaarah Ibn Ru'aybah seen one of the leaders of Bani Umayyah raising his hands on the pulpit. What did Umaarah say? He said, may Allah disgrace those two hands, may Allah disgrace those two hands, I seen the Prophet sallallahu 'alayhi wa sallam on the pulpit and he never did more than this, meaning use his finger. The Prophet used to make Du'aa on the pulpit using his finger. What the point of it is, Umaarah said may Allah disgrace those two hands. He deemed it appropriate that he was harsh in that circumstance right there.

Abu Ayyub went to the wedding of Saalim Ibn Abdillah Ibn Umar, Saalim Ibn Abdillah Ibn Umar is the grandson of Umar Ibn al-Khattab. He went to his house and the wedding, he is the grandson of Umar Ibn al-Khattab, the son of Abdullah Ibn Umar. He seen the walls in the house of Saalim were covered with drapes, fully covered with drapes. Abu Ayyub radhiallahu 'anhu said to Saalim, the son of Abdullah Ibn Umar radhiallahu 'anhum ajma'een, he said to him, the Prophet deterred or disliked walls to be covered and your walls are covered. Your walls are covered and the Prophet sallallahu 'alayhi wa sallam deterred from that. Saalim replied to him, he said you know our women, our women, you know these days they overpowered us and you know he began to justify it, that his women wanted that and they are stronger, you know like many do today. Abu Ayyub refused to sit and left the wedding, he left it. You know weddings like we said, many of the 'Ulamaa consider it Waajib to respond to it, he left it over drapes all over the walls of Saalim. That is a little bit harsh in correcting a mistake, walking out from the wedding, and Abu Ayyub is a companion and a well known figure of the friends and Sahaabah of the Prophet Muhammad sallallahu 'alayhi wa sallam.

Ibn Umar when he goes on a Janaazah, and the Sunnah in Janaazah is to speed walk. When Janaazah is on your shoulders, you do ar-Ramil (الرميل). Speed walking in 'Arabi is called ar-Ramil. Ibn Umar told the people, speed walk, he is on our shoulder, we have to speed walk. If you do not speed walk and do ar-Ramil, I am going to leave and go back. That is big words, I am going to leave in departure and go back and leave this funeral. Why? For the mere fact he deemed it that this was an appropriate way of dealing with this circumstance, at this time.

And the summary of these last two points that I mentioned, let me repeat it, the last two points that I just mentioned. The origin of Da'wah and ordaining the good and forbidding the evil is to be lenient, as lenient as you can be. We mentioned the verses, we mentioned the stories. Do not ever deny though, or cancel that there is the approach of being harsh in Islam, as the modernists do and others like them. When each method is used, it depends on a case by case circumstance and really, you can go about for many lectures talking about when to be harsh and when to be lenient and the types of people to be harsh with and the types of people to be lenient with, but the origin and overwhelming majority is leniency in Da'wah.

THE DIFFERENCE BETWEEN MUDAARAAH AND MUDAAHANAH

I may have mentioned it but let me repeat it because it is important. There is a difference in being kind and gentle in Da'wah, which is called Mudaaraah (مداراة), it is to sacrifice your Dunya for your Deen. You might be humiliated, you let it go. You speak and choose the best of all words, you try hardest to choose the best, Ahsan (أحسن), Ahsan means the better, the best. You lower your wing, sometimes you got to fight yourself to lower your wing. You may need to tolerate attacks and convey it and combat it with nice words. You may need to speak nice when you feel like you really do not want to, that happens a lot. There is many ways where you do Mudaaraah, that is called Mudaaraah.

Then there is something that we do not do, which is Mudaahanah (مداهنة). The second one is Mudaahanah, Mudaahanah is totally different. That is to sacrifice your Deen for this Dunya, compromising, we do not compromise. The first one is Mudaaraah, sacrificing your Dunya for your Deen, Mudaaraah. The second one is Mudaahanah, sacrificing your Deen for your Dunya, we do not do that. We do not deny matters of Islam, we do not please the person we are speaking to by denying or giving an incorrect form of Islam, we do not manipulate aspects of Islam to please governments or leaders or Western world. We do not do that, that is Mudaahanah.

Allah said in the Qur'an:

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾ الْقَلَمُ :

We do Mudaaraah, we do not do Mudaahanah.

And a Daa'iyah resembles water, water in a vase, in how his Da'wah is conveyed, in how he conveys his message. If you put water in a cup, it takes the shape of the cup, the water takes the shape of a cup. If you put water in a cup, it takes the shape of that cup; if it is in a vase, it takes the shape of the vase. Whatever instrument you put water in, it takes that shape. The

cup and the vase are solid, the cup is solid, that is the principles of our Deen. We do not bargain, they do not change, they do not change at all, but the water and how it changes in the vase, the shape of it changes; that is how we relate and convey the message and that is how we deal with people in kind, and the best of all manners.

EXAMPLES OF OUR SALAF IN DA'WAH

Look at the righteous in their Da'wah. Abu Bakr goes, days into Islam, he comes back with five of the ten people granted places in Jannah. Uthman Ibn Affan, Zubayr Ibn Awwam, Abdur-Rahmaan Ibn 'Awf, Sa'd Ibn Abi Waqqaas and Talhah Ibn Ubaydillah; five within days of the Islam of Abu Bakr. What knowledge at that point did Abu Bakr have, of reward for one to convey Islam? Abu Bakr at that point, knew Laa ilaaha illallah Muhammadar-Rasoolullah, so he went with that. What reward was there for one who brings others into Islam?

Islam was days old, he goes and brings five of people who were later five of the ten people who were granted places in Heaven. There was possibly, most likely, no Hadith at that point detailing the reward of bringing others to Islam as we have today, like the one we mentioned about Ali Ibn Abi Talib and like the life of the Prophet sallallahu 'alayhi wa sallam and the Sahaabah in Da'wah. Abu Bakr understood that Islam was his life and goal, when Islam is your life and goal you speak about it, you convey it, you bring others to it, that is common sense and that is what motivated Abu Bakr as-Siddeeq radhiallahu 'anhu to bring others into this righteous religion. Do you see one of the reasons why the Imaan of Abu Bakr is more than the Imaan of the Ummah? Because Abu Bakr had the upper hand in getting your forefathers, the forefathers of Islam, to embrace Islam.

The Prophet sallallahu 'alayhi wa sallam brought Abu Bakr to Islam, Abu Bakr brought some of the biggest forefathers of Islam to embrace Islam. That is in addition of course to his blind support and belief in the message of the Prophet Muhammad sallallahu 'alayhi wa sallam. So Abu Bakr, he got this high honour and ranking of his Imaan being so much and his Deen being so much, he brought Uthman to Islam, he brought and showed him the way to Islam. Uthman later became the third Khaleefah, Uthman did so much that we can talk about for weeks and weeks to come. Who get all that reward? Uthman gets it and then, because Abu Bakr brought him to Islam, Abu Bakr gets it as well. Abdur-Rahmaan Ibn 'Awf and his achievements, you all know the achievements of Abdur-Rahmaan Ibn 'Awf and they are numerous. Sa'd Ibn Abi Waqqaas, the man who took Islam from Madinah all the way down to Iraq, all the way down to Persia.

Today, Sa'd Ibn Abi Waqqaas rests in his grave with the reward of billions and billions and billions of Muslims, in the regions he opened for Islam. And guess who gets the reward? He gets the reward, Sa'd Ibn Abi Waqqaas and likewise, Abu Bakr gets the reward, not a tiny less bit than that. The Hadith we mentioned, we have to apply the Hadith we mentioned.

Whoever points someone to righteousness, he gets the reward of that. Sa'd Ibn Abi Waqqaas gets the reward of everyone from Madinah down to Persia to Iraq, and so does Abu Bakr. That is just five of the ten people that he brought to Islam, five of the people who were granted places in Heaven. He brought Bilal and imagine the reward of Bilal and the sacrifices Bilal did and the achievements he did, Bilal gets them and Abu Bakr gets them. Now Abu Bakr is in his grave and he gets the reward.

At-Tufayl Ibn Amr ad-Dawsi, the long story of how they were warned, Tufayl Ibn Amr ad-Dawsi was the leader of his tribe so Quraysh warned him so much not to follow the Prophet Muhammad sallallahu 'alayhi wa sallam. Because they knew if he followed the Prophet Muhammad sallallahu 'alayhi wa sallam, his tribe is going to follow him, and they had dealings with him that they did not want to breach or to affect their dealings with him. So he ended up after a long story, we do not have time to get into it, he embraced Islam. Did he recline back? Did he kick back and said I embraced Islam, I am a leader of a tribe and that is it? This is in the early days of Islam. It is obvious, it is common sense that if you truly have a belief in something, you go and convey it. He goes on to his father, as soon as he goes back to his tribe, he tells him Islam. His father tells him:

دِينِي دِينُكَ

My religion is your religion. Then he goes to his family members, one by one, and they embrace Islam. And among those who embraced Islam is Abu Hurayrah, Abu Hurayrah is from his tribe. At-Tufayl Ibn Amr ad-Dawsi, among those who he got to embrace Islam is Abu Hurayrah. Our man of Hadith, our man of many achievements. So everything, every time you read a Hadith, and how many times do we say radhiallahu 'anhu? Every time you read a Hadith by Abu Hurayrah and you make Du'aa for him, the same goes to at-Tufayl Ibn Amr ad-Dawsi. Daws is his tribe, they gave at-Tufayl, their leader, a hard time in embracing Islam. So at-Tufayl went back to the Prophet Muhammad sallallahu 'alayhi wa sallam. He said, oh Prophet of Allah, make Du'aa on my tribe Daws, I want you to make Du'aa on them. But the Prophet sallallahu 'alayhi wa sallam, wise, kind, Daa'iyah, Rahmah lil-'Aalameen, he said:

اللَّهُمَّ اهْدِ دَوْسًا

And he said go back to your people and convey, so he went back to his people and he conveyed, he went back and he began Da'wah. Now so suddenly, they are accepting the Da'wah. So he comes back to the Prophet Muhammad sallallahu 'alayhi wa sallam with approximately eighty or ninety clans from his tribe. They all go to the Prophet sallallahu 'alayhi wa sallam, take their Shahaadah and give commitment. And he stays with the Prophet sallallahu 'alayhi wa sallam, until the final years when Makkah is conquered.

Daws, what I want to tell you is Daws today, is where the south of Sa'oodiyyah is. If you look on a map the south of Sa'oodiyyah is, that is where it is. You know the accident that I mentioned, about the female bride who died with her family members, may Allah have mercy on her and her family and grant those who are living of them patience, that is the area that at-Tufayl Ibn Amr ad-Dawsi was in. The tribes there today mostly are known as Zahraan and next to it is the tribes of Ghaamid. Today there is hundreds of 'Ulamaa from the tribes of Zahraan and Ghaamid. Amongst them is the one you all know, al-Ghaamidi, the one you listen to, he is in the town right next to where at-Tufayl was. At-Tufayl now is in his grave, thirteen centuries later approximately or so, he gets reward in his grave for that famous reciter and there is hundreds of 'Ulamaa from Ghaamid and Zahraan or that area where ad-Daws is. He gets it, at-Tufayl Ibn Amr ad-Daws, he is in his grave getting that reward and who in return also gets it? The Prophet of course, sallallahu 'alayhi wa sallam. So look at that chain reaction.

The Prophet sallallahu 'alayhi wa sallam goes to a barber, he gives Da'wah. What comes out of it? In a barber? Six teenagers at the barber embrace Islam. The next year these six go back, these teenagers, and bring twelve. The following year, the twelve bring seventy three men and two women. The following year, Mus'ab Ibn Umayr is sent as an ambassador to Madinah to teach them Islam. Then right after that, Mus'ab Ibn Umayr sends a message to the Prophet Muhammad sallallahu alayhi wa sallam that the whole of Madinah has embraced Islam, you are welcome to come over here. Six men in a barber shop started this whole thing. The Prophet of Allah sallallahu 'alayhi wa sallam conveyed the message even in a barber shop, and what came out of that at end is Islam in Madinah.

Those teenagers understood that we have to convey this message. Few moments they sat with the Prophet sallallahu 'alayhi wa sallam in secrecy, in hiding. They took the message and they went on and they knew, under conviction, that we got to convey this message. Ja'far Ibn Abi Talib, the Da'wah of Ja'far Ibn Abi Talib in Abyssinia, in Africa, he placed the seeds of Islam in Africa. And nearly everyone is Africa who is Muslim, most likely, Ja'far Ibn Abi Talib gets the reward of it today because he is the one who went there and conveyed the Da'wah and gave the message to an-Najaashi and that is how Islam began to spread in that area. Abu Musa al-Ash'ari and Mu'adh Ibn Jabal, in Yemen. All these men we talk about, Ja'far Ibn Abi Talib, Mu'adh Ibn Jabal and all those, these were men who were in their early prime, their twenties.

The Mu'min of Yaseen, you all know the story of Surat Yaseen, Mu'min Yaseen. Nearly sixteen or so verses talk about this, who is this man? Who is this man that Allah documents a story in sixteen verses mentioning what happened in his situation. Two messengers were sent to people. And then they were followed by another.

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ... ﴿يس: ١٤﴾

They threatened their Messengers, they threatened that they are going to stone them, they threatened that they are going to torment them. And they said, the evil omen that they have is because of their Messenger, they attributed that to their Messenger. A man did not kick back and relax, that is the Mu'min of Yaseesn, Mu'min Aali Yaseen (مؤمن آل ياسين).

The man did not kick back and relax and say it is not my business, they got Messengers, that is not my business. A man that is known to be righteous comes from the furthest part of town. He hears about what is going on, he comes from the furthest part of town.

وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ ... ﴿يس: ٢٠﴾

Aqsaa is the furthest part of town. He comes running, he comes from Aqsal-Madinah. He comes running, they kill him. His heart is attached to Da'wah even in the life after. His heart is attached to rescuing people and he tells when he is granted places in Heaven. They tell him, you are granted to go to Heaven. Allah tells him:

قِيلَ ادْخُلِ الْجَنَّةَ ...

قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾ ﴿يس﴾

Enter Paradise, he said I wish my people knew. Even in the life after, his mind is still with his people trying to get them to be rescued. You see how Da'wah is when it becomes part of someone. He said, I wish I can tell my people how Allah forgave me and made me among those who are honoured so possibly of course, they can follow in those footsteps and get the honour that I have. I wish I could go back, I wish I can go back. I wish I can make Da'wah to them and let them know. He is told to enter Heaven and his mind is back there, trying to convey this message to his people.

If examples of Messengers, if examples that we are supposed to follow, Sahaabah and humans, are not enough to inspire you for Da'wah, then take the examples of Jinn. Even Jinn have Da'wah and they are strong in their Da'wah. Look what Allah says about them in the Qur'an, the Jinn. When a group of them embraced Islam and followed the Prophet sallallahu 'alayhi wa sallam, did they just sit back silent?

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿الأحقاف: ٣١﴾

The Jinn were moved to convey this message as soon as they believed in it. As soon as they believed in the message, they wanted to convey it and this was the Jinn. Our people, respond. That is what the Jinn said, respond to the call of the Prophet Muhammad sallallahu 'alayhi wa sallam, respond to the call of the Messenger of Allah by believing in him.

...وَأَمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ أَلِيمٍ

And then they go on to say, if you believe in him Allah will forgive you and grant you this and that. So basic point is, the Jinn themselves wanted to convey the Da'wah.

If all that, Messengers, Sahaabah, now the Jinn is not enough to inspire you to do Da'wah, then even the animals, even the animals have Da'wah. The story of the Hud Hud (هدهد), the Hoopoe. In the Qur'an, when Sulaymaan had a military march and ordered all his soldiers to be at the march, he noticed a bird was missing. A bird goes from Falasteen to Yemen and then back, ordains the good and forbids the evil. He is late to the march, it is organised by Sulaymaan so Sulaymaan 'alayhis salaam said I am going to punish him by torment or slaughter. He, soon after, comes back. What was he doing? He was doing Da'wah. He comes back late. He says:

أَحْطْتُ بِمَا لَمْ تَحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ ﴿النمل: ٢٢﴾

I got good news for you. He was on a Da'wah mission, he says hold up, hold up Sulaymaan. I grasped that which you do not know about, I grasped knowledge you do not know about. I have been forbidding the evil and ordaining the good. What is it, what do you have?

...أَحْطْتُ بِمَا لَمْ تَحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ ﴿٢٢﴾ إِنِّي وَجَدْتُ
امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾ وَجَدْتُهَا
وَقَوْمَهَا يُسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ
فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾ ﴿النمل﴾

I found a woman ruling over some people. She been given all things, all things that one could be given and she possessed that which no other ruler has possessed and she has a great throne. Then, people were worshipping the sun:

وَجَدْتُهَا وَقَوْمَهَا يُسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ...

Her and her people were prostrating and believing and worshipping the sun. Cannot be silent, a bird says I cannot be silent. I see them doing Shirk, I cannot be silent. They need to be worshipping the Lord of the supreme throne, Allah.

CONCLUSION ON DA'WAH TO ALLAH

In conclusion, after you hear all that, there is a difference between a real flower that gives us a scent and a plastic flower that looks good but only carries the name flower. There is a difference between the two. The real flower, you put it in your house, it has a nice scent, it looks better. But you also got a plastic flower, it looks very good, but there is a huge difference between the plastic and the real flower. The Muslim with no Da'wah, the Muslim who does not ordain the good and forbid the evil, is like that plastic flower. Looks good, he is still Muslim, we are not saying he is not Muslim, looks good too because a Muslim is always good Inshaa Allah. However, he is like that plastic flower. The one who ordains the good and forbids the evil and does Da'wah like those we mentioned, the task of the Messenger, the task of the Sahaabah, the task of the Jinn and even the task of some of the animals. The one who does Da'wah is like a real flower that has a scent and it is more delightful to look at and it is more preferred to have in your house than a plastic flower.

A believer who engages in Da'wah, who takes that task upon him, is like a running water. There is a difference, running water is more pure than still water. You know about water? Running water is always more pure than still water. If water is still, if it is in a pond or in a pool, over time what happens? You got to look at the matter over time, over time what happens? It may stay clean for a while, in your pool or your pond or any type of still water, even if it is big. For some time it is going to remain clean, but after a while, it gets tainted. Unlike running water that runs into the oceans and it is more pure and more clean. Not ordaining the good or doing Da'wah, if you do not ordain the good and you do not do Da'wah, you are like the still water. You might get tainted after a while.

There is no neutral grounds in Da'wah, no neutral grounds, especially for us in the West, there is no neutral ground. That is how it is, take that as a rule, there is no neutral grounds in Da'wah zone, you cannot say I am just neutral to myself. You are either giving Da'wah or you are getting invaded in your belief. The water gets tainted over time, especially in the circumstance that we are in. Be like that clean running water with Da'wah to Allah, that clean running water. A believer does not want to be still with his religion, he always wants to move and convey and teach others because that is among the noble tasks, the tasks of the Messengers.

With this we will conclude, there is a little bit more I wanted to talk about but I think this is sufficient for this matter, Da'wah to Allah. Next week Inshaa Allah, we will go to the fourth aspect and that will be the final aspect of the four introductory aspects. I know we stayed

long, but we can take questions. I do not mind staying if anyone wants to stay until we answer the last questions, so go ahead.

CLASS TEN

This is what is supposed to be, or considered our tenth class on Al-Usool Ath-Thalaathah. We took the four fundamental introductory principles that the book starts off with. The first one was knowledge and its definition. The second one is applying knowledge. The third one is, which we took and finished last week, conveying knowledge. And what we will take today is the fourth one, then Inshaa Allah we will take the proof. We most likely are not going to finish it today so we will probably have today and next week on the fourth one, Inshaa Allah Ta'aala.

THE FOURTH INTRODUCTORY MATTER: PATIENCE

The fourth one is patience. The author says:

الْمَسْأَلَةُ الرَّابِعَةُ : الصَّبْرُ عَلَى الْأَذَى فِيهِ

Patience in attaining knowledge, of course you need patience for that. Attaining and conveying knowledge, you have to have patience for that. That is why a lot of people fall off the wagon. Abu Ubayd spent forty years writing his collection Ghareeb al-Hadith. Ibn Abdil-Barr spent thirty years writing his book At-Tamheed, the book you know. Fath al-Bari that we quote a lot, by Ibn Hajr, he spent twenty three years writing and revising that book. So you need patience in attaining and conveying knowledge. You need patience in application of knowledge, the second one. You need patience in Da'wah to Allah. Patience goes to all that, however, the statement of the author here is geared a little bit more specifically to patience in Da'wah to Allah.

The third matter, the one we just mentioned, because he says patience in harm that you endure. And usually, the harm that you endure, usually, comes when you start giving Da'wah to Allah because a Daa'iyah he calls people unto changing, liberate themselves from their desires, the desires that are embedded within them. Some evil traditions that have become part of them, they have become part of them like their flesh and blood. Their parents, grandparents and great grandparents were doing it. A Daa'iyah calls people unto leaving the evil matters and follow regulations set forth by Allah, and that is always difficult to do. Sometimes they never even heard of them before, it is difficult for people to change their nature so what they usually do is resist and oppose and take it on the messenger that is trying to convey that to them.

Therefore, a Daa'iyah, a real Muslim for that matter has the option, I will leave Da'wah or I will leave aspects of my Islam. That is an option, which of course is not an option to a believer. So leaving aspects of your Islam like a Niqaabiyyah or Hijaab or beard or Salah, because one is ridiculed or mocked or something happens to him in that matter, that is not an option for a believer. And likewise, leaving Da'wah is also and should not be an option.

The Prophet sallallahu 'alayhi wa sallam said in Sunan at-Tirmidhi:

الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ ، وَيَصْبِرُ عَلَى أَذَاهُمْ ، خَيْرٌ مِنَ الْمُؤْمِنِ
الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَى أَذَاهُمْ

The Prophet sallallahu 'alayhi wa sallam said, a believer who mixes and mingles with people, for Da'wah, teaching them, and he is patient over their harm, because they are going to harm him, is better than a believer who goes into solitary in his house and is not patient over their harm.

So the other option is, the solution is, the cure to the matter is to get acquainted with something called Sabr.

PATIENCE IS ESSENTIAL FOR A DAA'IYAH

Everyone needs it, but a Daa'iyah who calls unto Islam with his actions, whether it is with his sayings, whether it is with his actions, in any of the many different means of Da'wah, he needs Sabr. A Daa'iyah is in dire and desperate need of Sabr. Sabr is his brightness in his heart that never dims. Patience, as-Sabr for a Daa'iyah, Jawaadu Laa Yakboo (جواد لا يکبو),

it is a steed that does not stumble. As-Sabr for a Daa'iyah is Jundun Laa Yuhzam (جند لا)

(يَهزم), it is a military or an army, an undefeated army. As-Sabr for a Daa'iyah is an undemolishable fortress, is a Husnun Laa Yuhdam (حصن لا يهدم). So that is Sabr for a Daa'iyah, for a practicing believer, you need it. Of course every believer is supposed to be practicing but today with our circumstances, you have to add practicing believer.

WHAT DO YOU GET OUT OF PATIENCE?

Patience is an impenetrable armour and a shield. A Daa'iyah uses patience like a soldier, a military soldier uses an armour or a helmet or a bullet proof vest. A Daa'iyah uses patience in the same way a military soldier uses that.

Allah said:

...وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا... ﴿آل عمران: ١٢٠﴾

If you remain patient and steadfast and a Muttaqi, their harm, their cunning, their conspiracy will not harm you.

It is an honour for one who is patient that Allah says:

...إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿البقرة: ١٥٣﴾

Allah is with those who preserve patience. There is two types of Ma'iyah (معية), there is two types of accompanying of Allah. The first one is the general accompanying of Allah, Ma'iyah 'Aammah (معية عامة). General accompanying of Allah, which is the knowledge of Allah over this whole Universe. Then you have the special, honorary accompanying of Allah and that is what me and you need and that is what me and you strive for. The first one is for everybody, the second one is only for a selected few individuals. Who are they?

In Surat al-Mujaadilah, Allah said:

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۖ ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ... ﴿المجادلة: ٧﴾

Allah said, Allah knows whatsoever is in the Heavens and in the Earth. Knowledge, His knowledge accompanies everything.

...مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ...

Najwa means secret, there is no secret between three except Allah is their fourth, with His knowledge. As we are going to talk about in future, in the future Tawheed classes, Allah is above His throne, we established it many times. Allah is above His throne, Allah is above the seven Heavens, above His throne:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿طه: ٥﴾

This verse means with his knowledge, there is no three that have a secret except Allah is their fourth with His knowledge. Nor five except Allah is their sixth, with His knowledge, nor any more than that or any less than that except Allah is with them. This is the general accompanying of Allah. Likewise, so you know when you read the Qur'an which is the general accompanying of Allah and the special accompanying of Allah:

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿الحديد: ٤﴾

The summary of the verse, He is with you by His knowledge, wherever you may be. He is with you, with His knowledge, wherever you may be. General, for everyone, believer, non believer, Muttaqi, whatever you may be, Allah is with you, general.

In Surat at-Talaaq:

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿الطلاق: ١٢﴾

The summary, Allah surrounds all things with His knowledge. Allah surrounds everything with His knowledge:

...أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا...

This is the general, Ma'iyah 'Aammah. Now, take the Ma'iyah Khaassah (معية خاصة), the special, honorary accompanying of Allah with His knowledge to you.

...اصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿الأنفال: ٤٦﴾

Allah said, be patient, Allah is with those who are patient.

...ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ
مَعَنَا... ﴿التوبة: ٤٠﴾

When the Prophet sallallahu 'alayhi wa sallam was in the cave fleeing from Makkah to Madinah, he told Abu Bakr radhiallahu 'anhu:

...لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا...

Do not be sad, do not be afraid, do not grieve, Allah is with us. Special, honorary accompanying of Allah.

When Allah sent Musa and Haroon:

...إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ ﴿طه: ٤٦﴾

I am with you both, I can hear you and I can see you. Ma'iyah Khaassah bil-Mu'min Ta'tee (معية خاصة بالمؤمن تأتي في سياق المدح والثناء) Fee Siyaaq al-Madih wath-Thanaa'

For the Prophet sallallahu 'alayhi wa sallam in the cave, for Musa and Haroon We sent them to Fir'awn, for as-Saabiroon, anyone who is Saabir, special accompanying of Allah with His knowledge. Special, honorary, for special people. It is a compliment, it is a praise, it is a support from Allah, that is what me and you need. If we want that special accompanying of Allah with His knowledge, to look out for us, we gain it by having patience.

...إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿الأنفال: ٤٦﴾

The special, honorary, complimentary accompanying of Allah, for those who are patient. More reward for those who are patient:

...وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿آل عمران: ١٤٦﴾

Focus on these two Ayaat with me. Allah loves those who are patient. The first one is, Allah is with those who are patient, Allah loves those who are patient, two Ayaat. Take these two

Ayaat and put aside eighty eight other Ayaat in the Qur'an that talk about patience. Imaam Ahmad is quoted as saying, there is ninety Ayaat in the Qur'an that mention or talk about patience. You take these two, if you take these two and contemplate and think. If you know Allah is with you, the special, honorary accompanying of Allah, al-Ma'iyah al-Khaassah.

You know Allah is with you from the first verse, you know Allah loves you from the second verse, if you let it register and believe it in your mind, you know that He accompanies you with His knowledge, the special, honorary way, then how could you ever be afraid or feel lonely? If Allah is with you and you feel it, and you let it sink in and you know Allah is with you, how could you ever be afraid or lonely? And if you know Allah loves you from the second verse, then how could you ever grieve or worry? If Allah loves you, how could you grieve or worry? You want the glad tiding from Allah, then get it through Sabr.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثَّمَرَاتِ ۖ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُّصِيبَةٌ قَالُوا
إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ (البقرة)

Certainly, you are going to be tested. You are going to be tested with fear, you are going to be tested with hunger, loss of wealth, you are going to be tested with loss of fruits, but have the glad tiding for those who are patient:

...وَبَشِّرِ الصَّابِرِينَ...

They have a glad tiding. Who are they? As-Saabireen, the ones who say Innaa Lillahi wa Innaa Ilayhi Raaji'oon:

الَّذِينَ إِذَا أَصَابَتْهُمُ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

You want the angels to enter on you in Jannah from all the gates?

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۖ فَنِعْمَ عُقْبَى الدَّارِ ﴿الرعد: ٢٤﴾

The angels enter unto them, to you Inshaa Allah, to us, the angels will enter upon you saying Salaamun 'Alaykum, peace be upon you. You persevered patient, excellent indeed is the final home. The outcome has been excellent, why? Why did they greet them? They said:

...سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ...

They gave them Salaam based on the quality of their patience.

...إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿الزمر: ١٠﴾

Those who are patient receive their full reward without any reckoning. You get abundance amount of reward for patience. When someone generous says I got you, I got this saved for you, you know that there is a lot. Imagine Al-Kareem, the ultimate in His generosity says you patient:

...يُوفَى الصَّابِرُونَ أَجْرَهُمْ...

Abundance in reward.

We made from among them leaders, guiding by our command when they were patient and they were certain of our signs:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ
﴿السجدة: ٢٤﴾

When did they become Imaams? When they were patient and certain. Ibn Taymiyyah, Ibn al-Qayyim al-Jawziyyah and Ibn Katheer say statements similar to that:

بِالصَّبْرِ وَالْيَقِينِ تُتَالُ الْإِمَامَةُ فِي الدِّينِ

With patience and certainty, one obtains leadership in religion. With patience and certainty, one obtains leadership in religion. Patience with certainty, tie them together, if patience and certainty are tied into a knot, you get leadership, that knot is leadership in Islam.

WHAT IS THE DEFINITION OF SABR?

THE LINGUISTIC DEFINITION OF SABR

Linguistically speaking, al-Habsu wal-Man'a (الحبس والمنع). Linguistically, it is to ban or prevent. Ban and prevent or ban or prevent. Al-Habsu wal-Man'a, ban and prevent yourself from despondency and anxiety.

...لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ... ﴿الزمر: ٥٣﴾

To prevent yourself from being despondent or having anxiety. To ban and prevent your limbs from committing sins, that is Sabr, to ban and prevent your tongue from complaining. Patience with no exaggeration, is a methodology. It is not mere words said when one is afflicted, Wallah I am patient. That is after he said something to anger Allah and then at the end he says, Wallah I am patient.

إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى

Patience has its teachings, its rules and regulations. That is patience.

DOES COMPLAINING NEGATE SABR?

When I complain does it negate Sabr? The answer to that is, complaining is two folds. The first one is bad and the other one is actually a good way of complaining. One should never complain about Allah to His creations. You complain to Allah and that complaining to Allah is a sign of strong Imaan. Ya'qoob 'alayhis salaam, the father of Yusuf, after the trials he went through, he said, in the initial beginning of it he said:

...فَصَبْرٌ جَمِيلٌ... ﴿يوسف: ١٨﴾

Beautiful patience. Beautiful patience is patience with no complaining. So he said, I am determined to have beautiful patience, patience with no complaining, I am not going to complain. You do not preserve patience so that people can say Wallahi so and so is patient nor do you preserve patience so people can say Wallahi he was not despondent. Even though he said:

...فَصَبْرٌ جَمِيلٌ... ﴿يوسف: ١٨﴾

And Allah quoted it in the Qur'an, after the news of what happened to his son, he still complained. Ya'qoob still complained but he said:

...فَصَبْرٌ جَمِيلٌ... ﴿يوسف: ١٨﴾

Which is patience with no complaining but he still complained, he clearly said it. In fact, he said I complain, but he said I complain to Allah:

...إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ...

I only, Innamaa, verily, only, I limit it, I complain my grief, my sorrow, what I feel in my heart to Allah.

...وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿يُوسُفَ: ٨٦﴾

And, I know that of Allah which you do not know. Complaining to Allah does not negate your patience. Complain your poverty to Allah. Complain your worries, your anxiety, your weaknesses, complain that all to Allah. That has nothing to do with negating your patience. Complain all that which is in your heart, empty your heart to Allah. Cast what is in your heart in all humbleness and humility to Allah and watch the results you are going to get. Ayyub, a man declared by Allah, the Judge of all judges, declared Ayyub and said about him:

...إِنَّا وَجَدْنَاهُ صَابِرًا ۖ نَعْمَ الْعَبْدُ ۚ إِنَّهُ أَوَّابٌ ﴿ص: ٤٤﴾

Allah says truly, We found him, Ayyub, patient. Declaration by Allah, how excellent of a slave he was. Verily, he was oft returning and repentant. That is the meaning of Awwaab, one who continuously repent. But the point of it is the beginning, truly We found him patient. Who said that? Who found Ayyub patient? Allah, the Almighty found him. He still complained, Allah declared him patient but he still complained. His complaining to Allah was among the factors that gave him the honour of being certified by Allah as having been found to be patient. He complained to Allah:

...أَنِّي مَسَّنِيَ الضُّرُّ ... ﴿الْأَنْبِيَاءَ: ٨٣﴾

Look at the delicate word that Ayyub used, Massanee, I have been touched. Destroyed me, doomed me, Ahlakanee (أهلكني), he did not use any of those words. He said, I have been touched. Touch, a little bit of touch of hardship, I have been touched with problems. What problem was he touched with? Every one of you knows that, we do not need to go through them. He is an example of one who is patient. And even though he lost all his wealth, he lost all his family, children, except his wife, he lost his health, he was in an illness in the bed, he says Massanee. All that is not for a day or two, for years and years. When he complained to Allah, he says:

...مَسَّنِيَ الضُّرُّ ... ﴿الْأَنْبِيَاءَ: ٨٣﴾

Because people are worse off than him. I have been touched with an affliction, so he complained but he complained in a humble way. Allah declared him to be one who was found to be patient. The sinful, the wrong type of complaining, the one that negates your patience is complaining the Creator to one who is created. The provider to one who is been provided, to complain the Most Merciful, Ar-Rahmaan Ar-Raheem to a human who is deficient or lacks mercy in totality. Look at it, when you want to sit and complain to people, does it make sense to you to complain to one who is deficient in mercy or does not even have mercy, and leave the one who is perfect and complete and ultimate in His mercy? Ar-Rahmaan Ar-Raheem, the Most Gracious, the Most Merciful.

Ibn al-Qayyim Rahimahullah said complaining is three levels. The first one is, the most despicable is complaining about Allah to His creation. Why did this happen, why am I going through this, why this, changing your belief, changing your ways. The second one is the best level, which is complaining matters to Allah. The third one is in the middle, which is complaining creation to the Creator. So the second two are good, are ok, the first one is the one that negates patience.

THE TYPES OF PATIENCE

This is like I said, a brief outline that we need to talk about, about patience. I gave a [lecture](#) and it is available on patience (See [Appendix One](#)), which talks in depth about trials and tribulations. You got the Sabr 'Alat-Taa'ah wal-Ma'moor (صبر على الطاعة والمأمور),

patience to the obligatory, that which you are ordered to do. Sabr 'Alal-Ma'siyyah (صبر

على المعصية), patience to refrain from the sin. The first two, like waking up for Fajr, long day of working, you probably slept late at night, you probably did Qiyaam then suddenly Fajr comes, you got to wake up again for Fajr. Or someone is next to his wife in the comfort of his bed and his wife is next to him, he leaves that to go and make his Salah, Salat-ul-Fajr or Salatun-Naafilah. To turn away from that dream house or that house that you want to shelter your family in, because you do not want to get into Riba. To stop your tongue from what has become the fruit of the settings today, Gheebah and Nameemah, to stop your tongue from that needs a lot of patience. So those are the first two types of patience. The third one is patience on that which Allah destined for you, of trials and tribulations, as-Sabru 'Alal-Balaa' wal-Maqdoor (الصبر على البلاء والمقدور).

الم ﴿١﴾ أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾
وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ
الْكَاذِبِينَ ﴿٣﴾ ﴿العنكبوت﴾

Do you people think that people will be left alone and not be tested, you think you will say we believe and you will not be tested? We indeed tested those before you, you are not any better than those before you. We tested those before you, so Allah will certainly make it known, those who are people of truth and those who not. Imaan is not a word your utter, it is not a word you say on your tongue alone. Imaan is tongue, heart and action.

WHY DOES ALLAH TEST US?

He said it in the Qur'an:

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ
الطَّيِّبِ...

Allah will not leave the believers in the state which they are in, until He distinguishes the wicked from the good.

وَمَا كَانَ اللَّهُ لِيُظْلِعَكُمْ عَلَى الْغَيْبِ...

Allah has wisdom behind matters. You are tested, sometimes you know the wisdom, sometimes you do not know. That is what Allah means, sometimes you do not know, you do not know the Ghayb.

وَمَا كَانَ اللَّهُ لِيُظْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ
يَشَاءُ ۖ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِنْ تُوْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾
عمران:

Allah will not disclose that but believe in Allah and His Messenger and if you do, you get abundance in reward:

...آمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِنْ تُوْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

Believe in Allah and His Messenger, that is the point of it, stay steadfast no matter what happens of you. The point of it, He is saying at the end of the verse, to remain on the right path of Allah and the Messengers of Allah. Allah tests people of Imaan to distinguish between the truthful and a liar:

...حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ...

Look at that, until He distinguishes the wicked from the good. He distinguishes the wicked from the good through trials and tribulations and tests. Whether it may be financial ones or problems with health or problems with business, and it could be problems, tested with matters for one's Deen and that is the ultimate kind of test.

A second time, a very similar verse:

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَى بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿الأنفال: ٣٧﴾

In order that Allah will distinguish the wicked from the good and look at that, and He will stockpile the filth on top of each other. Trials and tribulations, matters that happened, Fitan that happened recently in the past ten or fifteen years, stockpiled the filth on one side and stockpiled the righteous people on the one side. You can see and tell, the Du'aat, you can tell. Filth is filth and you can tell the righteous is righteous.

لِيَمِيزَ اللَّهُ الْخَبِيثَ...

For us and for Allah and we are going talk about that in a little bit more detail. There are those who when they are touched with any harm, suddenly their appearance changes, their methodology changes with their appearance. Clipping and trimming that which used to be an untouchable Fardh, so suddenly now is a Sunnah and even lesser than a Sunnah. Walaa' and Baraa' used to be defined in one thing, and Alhamdulillah things are recorded, you can see it, now suddenly Walaa' and Baraa' is a totally different thing.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿العنكبوت: ٢﴾

Some may not say why Allah did You do that, no. Some people failed the test, that is the ignorant laymen people failing the test, why Allah did You do that? Others may change their belief and principles and begin to compromise their principles. Those who went to prison and came out totally different. Those who when trials came up, before, look at them and look at their audio and video and their talks and their articles before the trials and look at it today. Stockpiled filth on top of each other and stockpiled the righteous on top of each other. He may not have said why Allah did You do this to me, he may have not complained, why did this happen to me, but he is a different man in his belief, he changed his belief. Those are filth not being worthy of being carriers of the Da'wah of Allah subhaanahu wa ta'aala.

DO NOT EXPECT A LIFE WITHOUT TRIALS

Do not ever expect Da'wah on the correct Manhaj, to be paved with red carpet and flowers. Do not ever expect that. Do not ever expect it to be paved with flowers and red carpet and lead you to a life of comfort and luxury. Establish yourself from now, that you need Imaan and Sabr to endure hardships if you are on the right path of Da'wah. We said in the University of Yusuf 'alayhis salaam, the seminar I gave, do not ever ask Allah for trials, ever. Rather, ask Allah to save you from trials but establish within yourself Imaan and Sabr, and that only comes through knowledge. That is why we learn knowledge, so when the trial comes you do not fail. Wallahi, I can number names that when they were inflicted with trials and how they failed, of our time, and popular people and people that you may have heard in the media.

Do not ever be like those who:

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ...

And among mankind is those who worship Allah as they were on the edge. You see if you are walking on the edge of a cliff, like a narrow place, like on the edge of this table. If good befalls him and everything is going his way, ah I am a believer, I am content. If a trial befalls him, he turns back on his face, losing both this world and the Hereafter:

...فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ
خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿الحج: ١١﴾

He lost this world and by him not being pleased with what Allah chose with him, he lost the life after. Allahumma Thabbitnaa, Allahumma Thabbitnaa. If he gets what he wants of wealth and fame and money and prestige and followers, he is with the general flow of the

believers. If a test comes, suddenly a test comes, he leaves that path. You hear people now saying, Du'aat, I want to live happy, I want to go back to my wife and kids. I do not want problems no more, Fitan happened. And they did not even see Fitan, it did not even come near them, they did not even smell it. You are going to hear someone say this Da'wah is not for me. I just heard it actually a few days ago, if I am going to be scrutinised for going to the Masjid, I am not going to the Masjid no more.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ العنكبوت: ٢

A Daa'iyah, a Muslim, follows the guided path and he accepts the baggage that comes with it. A Daa'iyah accepts the right path and the baggage that comes with it. Whatever outcome Allah has for him, he takes it with an open heart and a bare chest shouting I am a believer.

...وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ...

And We indeed tested those who were before them, you are not any better than them. We indeed tested those before you.

...فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾ العنكبوت: ٣

And we are going to talk about what that means, Allah wants to know those who are truthful and those who are liars. The Prophets get tested and they get harmed, you are going to get harmed and tested. Comfort, luxury, red carpets in the path of Da'wah, it did not happen to a single Messenger. It did not happen for the most beloved to Allah of His creation, it did not even happen to any of the other Messengers and who do we look up to when we say Da'wah? When we say Da'wah, who is our example in Da'wah? The Messengers of Allah. Do you know any Messenger of Allah that did not live a life of hardship, from beginning to end? Those are the ideal examples that one looks up to in Da'wah. Now you see those who made Da'wah a job, a career, for fame, for luxury, for going with whatever the trend of that time is. Whatever makes you popular at that time, that is what their ideology is, that is what their Deen is, their religion is whatever is that. If you are on the right path and you have no enemies and you have no trials, then close the door in your house and double check what you are doing.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى
بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا
يَفْتَرُونَ ﴿الأنعام: ١١٢﴾

We appointed for every Prophet:

...لِكُلِّ نَبِيٍّ عَدُوًّا...

You have to have enemies. Shayateen, devils, some will say oh it is Shayateen, look what Allah specified. Not only Shayateen of Jinn, Allah specified:

...شَيَاطِينَ الْإِنسِ وَالْجِنِّ...

Mankind and of Jinn, so no one will say it was about the Jinn. Inspiring to each other adorned speech as a delusion, if Allah did not want, they would not have done it:

...شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ
غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ

A very similar verse like this one:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ ۚ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا
﴿الفرقان: ٣١﴾

We made for every Prophet, enemies. He has to have enemies, the Sunnah of Allah, you cannot change the Sunnah of Allah. Disbelievers, polytheists, today you have the modernists and those who you know, Allahu A'lam what they are. Allah said:

...لِكُلِّ...

Every. This is for who, me and you? It is for those who are better than me and you, the examples of Da'wah. If Allah appointed for every Prophet, enemies, you expect a true Muslim on the true path to be free of enemies and problems and hardships and trials and

tribulations? Explain that to me. Those fake ignorant heads we have today, the ones we see, the ones who have this assumption that they can get everyone to be pleased at them and everyone in their imaginary mind, they can get them into some big circle of unity. They think they are the new Messiah with such saviour powers and knowledge to get everyone in this circle, which the Prophet Muhammad sallallahu ‘alayhi wa sallam did not have. Everyone should be happy, together, and we are on the same page.

...لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينُ الْإِنْسِ...

They want to bring the world together on the wrong pretext and on the account of displeasing Allah. Those need to learn the basics of Da’wah, not the basics of Da’wah but rather before that, the basics of their Deen. When you embrace Da’wah and you are affective on the true Manhaj, on the true belief, you must have enemies. And in a time like today, if your speech is true and your Tawheed is pure, you are going to have enemies from those who claim to be Muslims before the non Muslims. Was it mentioned in the Qur’an in vain two times?

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾

We all know it, in Juzz ‘Amma. We all read Juzz ‘Amma and we all memorise it but do we contemplate it? Verily those who in this life committed crimes, used to laugh at the believers.

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾

Whenever they pass by the believers, they wink at each other in mockery. This was talking about the non believers doing it to the believers. Today, we have those who claim to be believers doing it to the righteous believers of Tawheed.

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمُ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾

When they return to their people, they return jesting.

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ (المطففين)

And when they see them they say verily, these guys have been gone astray. They see the righteous people of Tawheed, the strangers, the true people on the pure Tawheed today are strangers among strangers among strangers. Those who are on the true Tawheed, verily, have gone astray, for example. How is that?

...إِنَّ هَؤُلَاءِ لَضَالُّونَ

You know Dhaalloon? They are deviants. He is a Takfeeri, he is a Khawaarij, they throw their labels at them. Ok, you call them these names, come here buddy, what is the scholarly definition of a Takfeeri? They could not tell you. What is the characteristics that the scholars, the 'Ulamaa of the Salaf mention on a Khawaarij? They do not know. What happens is, they hear the crowing of the roosters and they begin to crow with them. I am going to have a little but more respect, I am not going to say they heard the dogs barking so they began to bark like the dogs, I am going to say they heard the crowing of the roosters so they crow like them. Printed labels ready to be uttered at a moment's notice, without fear of Allah. You as a believer, if you are on the true path and you are steadfast, you are going to be tested and you need patience.

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾

Verily during the world before, those who committed the crimes used to laugh at those who believed. Keep these Ayaat between your eyes when you struggle, when people complain to me I am facing this, I am facing that. Yes, it is good to consult but keep these Ayaat in complaining to them. When you are on the guided path and they throw labels at you, and you are sure you are on the path of the Qur'an and the Sunnah, following the Sahaabah and those who followed them in guidance, they mock you and they are happy about you, pay attention to:

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾

They make fun of you, they harm you, Allah says:

...مِنَ الَّذِينَ آمَنُوا...

So what is the result if I am patient? Wait for this day, Allah tells you, wait for this day:

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿المطففين: ٣٤﴾

We are not going to mock no one now, in this life. But in the life after, those who believe will laugh at the disbelievers. Those who mocked you, then you can mock them back and laugh at them. Ibn al-Mubaarak said al-Qalbi narrated from Abi Saalih about the verse of Allah:

اللَّهُ يَسْتَهْزِئُ بِهِمْ... ﴿البقرة: ١٥﴾

Allah mocks them. Abu Saalih said, this is the statement of Ab Saalih, the torment is in addition to the regular torment they get in Hell. The gates of Hell open and they are told to leave and the people in Hell quickly head to the doors, when they reach the doors, the gates of Hell close; as part of their punishment. When the believers see them, they begin to laugh at them. There is windows in Jannah that they see the people in Hell and Abu Saalih said that is the meaning of:

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿المطففين: ٣٤﴾

That is the day when the believers will laugh at them. Wallahi, there is nothing I look more forward to than the day we are Inshaa Allah called to an appointment to see the face of Allah subhaanahu wa ta'aala. That is the first thing I look forward to. The second thing I look forward to in Jannah, is the pleasant view from the windows of Jannah on the thrones of al-Araa'ik (الأرائك), with glasses of yoghurt and honey and water, on looking those in Jahannam who for so long relentlessly tortured and harmed and mocked and killed us. May Allah forgive our sins and keep us steadfast on the Straight Path, so we can get those ranks and levels Inshaa Allah Ta'aala. We do not mock in this life because there is a chance of repentance, there is always a chance to repent and come back to the right path. But there is a time in the life after where even if it is a relative, you are not going to feel any guilt for mocking them.

عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿المطففين: ٣٥﴾

They get paid fully, for what they used to do, it is pay back time:

هَلْ تُؤْثَبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿المطففين: ٣٦﴾

You mock, you get mocked in the life after. We ask Allah subhaanahu wa ta'aala to unite us on al-Araa'ik overlooking those people who did this to us, Inshaa Allah Ta'aala.

In conclusion, not a single Messenger or Muslim or reviver who took on this task, except he was tested. That is the Sunnah of Allah so we need to strengthen our Sabr, work on our Sabr, and that only comes through knowledge. Or some may need to jump off the wagon and I do not suggest that but that is the only two ultimatums, and I suggest Sabr and knowledge. May Allah keep us steadfast and away from misguidance Inshaa Allah.

Look at some of the verses on trials.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ...

Laam at-Tawkeed (لام التوكيد), certainly it is going to happen, be assured it is going to happen. Laam of oath, this is also considered Laam of oath (لام القسم). Allah gives an oath, Wallahi you are going to be tested. And right after that, it is the heavy Noon. These are matters consistent throughout the Qur'an, look:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثَّمَرَاتِ... ﴿البقرة: ١٥٥﴾

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ ﴿محمد:
٣١﴾

لَنَبْلُوَنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ
وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۚ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ
الْأُمُورِ ﴿آل عمران: ١٨٦﴾

Same Laam, Laam at-Tawkeed or Laam al-Qasm. You shall certainly be tried and tested in your wealth and in your property, and in your personal selves.

...وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى
كَثِيرًا..

Look at the second part of it, the other one, Laam is certain, it is imminent. And you shall certainly hear much of that which grieves you, from those who received the Scripture

before and those who ascribe partners to Allah. So how Yaa Allah we deal with it? It is in the same verse, how we deal with it:

...وَأِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

How do we deal with it? Allah did not leave us hanging. If you persevere patiently and have Taqwa, just like the previous verses we took, then that is a determining factor in all affairs. It is a determining factor in your success in the life after.

It is not necessary to see the fruit of your Da'wah in this life. Some people want to see the ultimate victory, the ultimate victory is to die patient and firm on the right path and that is why we continuously ask Allah to keep us steadfast and firm on the right and pure Tawheed. The believers endured so much and the Messengers endured so much of trials and tribulations, among the examples is the Prophet Muhammad sallallahu 'alayhi wa sallam. He endured so much that Allah sent condolence to the Prophet Muhammad sallallahu 'alayhi wa sallam and that which he endured.

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا...

When he was agonised over that which hurt him, Muhammad sallallahu 'alayhi wa sallam, Messengers before you were denied, Messengers before you, they disbelieved in were harmed. What did they do?

...فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُذُوا...

They were patient in the denial they faced, patient in the trials they faced, and they were tested, harmed, and they were hurt.

...حَتَّىٰ أَتَاهُمْ نَصْرُنَا...

Till Our victory reached them.

...وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ...

There is no way around it. As a Daa'iyah, know that, read the verse. There is no one who can change it, so if you are expecting a life with no hardships and trials:

...وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ...

There is no one who can change the word of Allah. The victory is going to come for sure and also, the tests before it is going to come. You cannot change the Sunan and trends of Allah. A Daa'iyah is going to be touched with harm and it is the Sunnah of Allah, there is no way around it. Do you remember our series on the Graduates of the University of Yusuf, the most honourable 'Ulamaa. And I mentioned in there that they were stricken with grief and hardships, we mentioned how Imaam Abu Haneefah and the four Imaams, how they were stricken with grief and hardship and their life was trial after trial. And if you also go on further to read the books like that of Seerah 'Alaam an-Nubala, the heroes of Islam, or other books, volumes of books that mention the history of the revivers. Perhaps someone can enlighten me of one of the revivers of Islam, the prominent people that we mention tens of times in our Halaqaat, one of those which history documented that did not go through trials throughout his life? Was it a coincidence they all went through trials? No.

... لَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۚ وَلَقَدْ جَاءَكَ مِنْ نَبِيٍّ الْمُرْسَلِينَ ﴿الأنعام: ٣٤﴾

Allah says finally, surely it reached you the news of the people before you. This is the news of the Messengers before you, meaning what happened to the Messengers before you, happened to you. They were tested and tried and then they got the victory and the same happens to you. Contemplate the history, beloved Muhammad sallallahu 'alayhi wa sallam, trials after trials, Allah is telling him to contemplate the history of the previous Messengers and how they went through trials and then victory. Trials that the Prophet sallallahu 'alayhi wa sallam went through in Da'wah and his personal life, one after another, one overlapping the other. So desperately, that he had to hear from Allah, Fasbir (فَاصْبِرْ), ordering him to be patient, direct order by Allah to be patient at least eleven times in the Qur'an. Fasbir Muhammad sallallahu 'alayhi wa sallam, Allah says:

... فَاصْبِرْ ۚ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿هود: ٤٩﴾

Allah says be patient, the end, the destiny, because a lot of times when one goes through trials and one sees the Ummah in the state that it is in, he forgets that there is a victory coming; the end and destiny is for al-Muttaqeen.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ ... ﴿طه: ١٣٠﴾

Be patient over what they say. Be patient, because you are going to hear a lot of stuff that is going to be talked about you. If you sit in your house, you are not going to hear no one talking. Go to the Da'wah front, you are going hear every last thing about your own self, that which makes you doubt your own self at times.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ... ﴿الروم: ٦٠﴾

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ... ﴿غافر: ٥٥﴾

In Surat Ghaafir a second time:

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ... ﴿غافر: ٧٧﴾

Three times, why did Allah repeat it? In vain? There is not a single dot in the Qur'an that is repeated in vain. The catastrophic calamities befall on a believer, so Allah wanted to repeat it again and again so you read it again and again and understand the solution is Fasbir.

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿الانسان: ٢٣﴾

Allah says to the Prophet Muhammad sallallahu 'alayhi wa sallam, We revealed to you this Qur'an, we revealed to you this Qur'an in stages. Tanzeela means in stages. Really, what you would imagine the next verse after that is , so thank Allah. He revealed the Qur'an, He honoured you with the Qur'an so thank Him. The next verse after that:

فَاصْبِرْ لِحُكْمِ رَبِّكَ... ﴿الانسان: ٢٤﴾

Be patient. It is not thank Allah, it is:

فَاصْبِرْ لِحُكْمِ رَبِّكَ... ﴿الانسان: ٢٤﴾

And Allah commands you to preserve patience to that which Allah has in destiny for you.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ... ﴿القلم: ٤٨﴾

Be patient to the decision, to that which Allah has for you. Do not be like the companion of the fish. Meaning, do not leave Da'wah. When all the problems happen, do not just walk away, just like Yunus did.

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ... ﴿الأحقاف: ٣٥﴾

Be patient oh Muhammad, like the strong willed Messenger did. Fasbir, He wants to remind him of the Messengers, be patient like them. It is not an easy task, if it was an easy task

everyone would be on this path. It is a task paved with hardship and thorns. It is a task and it is a path paved with extreme hardship, but it is the way that leads you to Firdaws. The other path is a path paved with ease and red carpet, but it leads to an unpleasant destiny and you do not want to go that other way. Even though it looks good, you do not want to go that way. You want to go to the way that may seem difficult but it gets you to the right place.

Today, a tiny bit of thing that happens to people these days, so suddenly he is in doubt of his religion. He is looking in the rear view mirror to make a U turn out of a guided path. Tiny bit, when the dirt is placed on your head, then maybe you can complain. When the guts of a camel are thrown on you and people began to fall in weakness of laughter over each other, then possibly you can nag and speak about it. When one of you is choked to near suffocation and Abu Bakr radhiallahu 'anhu has to come and rescue you, when he has to rescue you from a beating to near death, then one can talk. When they put you in a siege, like they did to the Prophet sallallahu 'alayhi wa sallam, you can call it a siege, you can call it a prison, you can call it a concentration camp, call it all that. When the Prophet sallallahu 'alayhi wa sallam was in Sha'ab Abu Talib, you can call it, it is considered a concentration camp and it is considered a siege and it is considered a prison. It was more like a prison, if you read the details of how it was. They tried to discredit him and call him a fraud, the Prophet sallallahu 'alayhi wa sallam, a fraud. A fraud on a human being, that is a little rank, a fraud on Allah the Almighty. They called him insane, a madman, a Majnoon.

Wallahi, I know lowlife scums and bums, criminals, who killed and murdered, who are willing to spend the rest of their life in prison rather than take a plea deal of insanity and walk out after a few years. They would rather spend their life in prison than to be documented as insane. Their integrity refuses to allow them to consider themselves insane, even if it meant life behind bars.

Your Prophet gets called a madman, insane. Not only him, but the Messengers before him were called the same thing. And for someone to call you crazy, that is really a big thing. And Allah says not only about the Prophet Muhammad sallallahu 'alayhi wa sallam, even the Messengers before.

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ

﴿الذاريات: ٥٢﴾

Messengers who came before, all of them, their people said, there is people who were following who it was said about them, sorcerers or madmen. They called our Prophet sallallahu 'alayhi wa sallam what would be today, an incompetent, insignificant man. Basically, wal-'Iyaathu Billah, a bum, they called our Prophet sallallahu 'alayhi wa sallam that. My life, my soul, my spirit, my family, my wealth be ransomed to our beloved, they called him that.

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوءًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿الفرقان:

﴿٤١﴾

When they see you oh Muhammad sallallahu 'alayhi wa sallam, they treat you in mockery. They mock you, and that is difficult, when you are mocked and made fun of. Is this the one who Allah sent as a Messenger? This guy? Allah could not find better than this guy? They sit and laugh and say:

...أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا

They scan him up and down in contempt and they say, Allah could not find a better one than this?

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿الزخرف:

﴿٣١﴾

Why was a great man out of Makkah not chosen? Why was a great man out of Makkah not chosen for the Qur'an to be revealed to you? Allah could not find better than this? Mentioned in the Qur'an many times. His friends, sallallahu 'alayhi wa sallam, are refugees in Abyssinia, in Africa, in the lands of Najaashi, al-Habashah. His friends are refugees in Abyssinia, his other friends are in the hot sun being tortured. He is being pelted with stones, he is wanted as a refugee, in a dark cave full of snakes and scorpions with the highest bounty on him and his best friend. His sons, his children, al-Qaasim, Abdullah, Ibraheem, Zaynab, Ruqayyah, Umm Kalthoom, all die one after the other. The only one who survives till the end of his life is Fatimah and then he gets the news that as soon as he dies, right after him she is going to die. He gets that news before, when he was alive. Calamity after calamity, trial after trial, both in his personal life and in his Da'wah life. It is not just personal, it is also in his Da'wah life, it is not just Da'wah, it is also in his personal life. Today, one loses a parent, one loses a son and he never recovers after that ever. He lost all his children except Fatimah.

Even in his final moments departing, he was not exempted from hardship, sallallahu 'alayhi wa sallam. Ibn Masood sees him shaking, in Bukhari, in Muslim. He walks in, Ibn Masood, when the Prophet sallallahu 'alayhi wa sallam is on his deathbed and he is shivering. Ibn Masood puts his hand on him and says, oh Prophet of Allah, you are very ill. He is emotional, Ibn Masood, he said I get the pain of two men. Ibn Masood said, you get the double reward as well? He said yes, I get the double reward. He gets the Waseelah, two, it is expensive. So

you want to be as close to Allah as you can, to the Waseelah, you want to be as close to the Waseelah as you can, you want to be as close to the throne of Allah as you can, hold firm on the path, convey it and be patient. That is the way for it.

His noble character in Da'wah, the Prophet sallallahu 'alayhi wa sallam, was patience. If it was revenge he wanted in his stage of Da'wah, he would have made an example out of the people of Ta'if. To let the blood of the people of Ta'if flow down from the mountain peak, all the way down to the valleys of Makkah, so that the tribe of Quraysh and all the factions around it and the whole Arabian Peninsula will hear an unforgettable lesson of that which happened to anyone who violates the Prophet Muhammad sallallahu 'alayhi wa sallam. But no, he says no, leave them. He tells the angels of the mountains who is ready to do this, he says leave them, maybe there will come from them those who will worship Allah. Take this, because we raise Du'aat, we raise Du'aat here, we say every time he left a scene of torture and ousting, he was more optimistic and energised to continue in his mission. More sure than ever that he would prevail because he had between his eyes, Wasbir, it could not come out without Wasbir. Fasbir, sallallahu 'alayhi wa sallam.

The Prophet sallallahu 'alayhi wa sallam gave the most promising prophecies, inspiration to his Sahaabah, in the darkest time, when they were in the darkest of the tunnel. Learn from that, a Daa'iyah is most optimistic in what people perceive as the most crucial and darkest moments. A Daa'iyah is calm and he is assured and he knows victory is right around the corner and he knows that it is his duty to rescue that ship.

A DAA'IYAH IS MOST OPTIMISTIC IN THE DARKEST OF TIMES

In al-Ahzaab, look at the promised victories in the hardest and darkest time. In al-Ahzaab, one of the most difficult times of the Ummah. Cold, freezing, and if you know the desert of Madinah, how freezing it is, you know. Rain, hail, terrorised, the Universe is united against him.

...وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾

They were terrorised. Ghatafaan, Najd, Murrah, Ashja, Quraysh, tribes from all over, the Jews on the outskirts of Madinah betray them in the final moments. In the dark moment, the Prophet sallallahu 'alayhi wa sallam is optimistic. The world is against him and he says, we are going to be victorious over the superpowers of the Romans, we are going to be victorious over the superpower of the Persians. He said this in the midst of the world uniting, about to make him extinct. That is the purpose of al-Ahzaab, to make the Prophet sallallahu 'alayhi wa sallam and the Sahaabah extinct. We are going to be victorious over Sana'a, the East, the West and the centre, the world is going to fall under our control. The sick hearted said, you believe a man telling you he sees the palaces of the superpowers

falling under his control yet he is digging a trench and we cannot even defend ourselves? He tells you he is going to rule the world and we are afraid to step yards away to go urinate?

...مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿الْأَحْزَابُ: ١٢﴾

Allah and His Prophet did not give us nothing but false promises. The firm, the believers, in those dark times, every time matter gets worse, their Imaan is energised. Every time matters get worse, it boosts their Imaan. The rain, their Imaan gets stronger, the cold, their Imaan gets stronger. The tribes betraying them in the final moments and seconds, their Imaan gets stronger. The final straw is ten thousand men yards away from them, within yards away from them.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ

اللَّهُ وَرَسُولُهُ ۖ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿الْأَحْزَابُ: ٢٢﴾

This is what we have been waiting for, this is it. It is a dark time, but that is what we have been waiting for. A believer, a Daa'iyah, the more he is inflicted, the more he is optimistic about the message, as long as he is on the right path and guided path. Nights do not last forever, nights are only hours long and then the daylight breaks.

In Tirmidhi, Sa'd radhiallahu 'anhu:

يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَشَدُّ بَلَاءً

He asked the Prophet sallallahu 'alayhi wa sallam, who is most tested? If you were to ask me that before learning the concepts and principles of Islam, I am going to tell you the sinners. The adulterers, the rapists, the fornicators, that is who is going to get tested. The Prophet said:

الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ...

The Messengers and those who follow them.

...يُبْتَلى الرَّجُلُ عَلَى حَسَبِ دِينِهِ , فَإِنْ كَانَ فِي دِينِهِ صِلَابَةٌ اشْتَدَّ
بَلَاؤُهُ...

A man is tested according to his belief, according to his Deen. If his Deen is firm, that is it, he proved himself? No, if his Deen is firm, give him more. He passed to the second level of Heaven, ok, we got to take him to the third level of Heaven. He passed the third level of Heaven, we want to take him up a level of Heaven. He takes him to a higher level because Allah loves you, He wants you to be as close to the 'Arsh as one can be.

...وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ...

If his Deen is not that strong.

...ابْتُلِيَ عَلَى حَسَبِ دِينِهِ...

If his Deen is not that strong, then his punishment stops right there. Ok, this guy just gets right inside the door of Heaven, that is his place, that is where he stays.

...فَمَا يَبْرَحُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الْأَرْضِ مَا عَلَيْهِ خَطِيئَةٌ

The tests come one after another until a servant leaves this Earth with not a single sin. Allah wants to purify you, He wants to refine you. He wants you to meet him pure so you can be close to the 'Arsh. Refining and burning gold makes it pure, it takes the pure gold out, it purifies one. But gold does not come out easy, the pure gold, it comes on one thousand degrees Celsius or more, so it needs purification. Allah is refining you, Allah is purifying you.

I was talking to a Daa'iyah in UK, just hours ago, this morning. And I was encouraging him to give Da'wah, to teach people, to teach the youth because the method of Noor ad-Deen Zinki and how he raised a generation is the true method. And he told me every time there is a notice for me to give a lecture, the police in UK cancel the event. I told him that is better than here, over here the Muslims do that. Muslim Masjids we have here, not a single Masjid allow us to teach the Usool Ath-Thalaathah. We search and we got to pursue and find places to run classes, we do not announce it because we are at capacity. We do not have no room, we have to tell the sisters leave, and we have how much? I do not even know how many Masjids we have in our vicinity over here, maybe fifteen or more. Not a single one invited or allows me to give one single talk there. Two weeks ago, there was a sudden change in a Masjid, in the officials there and there was a big event going. So the man, Jazah Allahu Khayr, he said I am going to invite Shaykh Ahmad, he invited me. I said ok but you make sure it is ok with the people. As soon as the posters went up with my name, oh watch out, the American government is after this guy, we do not want him here. How did you guys invite this guy?

I say, if there is errors, if they are after any errors, let us debate. We are open for debate, the debating arena is big. But after we debate, since we are dealing with ignorant heads around us and modernists and deviants and all types of people, after the debate, let us do Mubaahalalah (مباهلة) as well and see who is wrong. The curse of Allah fall on who is deviant and who is wrong and who chooses a different ideology. There is not a single mistake by the will of Allah that they can find, Alhamdulillah. We are not infallible but Alhamdulillah, I do not bolster or brag, but if it is time for debate, Bi'ithnillahi Ta'aala, they will see who is a mockery and who is not. Deluded modernists, people who attack their brothers in supporting, and to please the Kuffaar. And other times, you look left and right at times, you do not find a single supporter. And at times, you will hear lots of noise but there is nobody there. What did we mention? We have ten classes here, have you heard us mention anything in Usool Ath-Thalaathah that is out of the ordinary? Basic teachings that their kids and their elders should know.

And the situation of the Masaajid actually reminds me of, Muhammad Iqbaal said:

وجلجلة الأذان بكل حي - ولكن أين صوت من بلال
منائرکم علت في كل حي - ومسجدکم من العباد خال

I am going to revise it and say:

ومسجدکم من صيحة الحق خال

Every day you go to the Masjid, oh we are collecting donations for a new Masjid. The bricks are going up, the Masaajid are going up.

ولكن أين صوت من بلال

Where is the voice of Bilal? When a calamity happens to them, they are quick and eager to condemn it. When a calamity happens to a believer, Wallahi you look left and right, is there any help? No. When a calamity happens to them, everybody is for condemning it. When a believer is oppressed in a prison or there is a situation of the Ummah ongoing, give me one, we need one to speak about it.

ولكن أين صوت من بلال

The Manaarats are going up in every town, in every city, in every township.

ومسجدكم من صيحة الحق خال

The Masjid from the word of truth, is empty. And that is the sad situation of the Ummah.

I think it is time for Salah so we will have Salah Inshaa Allah Ta'aala and we will take questions and answer them. I am not really done talking about patience, we will finish it Inshaa Allah next class.

CLASS ELEVEN

This is our eleventh class on Al-Usool Al-Thalaathah. This Halaqah is more like a conclusion for the Halaqah last week on patience. This is the fourth and final principle of the four introductory principles. With this we will conclude with the four introductory principles. Next week Inshaa Allah, it will be proof on these four principles.

Before I begin talking about the Sabr, it actually pertains to Sabr, I wanted to share a story. This morning I got questions about a Fiqh issue, on how to deal with someone who committed suicide. Can he be buried by Muslims? Can one make Du'aa for him? Can one make Salat-ul-Janaazah upon him? And that is not really the point, but since I know I am going to get asked about that issue, I will get it out of the way. Simply put, the answer is yes. Muslims should do Salah on one who committed suicide, he is still a Muslim. That is not an act of Kufr in the correct opinion of the scholars. They should make Salah on him, they should bury him, they should shroud him, they should bury him among the believers, and they should make Du'aa and Istighfaar for him. It is a super major sin, no doubt about that. But in itself, by itself, it does not make one a non believer or negate his Shahaadah.

Now if he does not make Salah, that is a whole different story. I adopt the view that one who does not make Salah is a Kaafir. Even if he claims he is lazy, he is a Kaafir, Salah is a different story. But if he makes Salah and he committed suicide, that is a sin, committing suicide is a sin. The 'Ulamaa said that the Prophet sallallahu 'alayhi wa sallam refused to make Salah on an individual who committed suicide during his time. But the reason they say he did not make Salah was to deter others from doing that act. So the Shuyookh, the prominent people, the leaders, they should avoid making Salah on one who committed suicide so they can deter others. So others will have two thoughts, is this guy going to make Salah on me when I die if I commit suicide? It will make him think twice.

The details were astonishing about this young man. He was twenty three years old from Bangladesh, memorises the entire Qur'an, never was known to abandon Salah, he was always consistent on his Salah. They do not know any time he ever missed a single Salat. The day he killed himself, he performed Salat-ul-Dhuhr and Salat-ul-'Asr. He was known to be pious and no one ever imagined this to happen. He actually, from what I was told, had a

long beard, his discussions were all about Islam. A few hours after 'Asr, the maid walks in his room, finds him hanging from a rope. This is one story.

Another story from a sister. She text and called and called and called approximately four o'clock, several weeks ago. And she said she is in the bathroom trying to slice her wrists, she actually started. I said why? She said over some argument, it is a big argument, but an argument with her husband. I said, is this man worth you getting a millisecond of the blazing Hell of Jahannam? Alhamdulillah she stopped it and she is doing good, but imagine if she went along with it. May Allah grant her, her kids and all of our sisters, content and happiness in this life.

When one is at ease, he neglects this topic about Sabr. Many take the teachings of Sabr in such a superficial way and that is why we have these problems. Those are the ones who do not have the immune system of Sabr to fend off trials, depression, anxieties and calamities. That is how one ends up losing his Imaan or life. One firmly rooted in this topic may get mad. You are a human being, you are going to get mad. One may get suicidal thoughts. Your Nafs, your Shaytaan, you get suicidal thoughts. But a Hadith, an Ayah we mention, a story about Sabr, one of the matters that we talked about Sabr, should come into one's mind and suddenly he snaps out of it. That is basically the lesson we get from those, that you take these topics to heart.

ONE ON THE GUIDED PATH SHOULD EXPECT HARDSHIPS

Let us continue with our class. We spoke about many issues on Sabr and we basically said, whenever one is on the guided path, he should expect hardships. Many many many years ago, I read a statement by Ibn Hazm, where he said, whoever thinks he will not be harmed and he is on the right path, he is crazy. If you are on the right path and you expect not to be harmed, you have lost it, that is what Ibn Hazm Rahimahullah said. There is no Imaam that becomes an Imaam without being tested.

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا... ﴿السجدة: ٢٤﴾

We made amongst them Imaams, when?

لَمَّا صَبَرُوا...

When they were patient. This is a giant religion. This is a giant religion that needs giants to carry it. Giants become giants after they pass tests, that is how they become giants. Every trial goes away, clouds stream away, trials always go away. If they do not go away, you are the one who is going to leave them and walk away and go to the Ghafoor Ar-Raheem. You

are going to go then to the Ghafoor Ar-Raheem and leave them. Everything starts, like some of the 'Ulamaa said, small and grows bigger, except trials. They become big and Subhan Allah as time goes by, they shrink and become smaller. Trials screen and honour believers.

Imam Ahmad in his Zuhd, Musnad Abu Sa'eed. Abu Sa'eed al-Khudri radhiallahu 'anhu walks to the Prophet sallallahu 'alayhi wa sallam on his death bed. And he puts his hand on the Prophet sallallahu 'alayhi wa sallam and says, oh Prophet of Allah, I cannot even place my hand on you through the clothes because of the fever you have. The Prophet sallallahu 'alayhi wa sallam said:

إِنَّا مَعَشَرَ الْأَنْبِيَاءِ يُضَاعَفُ لَنَا الْبَلَاءُ كَمَا يُضَاعَفُ لَنَا الْأَجْرُ...

We, the assembly of the Messengers, get our tests multiplied just as our reward is multiplied.

...إِنْ كَانَ النَّبِيُّ مِنَ الْأَنْبِيَاءِ لَيُتَّلَى بِالْقُمَّلِ حَتَّى يَقْتُلَهُ...

A Messenger used to get tested with lice. Lice infect him and eat him up and chew him, until he dies.

...وَإِنْ كَانَ النَّبِيُّ مِنَ الْأَنْبِيَاءِ لَيُتَّلَى بِالْفَقْرِ حَتَّى يَأْخُذَ الْعِبَاءَةَ
فَيَجُوبَهَا...

وَفِي رَوَايَةٍ : حَتَّى يَأْخُذَ الْعِبَاءَةَ فَيَخُونَهَا

There were Messengers who were tested with poverty that they groveled in a cloak or a mantle. Or in another narration, they could not lift a cloak or a mantle. Meaning, cloak or a mantle that is worn on the upper half of a body. A shirt, as light as it is, it was so heavy on them that they could barely walk in it. It was so heavy that they could barely carry it. They were so weak and fragile and malnourished from poverty, that they could not even bear that on their back or bear the weight of carrying it. Does the Hadith stop there?

...وَإِنْ كَانُوا لَيَفْرَحُونَ بِالْبَلَاءِ كَمَا تَفْرَحُونَ بِالرِّخَاءِ

Subhan Allah, they used to be happy with trials as one of you is happy in his prosperity.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ...

You think you are going to enter Heaven? You think you are going to enter Heaven when Ammaar went to Heaven? I am going to enter the same heaven Ammaar went to and he endured all that he endured? I am going to enter the same Heaven Bilal entered and he endured all that he endured?

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۖ
مَسَّتْهُمْ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ
مَتَىٰ نَصْرُ اللَّهِ ۚ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿البقرة: ٢١٤﴾

You think that you will enter Paradise without such trials that came to those before you?
They were afflicted with:

...مَسَّتْهُمْ الْبَأْسَاءُ...

Severe poverty, Ba'saa is severe poverty.

...وَالضَّرَاءُ...

Is ailments.

...وَزُلْزِلُوا...

And they were shaken.

...حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ...

To the point that the Messenger, the Messenger and those close knit with him, the believers say, when is the help of Allah going to come? Certainly, the help of Allah is near:

...أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Jannah is not a claim, Jannah is not dissarray and chaos, nor is it cheap talk. Jannah comes through trials and tribulations. Victory comes in dark points and Jannah comes through trials and tribulations.

TRIALS ARE A PURIFICATION FROM OUR SINS

Imaam Ahmed, an-Nasaa'ee, Ibn Hibbaan, al-Haakim, al-Bazzaar, mention the Hadith:

عَنْ أَبِي هُرَيْرَةَ ، قَالَ : جَاءَ أَعْرَابِيٌّ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
" هَلْ أَخَذَتْكَ أُمُّ مِلْدَمٍ قَطُّ " ؟ قَالَ : وَمَا أُمُّ مِلْدَمٍ ؟

A Bedouin walks in on the Prophet sallallahu 'alayhi wa sallam. The Prophet sallallahu 'alayhi wa sallam said, were you ever afflicted, were you ever taken by Umm Mildam? The man said, what is Umm Mildam? The prophet sallallahu 'alayhi wa sallam said:

حَرٌّ يَكُونُ بَيْنَ الْجِدِّ وَاللَّحْمِ

It is a fever that comes and penetrates between the bone and the skin. It is fever, Umm Mildam was a common term used for fever. This man was never afflicted by it to the point he never even knew what it was. Listen to the next question, the Prophet sallallahu 'alayhi wa sallam said:

قَالَ : " فَهَلْ صُدِعْتَ قَطُّ ؟ " قَالَ : وَمَا الصُّدَاعُ ؟ قَالَ : " عِرْقٌ يَضْرِبُ
فِي الرَّأْسِ "

He said, did you ever get inflicted with a headache? He said, what is a headache? The Prophet sallallahu 'alayhi wa sallam said, it is a nerve that causes pain inside the head. He said no I never got that, he did not even know what it was.

فَلَمَّا وَلَّى قَالَ مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلَى هَذَا

When he walked away, the Prophet sallallahu 'alayhi wa sallam said, whoever wants to see a man of the people of Hellfire, let him look at this man. That is not all the time but that is most of the time.

A believer is like the Prophet sallallahu 'alayhi wa sallam said in an authentic Hadith, like a fresh branch. You know how a fresh green branch, the wind plays with it left and right. That is how trials play with a believer in this life. Someone who is not tested generally means Allah wants to leave them on that status. Maybe in Hellfire, Na'oothu Billah Min Thaalik. Or maybe in a low point of Heaven, not close to Allah in Jannah. Unlike those afflicted with

trials. Knowing this gives you the Imaan to endure with patience if something, Laa Samah Allah, happens to you.

In Musnad Ahmad, and it is in Sahih at-Taghreeb wat-Tarheeb:

عَنْ أَبِي أُمَامَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْحُمَّى مِنْ كِيرِ
جَهَنَّمَ فَمَا أَصَابَ الْمُؤْمِنَ مِنْهَا كَانَ حَظَّهُ مِنَ النَّارِ

The Prophet in this Hadith compares fever to how a blacksmith bellows and refines metal. How a blacksmith, you know how they use bellows to refine metal. Fever is purification from one's portion of Hellfire, like metal is refined and purified by a blacksmith. Whereas he burns the metal and the impurities from the metal go to a retort, the believer is tested with trials, tested with fever for example, in this Hadith it mentions fever, and his sins go to that retort so he will not be questioned or taken by them on the Judgment Day.

Al-Fudhayl Ibn 'Iyyaadh Rahimahullah said:

إِذَا أَحَبَّ اللَّهُ عَبْدًا أَكْثَرَ غَمَّهُ ، وَإِذَا أَبْغَضَ اللَّهُ عَبْدًا ، وَسَّعَ عَلَيْهِ دُنْيَاهُ

Al-Fudhayl said if Allah loves someone, He makes their problems, their grief, their sorrow more. And if He hates them, He gives them a prosperous life.

Abu Hurayrah, Hadith that the Prophet sallallahu 'alayhi wa sallam said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ : مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ

In Sahih al-Bukhari. Whoever Allah wants good for, he will be touched. Look at the word, touched. Touched, because no matter what Allah afflicts you with, even if it is from the first day of your life to the last day you die, it is only a touch because whatever Allah holds you for, He holds you for a little bit of your sins, to forgive all of them.

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ ﴿الشورى:

٣٠

Ibn Hibbaan and Abu Ya'laa and others narrated the Hadith that the Prophet sallallahu 'alayhi wa sallam said, Allah wants to take someone to a level of Jannah that his deeds stop

him short of, so He afflicts him until He gets him to that level. Your deeds stop your elevator in Jannah at level two, but Allah wants you at level seven. Allah wants the throne of His, the 'Arsh, to be the ceiling of your palace. So now trials come into play, so Allah can boost you up to level number seven.

As long as you are with Allah, your heart is attached to Allah, you have a thankful heart to Allah, your tongue praises Allah, that does Dhikr, that has patience, do not ever be sad. May Allah allow us always to be thankful, praising and patient. Trials are a reality of life, trials are a definite reality of a Daa'iyah, of the life of a Muslim, that is why you got to make patience part of your life. Part of patience for a Muslim, for a Daa'iyah, for a Muslimah, is to stand your ground. If you are alone and if you have supporters, it does not really matter. But most of the time, as a Daa'iyah, you are going to find yourself alone or with a few. That is how it usually is, that is how the trend is.

Al-Fudhayl Ibn 'Iyyaadh said:

الزم طريق الهدى و لا تحزن بقلّة السالكين، و احذر طريق الضلالة، و لا تغتر بكثرة الهالكين

Follow the guided path and do not be saddened with a few followers. If there is only a few followers, do not be sad, follow that guided path. Beware of the misguided path and do not be deceived by the doomed majority.

THE IMPORTANCE OF INTENTION

Renew your oath, renew your oath every day. Renew your Niyyah every day. Not every day but many times a day, not many times a day but every step of your way, every act of your way. Every time you say a word, every time you type something, every time you go for a Da'wah event, any time, renew your Niyyah. That is how you get your strength for Sabr, when calamity hits you later on. If hard times pass you in this life and people turn away, do you think anyone is going to help you before Allah?

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾ عَبَسَ

If they do not help you in this life, you think they are going to help you in the life after? If trials overwhelm you, you are not going to find no one there but Allah and truly Allah is sufficient. That is all you really need. The question is how to get Allah on your side? You are

going to get hurdles and bumps in your Da'wah, the trials and tribulations are like hurdles and bumps, one after another in your Da'wah path. You are not going to find no one but Allah when you get on these hurdles. So if you want Him to be there for you, make sure that every step of the way before you got to those hurdles, you were doing that which pleases Allah and not what pleases the masses. And not what pleases your friends or what pleases people. Does this please Allah, does this make Allah happy, is this in accordance with the teachings of Islam?

We all have situations where we had friends who betrayed us. If I was to let you talk, we would be here all day and everyone has a story of his own. I do not like to make my personal life a centre stage or talk about it in lectures or even in social media, but sometimes there is essential lessons that come out these stories and also sometimes there is awareness that comes out of them to other Muslims. So I can say today from what I know, there is no one who follows my classes who was among my students before I went to prison. Not one that I know of, unless they are hiding behind and listening, but someone who interacts and ask questions or that I know of that studies with me, not a single one. When I was taken to prison, it was approximately two nights before the end of Ramadhaan, it was two nights before 'Eid al-Fitr. The first night I spent in prison, I woke up to 'Eid al-Fitr in prison. May Allah give my mother the highest Firdaws Inshaa Allah for what she endured of hardship.

The night before I went to prison, my father and I were invited to one of our students' house for Iftaar and it was packed. Ahmad Jibril is going to be there, Shaykh Musa is going to be there, everyone was there, it was packed. We stayed late at the brothers' house because it was a large gathering, it was a very large gathering and I led the Taraweeh there. I was supposed to do a Khitma al-Qur'an somewhere else because it was Juzz 'Amma that I was going to do and because there was a large gathering I did it there in the house. We led the Salah there and we finished Juzz 'Amma, we finished the Khitma. My father said to the people, if tomorrow is not 'Eid, because tomorrow there is a possibility of being 'Eid, if tomorrow is not 'Eid everyone is invited to our house. Because we go by sighting, we do not know, they still did not pinpoint whether it was going to be 'Eid or the final day of Ramadhaan.

Everyone was invited to our house, may Allah reward my father, grant him a long life full of deeds and may Allah grant my mother Firdaws. We were expecting at least a hundred and fifty to two fifty, and they come into our house. This was the trend, if you know anyone of those days they will tell you, they would come in in shifts and eat. May Allah raise my mother's rank to Firdaws. After Taraweeh, there were those who were eager to sit to my right and left, in my surrounding, I remember it as though it was today. Note, this is my final night in freedom. Even before that, when I used to go deliver lectures, it was common to go in a caravan. We would go in several cars and I remember they would argue who sits in the car with me. And even at times, brothers would come tell me they are arguing who is going to drive the car that you are going in. Wallahi, Wallahi, that happened many times.

Let me say, when I walked in court for my sentencing, the courtroom was packed. Shoulder to shoulder, but not a single believer in Laa ilaaha illallah Muhammadar-Rasoolullah, except me and my father. All FBI prosecutors, all government agents, counter terrorism officers, agents from every agency. The lawyer said, these people truly hate you, I have never seen them do this to any one before. Because when there is an audience in there, that puts an impact on the judge, because you know, they do not know how they judge, so that usually puts an impact on the judge to give you a higher sentence. The lawyer said, I have never seen them attend a sentencing like this before ever, they really hate you. But where is the followers they claim you have, where is all the followers they claim that you have.

Our house back in the days and I say it Wallahi just out of a lesson, nothing else, was open for students 24/7, the upper level of our house. In fact, I was looking at our old coffee machine back in the days, it was the old commercial ones because those little ones did not befit our house because there was always guests. We had the big ones, I was looking at it the other day, Wallahi it has AJ's 'Ilm Café on it, that is what they used to call our house. People in and out constantly, learning, teaching, Da'wah. And may Allah raise my mother's rank, she stood alone in this matter. Providing and giving and looking out and cooking and bringing the food and the coffee and all that. After lectures or Halaqaat, I remember there were days where they would follow me back to the house to the point that, as if I am seeing it today, brothers would be sitting by the doorway of the bathroom. Be packed to the point people are sitting at the doorway of the bathroom.

The judge handling my case is about five foot, he is known to be very short. The lesson learned is, if not a single person stood in support before a five foot judge, do you think anyone will stand by your side when you are in the court of all courts? Before 'Allaamul-Ghuyoob, the one whose Kursi is bigger than the Heavens and the Earth, if they could not stand before a judge who is five foot tall? Every step of the way, renew your oath, that is the lesson of it. Every step of the way, ask yourself, is this pleasing Allah? And if at times there is masses, when hardship strikes they will disperse, and then you will only have Allah. So ask yourself before that, are you pleasing Allah? If you protected Allah back in the days, He is going to protect you. That is one of the best means of preserving patience in hardship. Yaa Allah, I am doing this for Your Sake, always. That is the importance of intention.

STAND YOUR GROUND EVEN IF YOU ARE ALONE

Sulaymaan ad-Daraani said:

لو شك الناس كلهم في الحق ما شككت فيه وحدي

If everyone doubts the truth, I would not doubt it even if I am standing alone.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً... ﴿النحل: ١٢٠﴾

Ibraheem is a nation. Ibraheem, one man, nation. In Sahih al-Bukhari, Ibraheem told his wife Sarah, there is no believer on the face of this Earth but me and you. We are the only two believers on the face of this Earth. Al-Laalakaa'ee in Sharh Usool I'tiqaad Ahlus-Sunnah Wal-Jamaa'ah, he narrated a statement by Ibn Masood radhiallahu 'anhu, where it has a chain and it is authentic:

الجماعة ما وافق الحق وإن كنت وحدك

The nation and congregation is what the truth is on even if you are standing alone. The nation is what the truth is on. Do not ever be deceived by numbers. If evil is more, it does not make it right. And if the truth is minority, it does not make it wrong. If evil is more in numbers, it does not make it right. And if the truth is a minority, it does not make it wrong.

THE MAJORITY ARE USUALLY VILLIFIED IN THE QUR'AN

The majority usually comes in the Qur'an as vilified.

وَأِنْ تَطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ... ﴿الأنعام: ١١٦﴾

If you listen to the majority of the people, they will lead you astray.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ... ﴿يوسف: ١٠٣﴾

The majority of the people, even if you are eager to want them to believe, they are not going to be believers.

...فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿الإسراء: ٨٩﴾

The majority of the people refuse, except but, for Kufr.

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ﴿الزخرف: ٧٨﴾

We brought you the truth but the majority of you hate the truth.

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿الشعراء: ٨﴾

That is indeed an Ayah, a miracle, a sign, but the majority are not believers.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿يوسف: ١٠٦﴾

Many verses like that in the Qur'an, but then look, the verses that praise the minority.

THE QUR'AN PRAISES THE MINORITY

The verses in the Qur'an, on the other side, praise the minority.

...إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ... ﴿ص: ٢٤﴾

They are very few.

He said about Nooh 'alayhis salaam:

...وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿هود: ٤٠﴾

Only a few were believers with Nooh 'alayhis salaam. Allah talked about Nooh in Surat Hud.

...فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ... ﴿البقرة: ٢٤٦﴾

The story about Taloot and Jaloot. Most turned away expect a few.

...وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿النساء: ٨٣﴾

So the minority are praised by Allah when they are on the right path, and that is usually the trend that the people of truth are a minority.

WHY DOES ALLAH TEST US WHEN HE HAS KNOWLEDGE OF EVERYTHING?

Last week we mentioned:

We said that Allah tests so He knows. And really I got maybe at least forty five if not more questions, on this matter. Even though every time I mentioned it, I said I am going to explain it. If you noticed, I said I am going to explain it because I know issues that stir questions. So I said I am going to mention it. But that is good, I am very, very happy for the questions. That shows the brothers and the sisters are very engaged in the class, Alhamdulillah Rabbil-'Aalameen. The thing about it is, does Allah need to test to know? I thought Allah knows everything. Well why does He test? Allah knows the past, present, future, so why does He test?

Not a mountain, not an ocean or river except that the Mighty One, Allah, knows what is in the midst, deepest, darkest point of it, no doubt about it, no questions about it.

يَسْمَعُ وَيَرَى دَبِيبَ النَّمْلَةِ السَّوْدَاءِ، فِي اللَّيْلَةِ الظُّلُمَاءِ، تَحْتَ الصَّخْرَةِ
الصَّمَاءِ

He hears and sees the footsteps of a black ant, in a dark night, on a solid stone. An ant can crawl on one of you right now, you would not even hear it and you will not even feel it. Allah from on top of seven Heavens, hears its footsteps.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا
تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا
يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿الأنعام: ٥٩﴾

With Him are the keys of the Ghayb. No one knows the Ghayb but Him. He knows whatever is in the land and He knows whatever is in the seas.

Not a leaf that falls but He knows it. A leaf that falls but He knows it. Not a tiny grain in the darkness of this Earth nor anything fresh or dry except it is in a clear record. It is all documented, Allah knows it all. I was talking several days ago, to my beloved, young student from UK, seven year old Muhammad. And I told him, me and you, if we have a small, baby tree in our backyard, could not keep up with the leaves that fall off of it in the fall. We cannot keep up with how many leaves and where they went. How many leaves fell, where they fell, and where they will go. We do not know and it is a small little tree. Imagine a forest full of trees. Just go look at a forest full of trees or take it up a level and look at the

globe and how much trees it has, full of trees. And know that Allah knows how many leaves are on each tree. When each leaf falls, when it is going to fall before it falls, when it falls, how it falls, where it lands and where it goes.

...وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا...

Deeper than that is that not even a tiny grain, a little, tiny grain me and you barely see, in the deep darkness of the Earth or in the deep darkness of the oceans except Allah knows it.

The answer to the question presented is simple. Allah said in the Qur'an, many times, it is not one verse.

...فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ ﴿العنكبوت: ٣﴾

So that Allah will know those who are truthful and those who are liars.

وَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلْيَعْلَمَنَّ الْمُنَافِقِينَ ﴿العنكبوت: ١١﴾

So that Allah will know the truthful from the hypocrites.

لَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ ... ﴿محمد: ٣١﴾

We are going to test you so we know, so Allah knows who the Mujaahideen are.

... وَلْيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۖ وَاللَّهُ لَا يُحِبُّ
الظَّالِمِينَ ﴿آل عمران: ١٤٠﴾

So Allah will know who the believers are.

وَلْيَعْلَمَ الَّذِينَ نَافَقُوا ... ﴿آل عمران: ١٦٧﴾

So Allah will know who the Munaafiqeen are.

... وَلْيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ... ﴿الحديد: ٢٥﴾

Allah will test you so that He will know who will give victory to Him.

The simple answer to that is, Allah does not hold people accountable by punishing or rewarding based on His encompassing knowledge, but rather on what we do of our actions. That is the simple answer. That is all you need to know and that clears everything. From Allah's mercy, from Allah's justice, from Allah's compassion, Allah knows everything like we mentioned, but He does not judge you by His knowledge of you, but rather He judges you by your actions. That is why. Allah knows who is right and who is wrong, who is wicked and who is righteous, but trials come so your actions and my actions can prove. The righteous can prove through their actions that they are righteous and the actions of the evil can prove that they are evil.

EVERYTHING IS GOOD FOR THE BELIEVER

We mentioned verses, Hadith, stories, quotes on patience because over time patience gets sour. Calamities, patience, patience, patience. It gets sour and sour and sour, so you use these and what you learn in these types of Halaqaat as if you are pouring honey on that sour matter to attain more inspiration. To sustain your patience, know that whatever happens to you is good.

عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ

It is amazing the case of the believer, the matter of the believer is amazing, the Prophet sallallahu 'alayhi wa sallam says. Everything is good for him and this is a characteristic exclusively for a believer:

...وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ

The biggest trial that I believe the Prophet sallallahu 'alayhi wa sallam endured, was the trial of Ifk (إفك). If not the biggest, one of the biggest. The Prophet was accused in his honour, Aishah. He was accused in the love of his life, Aishah. He was accused in the Mother of all believers, Aishah. The woman who when he was asked, who is the one you love the most, Aishah. Proud, in front of everyone. The definition of honour. Safwaan was accused in his honour as well. Abu Bakr is slandered. Aishah melts in agony and pain, severest moments of her life. Our mother, our honour, our pride, our dignity. If you say honour, then that means Aishah. She melted in hardship because of what happened. But after all that and what happened, Allah says:

إِنَّ الَّذِينَ جَاءُوا بِالِإِفْكِ عُصْبَةٌ مِّنْكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۚ بَلْ هُوَ
خَيْرٌ لَّكُمْ... ﴿النور: ١١﴾

Those who brought forth the slander against Aishah radhiallahu ‘anha, do not think that it is bad for you. That group that brought that slander, consider that not a bad thing. It is good for you, Allah said that was good for you. That trial that they may have thought was bad, Allah said was good for them. The blessings of that trial extend till today, fourteen centuries later. We know the reality of the Shi'ah and their hatred to our Mother, the Mother of the believers. She is course not their mother, because she is only the Mother of the believers. We know in reality also, those who claim to be from Ahlus-Sunnah who have no jealousy over their mother. You talk about someone's mum and he would probably not talk to you for the rest of your life. They talk about Aishah, oh that is my brother. Aishah is ok but his mum is not ok. Aishah is free game but his mum is not. This is a just a tiny example of a situation that show you that it was not a bad situation. The good and blessings that came out of it continue until today, fourteen centuries later.

...لَا تَحْسَبُوهُ شَرًّا لَّكُمْ ۚ بَلْ هُوَ خَيْرٌ لَّكُمْ...

The same with all your trials. Sometimes you know it, sometimes you may not know it.

BE PATIENT ON HARSH WORDS

Be patient. Be patient on harsh words you hear, on accusations, stuff that may annoy you. Mocking Islamic ordains that you act upon, this happened to the Salaf before you. If you are mocked about your Niqaab, if you are mocked about your beard, about your Salaah in public, your Da'wah, your ideology in accordance to the proper Qur'an and Sunnah according to the Sahaabah and Salaf, know that it happened to those before you. It happened to those better than us.

A man cursed Ibraheem Ibn Adham. He said you are a dog. Ibraheem Ibn Adham, calm, collectively said, well if I enter Heaven, I guess I will be better than a dog. If I enter Hell, then I am worse than a dog, and he walks away. A man once told a wise scholar, after cursing him and ranting at him, I will degrade you so much and curse you that it will follow you to your grave. He said, it will follow you to your grave, not to me, and he walked away. Al-Ahnaf Ibn Qays, a man walked after him cursing him and yelling at him and he was known to be wise. When al-Ahnaf got to his porch, he looked back at the man, after all the curses and ranting that went on. He said oh you, if you got more in you, bring it or leave. I do not want the bums of the neighbourhood bums by my house to hear what you are saying and then come

and show you that which you would dislike. Meaning the bums of my neighbourhood would not agree to that which you are saying.

Uways al-Qarnee, the kids used to pelt him with stones. He would stand by them and say if you so insist on pelting me, then at least do not use big stones, use small stones so it will not make my feet bleed and deprive me of doing Qiyaam al-Layl. A woman told Maalik Ibn Dinaar, you are a dissembler, Muraa'ee (مراعي). He said you called me a name the people of all Basra never knew. They went through this, they went through accusations. Saalim Ibn Abdullah Ibn Umar, someone walked to him and said you are an evil Shaykh. Saalim said you did not go far my brother, you are possibly right, and he walked away. A man walked in on Abdullah Ibn Abbaas radhiyallahu 'anhu and he cursed Ibn Abbaas. The cousin of the Prophet sallallahu 'alayhi wa sallam, the knowledgeable, Imaam, Shaykh, 'Aalim. He walked in on Ibn Abbaas radhiyallahu 'anhu and he cursed him. When he was done, Ibn Abbaas said to 'Ikrimah, his student, he said ask this man if he needs anything so we can fulfil his need. The man lowered his head and walked away in shame. Even the Prophet sallallahu 'alayhi wa sallam, those are Imaams, they went through that and I showed you how they reacted to it. It did not enrage them and stop them and make them doubt their way and their path.

Even the Prophet Muhammad sallallahu 'alayhi wa sallam was not exempt from this behaviour. In Sahih al-Bukhari, Abdullah Ibn Masood said the Prophet sallallahu 'alayhi wa sallam divided some wealth. A man from the Ansaar said, by Allah it is not a division by which the Face of Allah was desired. Accusing our beloved Prophet Muhammad sallallahu 'alayhi wa sallam in dividing wealth. That is a pretty big thing. Abdullah Ibn Masood said, I will tell the Prophet Muhammad sallallahu 'alayhi wa sallam what you said about him. Ibn Masood said, I walked to the Prophet Muhammad sallallahu 'alayhi wa sallam while he was with his companions and I spoke to him in confidence, he told him. Ibn Masood said, look at this, it clearly affected him greatly as his face changed colours. It affected him, he is being accused of not dividing wealth. The man who went three days without anything being cooked in his house now is accused of not dividing the wealth properly. Then after his face changed colours, Ibn Masood regretted that he had told him.

Then the Prophet sallallahu 'alayhi wa sallam said, Musa was injured greater than I was injured and he endured it. If the Prophet Muhammad sallallahu 'alayhi wa sallam got mad, you at times may get mad at what is said about you but look at how he suppressed it and said Musa was injured more than me. Musa got injured and accused more than me and he endured it more. And that is how you look at it, look at it the same way. Ibn Hajr commenting on this story, said this is a lesson that it is a justified act for people of merit to get upset. You cannot say why are you getting upset when you heard this and that. No, you are justified. When they are spoken wrongly about, then they are justified if they get mad but act in accordance to how the Prophet sallallahu 'alayhi wa sallam acted.

The point is the Prophet sallallahu 'alayhi wa sallam got mad, his face changed colours, but do not let it take it out of your Islamic character. Resort to patience. Whenever something is said about you, the point is it, like the Prophet sallallahu 'alayhi wa sallam said it was said about Musa, remember it was said about the Prophet Muhammad sallallahu 'alayhi wa sallam worse.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ... ﴿فصلت: ٤٣﴾

Muhammad sallallahu 'alayhi wa sallam, whatever is said to you has been said to Messengers before you. What was said to you Muhammad, was said to Messengers before you, so do not get mad.

Next step, take it to apply it to you. What was said to you, what was said to me, believers, what was said to us has been said to our beloved Muhammad sallallahu 'alayhi wa sallam so relax. If Allah, the Creator, the Provider, the Sustainer, He provides them, He sustains them, He maintains them, He takes their souls at night and returns it to them in the morning and they still speak ill about Allah.

Narrated by Abu Musa al-Ash'ari that the Prophet Muhammad sallallahu 'alayhi wa sallam said:

لَا أَحَدٌ أَصْبِرُ عَلَى أَدَى يَسْمَعُهُ مِنَ اللَّهِ عَزَّ وَجَلَّ إِنَّهُ يُشْرِكُ بِهِ وَيُجْعَلُ لَهُ الْوَلَدُ ثُمَّ هُوَ يُعَافِيهِمْ وَيَرْزُقُهُمْ

None is more patient than Allah against the harmful and annoying words He hears. No one is more patient than Allah from the harmful, from the annoying words that Allah hears. From who? From people. They ascribe children to Him, that is like a curse to Allah, yet what? He bestows upon them health and provision. Knowing your Messenger was slandered more than you. Knowing Musa was slandered more than him. So were the Salaf, our people who we look up to from 'Ulamaa and Sahaabah, were slandered. Even the Creator was not exempt from the slander. Knowing that and refreshing that in your memory is like vitamins to sustain your patience. Toughen up as a Muslim because as they used to say, when the going gets tough, the tough get going.

ALWAYS HEAD TO REPENTANCE WHEN TESTED AND HAVE MERCY

Keep in mind when you are tested with people harming you, you need to turn to Allah in repentance always. Always head to repentance. Even if you are a Daa'iyah, even if it is for an Islamic significance that you are mocked or you are hurt or you are talked about. Even if it is

because you are steadfast on the right path that they call you a name or two, head to repentance. Go to your house, go in your room, close your door and repent. Ibn Taymiyyah Rahimahullah had quotes throughout his Fataawa, basically the meaning of them is when you are harmed, you are slandered by another, then turn to Allah in repentance.

They may be the most evil Kaafir and you may be a righteous Muslim, but their upper hand over you, in possibly prison and slander and media campaigns is because of a sin you committed and Allah forgave a lot. No matter what you face, continue. In addition to that, continue to have mercy in your heart, even when you hear words from those who harmed you, have mercy in your heart towards them. Even those who betrayed you or those who slandered you while you were in your weak points, or those who you helped a lot and suddenly they turned on you. That happens to everyone, really many cases. I helped and did this and suddenly they turned on me, have mercy in your heart to those people. Your life is more than just about you. My life is not just about Ahmad. You are here for a supreme cause. So even if you are hurt in the path of Da'wah, if you are hurt in the path of Da'wah, if you are betrayed, keep that mercy in your heart.

The magnanimous, sallallahu 'alayhi wa sallam, accepted the Shahaadah of the killers who killed his most beloved uncle. He let go on the doors of the Ka'bah, the torturers and killers of his companions.

لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ اذْهَبُوا فَأَنْتُمْ
الطُّلَقَاءُ

Let there be no reproach cast upon you. Go, you are free to go:

...اذْهَبُوا فَأَنْتُمْ الطُّلَقَاءُ

By the mercy of Allah, he dealt with them gently:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ... ﴿١٥٩﴾ آل عمران

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ تَبَارَكَ وَتَعَالَى، اَرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُمُ
مَنْ فِي السَّمَاءِ

In Sunan Abu Dawood, Tirmidhi and Ahmad. The Prophet, sallallahu 'alayhi wa sallam said, the merciful people will have the mercy of Allah bestowed upon them. Be merciful with

those on Earth, so He in the Heavens, will have mercy on you. That is what the Prophet sallallahu 'alayhi wa sallam taught us.

In another Hadith, in Sahih al-Bukhari and Muslim:

إِنَّهُ مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

Whoever does not give mercy, will not get mercy.

When Yusuf was released from prison, look at this story. Amongst some of the beautiful details that I heard from some of my Shuyookh about the story of Yusuf. When Yusuf was released from prison, he was strong. He was reunited and had the power at that point to take revenge from his siblings. What did he say?

...يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ... ﴿يوسف: ١٠٠﴾

Allah has been good to me that He took me out of prison.

...وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ...

He should have really said, Allah has been good to me that He took me out of the well. Why did he say prison and not well? He did not want to hurt the feelings of his siblings, the ones who did all that which they did to him. Now he is at a strong point, he did not want to mention well, as to avoid hurting his siblings' feelings so they will remember what they did to him. Now he is free, now he has the upper hand, but he is the magnanimous, the son of the magnanimous, the son of the magnanimous, the son of the magnanimous. Like the Prophet sallallahu 'alayhi wa sallam said in Sahih al-Bukhari:

الْكَرِيمُ ابْنُ الْكَرِيمِ ابْنُ الْكَرِيمِ

When the Kareem, when the magnanimous has power, that is when he forgives. When he is power, that is when he has mercy. Many testify against you, many may have spoken ill behind your back, it happens a lot. You helped them so much and suddenly they are speaking behind your back. They post derogatory comments on the internet about you. The non believers against you, and then you have from the group of this Ummah, people who are against you. Now you are at a strong point where you can return what they did with documents and expose them. Sabr tells you to restrain yourself, have mercy, that is the way of a Daa'iyah.

How did Yusuf become so strong to endure that and not even want to hurt their feelings? Not even have any bitter or ill feelings towards them and what they did to him and the hardship and agony and suffering they put him and his father through. The key is, attach your heart to Allah. Know that this life, this Da'wah, is not about you. It is about Islam, Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam. Yusuf was attached to Allah, that he started his speech in this talk when he was finally united and he had the upper hand, when he was finally united, he started the talk with Allah and ended it with Allah. He said:

...وَقَدْ أَحْسَنَ بِي...

Allah, Allah was good to me that he let me out of prison. He started, and he ended it with:

...إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿يوسف: ١٠٠﴾

He started with Allah and ended with Allah. That is why he could not have any bitter or ill feelings towards siblings. As a Daa'iyah, be like Ibraheem. He sacrificed himself to fire, he sacrificed his food for his guests, and he submitted his son to sacrifice. You give, you give, you give, never ever expect or ask anything. Be exemplary and refuse any reward. If anything, expect harm in return. Give, give, give, be patient over trials and you will get the ultimate reward from Allah subhaanahu wa ta'aala. What is it?

...وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

Glory to those who are patient.

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

﴿١٥٧﴾ ﴿البقرة﴾

You be patient, Salawaat of Allah on you. Allah makes Salah on you, raise your ranks. Rahmah, mercy of Allah upon you. Muhtadoon, that means you are guided. All for what? Patience. Allah classifies you are guided. Have patience.

PATIENCE IN DA'WAH IS SPECIAL

Final point is most trials you cannot avoid, patience. Sometimes patience is almost forced on you, you have no choice. Death, Muslim, righteous, evil, non believer, atheist, Jewish, Christian, everyone goes through that, they are tested with that. Loss of wealth, everyone gets tested with it. Marital problems, everyone goes through that. All happens, there is nothing special about that. Patience in Da'wah, that is special. Being steadfast on your Deen and being patient on that, that is special. Why? Because the other ones you cannot avoid, this one you usually can avoid it. If you are tested, you have the chance and opportunity to leave or even avoid it before it even starts. You can say I am done. My Salah is causing me problems at work, I am done with my Salah at work, I will go combine all five Salah after Isha' when I get home. My Da'wah is causing me to be under scrutiny or possibly even worse, I am going to sit back with my wife and kids. That is why this is the most noble type of patience, because it is suffering in the path of Allah. This is the most noble type of suffering because it is suffering in the path of Allah and you are patient with it. You are patient by choice, not by force. It is the special ones that Allah has a place for in Firdaws, that their deeds may not get them there as we mentioned, so these kind of trials are what Allah is using to raise your rank to be close to Him, to be near al-'Arsh.

When matters get to where you think they are no longer bearable, remember that first dip into Jannah. Always remember that, keep it in your mind. The most miserable man on the face of this Earth, just imagine the most miserable man on the face of the Earth. Allah will take him on the Judgment Day in a dip, a little dip, not even a second, not even a millisecond, a little dip. And then he will ask him, have you seen anything before, he forgets it. Just imagine that scene, that is vitamin for your patience.

WISE WORDS FROM SHAYKH MUSA HAFIDHAHULLAH

In conclusion, I will leave you with wise words from my father. Words really worthy of being inscribed with golden ink because of their eloquent meanings, not only because of their eloquent meanings, but the timing and place he said them in. At one point in prison, let me give you a background so you understand where they took place. At one point in prison, we were held in solitary. They put separates on me and my own father, meaning he is one wing of the prison and I am in one wing, we cannot communicate or see each other and speak to one another. The cells that we were in, if you were to bring a twin, not a queen or a king size bed, a twin size mattress and try to put it in the cell, it will not fit. That mattress, that twin size mattress, not the queen or king size, that twin size mattress is too big to fit in the cell, that is how small it is. It is a solitary that was built in the twenties and it was not made for long term confinement. The warden passes by every week and stands before your cell. So one time he was in front of my cell, I said why are we in solitary? He said, because you are terrorists recruiting and radicalising inmates. He accuses me of being a terrorist and recruiting and radicalising inmates. I said, well what is your proof? He said the Muslim chaplain wrote a long report about you. The Muslim chaplain, wrote a long report on you.

There is no point in arguing and I never used to talk to them, but this time was one of the very few times I ever talked to them. The Muslim chaplain is the one who wrote the report, that is why our problem in this Ummah is from the Munaafiqeen. And this chaplain is well known in the communities, I personally never knew him prior to going to prison but it turned out months after going into prison and before the solitary, he himself told me his ex-wife and his daughter who was a medical student were among the people who were regular attendees to my classes before going to prison. This was his words to me and then I remembered who he was talking about, they were those who never left my classes. The conditions of that solitary confinement were so extreme that during the nine months stay we stayed in that particular solitary, they took many in body bags out of there. I told the warden, if you allege I am what you say, what about my father? He said the same, even though my father barely spoke to anyone in prison. I said well, we are on separates, why can I not see him? He said, because you guys radicalise everyone, you are on separates with everyone. I said well if you allege what you allege with me and my father, that is like a disease, if you put us together it is not going to be contagious to anyone else, according to what you say. The idiot thought a moment and then he issues an order after he went, that you can put the father and son together.

And actually that was the best days of my prison stay, in the company of my father. It was approximately maybe three to four, the last three to four months of the nine months that we stayed in that particular solitary prison. And the point is, I seen my father, and even before this situation and until today, he takes matters with a smile. Patient, content, I never see him disgruntled. Allahumma Baarik Lahu, may Allah subhaanahu wa ta'aala grant him a longer life full of deeds. I have the upper bunk in the cell, that cell that is smaller than your twin size mattress, it has an upper and lower bunk. I got the upper bunk and my father lower bunk, and my father would pray, make his Salah. By the way, the size of it, the walking area, is smaller than your prayer carpet. Walking space is smaller than your prayer carpet size and then there is a toilet behind you. Laying in the upper bunk, I would watch my father in Salah, in reciting Qur'an, in smiling. He used to love to read out loud and all the inmates would love to listen to him read Surat al-Kahf every single night. Smiling and advising other inmates who shout to seek advice from him. And at times he would stand at the bars and almost like give a Khutbah and all the inmates, Muslims and non Muslim, because there is bars and they can hear you if your voice is loud, he would give a Khutbah and advise them, to both the Muslims and non Muslims. And in that solitary, many embraced Islam, Alhamdulillah Rabbil-'Aalameen.

When my Imaan would get weak, like Ibn al-Qayyim said, he said it about his teacher Ibn Taymiyyah. He said when we feel down, we would go to our Shaykh Ibn Taymiyyah. They feel down, they go to Shaykh Ibn Taymiyyah. He said within moments, his words would reignite our Imaan and that is what I seen of my father. A smile that never leaves his blessed face, may Allah grant him a long life full of deeds. Except in the dark nights, when he would cry and weep for the mercy and forgiveness of Allah in Sujood, in Salah. Freezing in that

prison, was below zero, because the freezing weather that was in Michigan, it gets below zero. And they would take the blankets from us, imagine, in a weather that is below zero, in a building that has no functioning heat. It is an asbestos manifest building with no functioning heat. Sometimes days would pass by where they would purposely not give us food, days I say, water would be all that we consume. Ruthless, relentless animals who return from Iraq, they want to exert their revenge on helpless prisoners. Actually, I should not say animals because that is disrespecting animals. To be just, there was some, a few, who disapproved of this. I remember one Mexican guard who just returned from Iraq and he got his citizenship as a Mexican national in the US, he got it for fighting. There is a stature or a law where those who fight for a number of years with the American army, can get their citizenship. He used to stand in front of the bars in front of our cells and look at my father and literally cry and say, I do not know how they could do this to you. Those are exceptions, the rules are not based on exceptions.

Several days before they separated me and my father to different prisons, I was laying in the upper bunk looking at the glowing smile of my father and radiant face as he walked in place, that is the exercise, he walked in place and he was reading Qur'an. I said, Yaa Abati, did you ever get doubts in your Imaan or your Imaan become weak, ever, in this trial that we are going through? The torture in prison, the family abandoned by the world, the illness that he is going through, the illness of my mother, may Allah raise her rank to Firdaws. Loss of property, loss of nearly everything, every last person you know is nowhere to be found and more and more and more that you can go on, there comes a point where even the Messengers say:

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوْا... ﴿يُوسُفَ: ١١٠﴾

Give up hope.

...حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ...

The verse we just mentioned. The Messengers and the tight knit which are the close believers with the Messenger, get afflicted with severe poverty and ailments and are shaken to the point the Messenger and those next to him say, when is the victory of Allah going to come? When the Messengers gave up hope.

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوْا... ﴿يُوسُفَ: ١١٠﴾

So Messengers go through this. Ibn al-Qayyim Rahimahullah said when our Imaan used to weaken, we go to our Shaykh Ibn Taymiyyah.

I have you that introduction so you know what circumstances these words were said in and you understand them, because one laying on a thousand dollar mattress or five hundred dollar mattress or a waterbed with his wife next to his side, is not like one sleeping on a bunk bed in a below zero weather, near below zero weather at times, with no heat and no blanket under him or on top of him. Or sometimes it would be the opposite, in summer it would be extremely hot and no fan or nor air conditioning and it is an extremely closed building where you barely can get any air. The face of my father lit up to my question with a serious look and he looked me in the eyes and he said, among the most inspirational things I heard in my lifetime from someone living. He said Habeebi, if this did not happen to us, that is when I would have doubts. If this did not happen to us, that is when I would doubt the path.

CONCLUSION ON SABR

As a Muslim, as a Daa'iyah, as a Muslim steadfast on the path, the binoculars you look at life through is not like others look at it. They look at life as if they are going to graduate elementary, junior high, high school, finish their grade school. Then they look at life as going to undergrad, getting a masters, maybe a PHD, in the future getting married or during that, possibly having kids, raising kids, and working. And then after all that, retiring, sitting on a rocking chair in some beach front, secluded resort with the old wife by his side, looking at their grandkids, awaiting death. As a Muslim, you live for a cause and materialistic things are not your cause.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ... ﴿الأنعام: ١٦٢﴾

My life is for the sake of Allah. You strive for that cause and you endure the hardships that come along with it. You do not ask for them but you expect them and you handle them. A man of principles and Deen, let alone one who conveys it, is always going to face struggles. The sad thing is you read books and you read biographies of mobsters, killers and maybe Communists and people who follow the weirdest kind of ideologies. For example, John Guardy, a mobster. When you read about their life, they have more patience for the filth that they believe in, more than the people of Laa ilaaha illallah do and the patience that they endure for Laa ilaaha illallah. You are amazed at that.

My father was telling me he heard an interview by the famous reciter Abu Bakr ash-Shaatri. And they asked Abu Bakr ash-Shaatri, the famous reciter, you all know him, why does your tone when you recite Qur'an have some sadness to it? He said when I began to memorise the Qur'an, I was hit with a calamity, and then the calamities used to fall one after the other, from then till today they fall one after another upon me. So that is the life of the believer, you have to endure it with patience and stay steadfast and firm.

Have these kind of matters in your head and on your belief and in your heart, that way when a trial comes, you are strong enough to carry it on. Actually one of the points I wanted to give is, many people who fail the test, many people who we hear of and I could possibly name some names. I was going to name some, because they are open about it. They are open about that they left the path that they were on before, due to a small trial, not even a trial. They seen the world is changing, how the world perceives things changed, so they changed in accordance. How does one like that expect to be patient during trials, if trials hit him, when he himself is doing it for the cause of others? Do you expect Allah to be by your side?

With this we will conclude because there is no more time. Inshaa Allah next week, we are going to start with the Tafseer of Surat al-‘Asr because that Tafseer is the proof for these principles. After we are done with Tafseer of Surat al-‘Asr, then we are done with the four introductory principles, Alhamdulillah Rabbil-‘Aalameen.

CLASS TWELVE

We are talking about the four fundamentals principles where he starts off with:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اَعْلَمَ رَحِمَكَ اللَّهُ، أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ
مَسَائِلَ:

الأولى : العِلْمُ، وَهُوَ مَعْرِفَةُ اللَّهِ، وَمَعْرِفَةُ نَبِيِّهِ، وَمَعْرِفَةُ دِينِ الْإِسْلَامِ
بِالْأَدِلَّةِ.

الثَّانِيَّةُ : الْعَمَلُ بِهِ.

الثَّالِثَةُ : الدَّعْوَةُ إِلَيْهِ.

الرَّابِعَةُ : الصَّبْرُ عَلَى الْأَذَى فِيهِ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - : وَالْعَصْرِ ﴿١﴾ إِنَّ
 الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا
 بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾ ﴿العصر﴾

قَالَ الشَّافِعِيُّ - رَحِمَهُ اللَّهُ تَعَالَى - : لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ
 إِلَّا هَذِهِ السُّورَةُ لَكَفَتْهُمْ.

We are on the four fundamental principles of this booklet. We mentioned in previous classes that even though the core part of this book is Tawheed, the topic, the subject matter of this book is Tawheed. If you were going to put it in a section in your library, you have different sections, Fiqh, Usool, Tawheed, Seerah, you put it in the Tawheed section, but Islamic knowledges are intertwined. In the past eleven classes, we took matters of Usool, we took matters of Hadith. Now this class is going to seem more like a Tafseer class. In the future, the class will get deeper into Tawheed where we are going to talk about the core like Walaa' and Baraa' as he made statements about that. So basically, the knowledges, the sciences of Islam are intertwined.

AN INTRODUCTION TO SURAT AL-'ASR

Today, we are going over Surat al-'Asr. We are going over it not in such depth and why so? Because the past eleven classes were nothing but Tafseer of Surat al-'Asr. The four introductory fundamental principles we have been talking about all this time were directly taken from Surat al-'Asr. They are directly taken out of Surat al-'Asr. So let us talk about this great Surah and let us start with an introduction. And really as an introduction to the Surah, you do not need to know more than a Hadith where:

كَانَ الرَّجُلَانِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اتَّقَيَا لَمْ
 يَفْتَرِقَا حَتَّى يَفْرَأَ أَحَدُهُمَا عَلَى الْآخَرِ : " وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ "
 ثُمَّ يُسَلِّمُ أَحَدُهُمَا عَلَى الْآخَرِ

This Hadith is in at-Tabaraani and its chain of authenticity is authentic. When the Sahaabah used to meet, when they used to see each other, they would only depart after one of them

would recite Surat al-'Asr and then they would bid each other peace and leave. This shows you the subject matter of their discussions. We need to be careful in what we discuss. Their discussions, look at that, and compare our discussions to theirs. Their dreams, their hopes, their thoughts, if you look at it and analyse in the Hadith, it was all Islam. Knowledge is not an accumulation of text but application of the text you learn. You see the affect of their knowledge in their settings. They are not double faced, one face in the Masjid and a totally different person in their private settings or behind walls or closed doors and in their homes. If you were to do a survey today on the Talabat al-'Ilm and on businessmen, engineers, and professionals, blue collar, white collar, layman, knowledgeable, and ask what topics dominate their private settings. Politics, plain old politic talks, business, stocks, sports, that is if it does not go into matters that are further and clear in their prohibition and they are Haraam.

Why did the Sahaabah read Surat al-'Asr? Why in their private settings were they reciting Surat al-'Asr when they were taught plenty of Ayaat and plenty of Ahaadith? I always think of this situation, when I talk about it or read it. Out of a hundred and fourteen Surahs in the Qur'an, why did the Sahaabah choose Surat al-'Asr? I say to myself, if it was for the blessings, the Faatihah would be more of a better of a choice because it is the mother of the Qur'an, or rather go to al-Ikhlaas which is one third of the Qur'an.

But why did they choose al-'Asr? Three verses, fourteen words and seventy letters. Possibly one of the shortest Surahs in the Qur'an. Actually the shortest four Surahs in the Qur'an are al-Ikhlaas, al-Kawthar, an-Nasr and al-'Asr. In fact, the shortest Surah in the Qur'an is al-Kawthar, the one right after that in being short, is this Surah we have today, Surat al-'Asr. The Surah gives you the four fundamental principles of your belief. Your salvation is in this Surah. The way to success in this life and success in the Hereafter is in this Surah. They chose this over other Surahs because it gives the path you are on, the true meaning of friendship and how your relationship with others is.

...تَوَاصَوْا بِالصَّبْرِ ﴿العصر: ٣﴾

Allah gives an oath by al-'Asr, by time. Allah gives an oath by that which He wills, on whatever He wills. This gives honour and high regard to what Allah gives an oath by, and on the subject matter that the oath is given to. It gives honour, it gives importance to that which Allah gave an oath by and that which Allah gave an oath on. We all know Allah's words are all held in high regard, all of it. So imagine how high of a regard they must be when He gives an oath by them. That is why when a Bedouin, and the Bedouins, a lot of them knew the Arabic language, he heard the oath of Allah:

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ ﴿الذاريات: ٢٣﴾

By the Lord of the Heaven and the Earth, it is the truth just as it is the truth that you can speak. The Bedouin began to shake. He said, who got Allah so mad that He needed to give such an oath? He took it to heart that Allah gave an oath.

WHAT DOES AL-'ASR MEAN?

It means time. There are many opinions but I think from my perspective or from my experience in teaching, it is best to summarise them in four opinions and they are all correct. We will boil them down to four opinions and as you know, the Qur'anic wording is broad at times and that is why you have many opinions on certain words or verses.

THE FIRST OPINION: ALL OF TIME

The first meaning of al-'Asr is ad-Dahar waz-Zamaan (الدَّهْرَ وَالزَّمانَ). The epic, the era, time.

That is what is meant by it. What era? Two opinions. From the time of the creation until the Judgment Day or another group said from the time you were born until the time you die. That is to show one is like a spinning wheel. Every time time passes by, every moment, every second that passes by, a portion of you is lost. You are made of time. Imagine yourself as if you were made of time, of seconds. Every time a second passes by, a slice of you is cut off, a

slice of you is buried. Ibn Abbaas said 'Asr means Dahar (دهر), the token of time, an era, age, the time period. Wa in wal-'Asr (وَالْعَصْرِ), the Waaw here is Harf Qasam (حرف قسم).

That letter is a letter of an oath. The time from the start of the Earth until the final moments. The time from when one is born until he dies.

Why is al-'Asr so important? Why? He gave an oath by something, means it is important. Because the tests of mankind that will determine your ultimate, final destiny occur during al-'Asr, during time. They all occur during time. And also because the miracles of Allah occur in al-'Asr. Among the miracles of Allah are those that occur during al-'Asr. Who is the one who makes night as a covering for you and sleep as a repose for you? He makes the day

Nushoor (نشور), getting up, energetic to go for your daily work and tasks. He made sleep as a sign for you, as a miracle for you. He made night as a sign and a miracle. He created the night, He created the day, the sun, the moon, all of them in an orbit flowing. All of that occurs, a portion of Allah's miracles and signs occur in al-'Asr. When do those signs occur? In al-'Asr. So it is because your determined factor of your ultimate, your final future, it happens in al-'Asr and many of Allah's miracles and signs occur during al-'Asr.

Time is so essential that it could be the final seconds of one's life that turn out to be the determining factor in one's ultimate destiny. He says Shahaadah that will take him from being permanently doomed to those who were swayed from Hellfire, onto a Heaven bigger

than the sky and the Earth. If a few minutes or a few seconds can take one from the status of being doomed to a high status of being in a garden of Heaven bigger than the sky and the Earth, then imagine the value of time during your entire lifetime. You see how important time is? You see how important al-'Asr is? That is why Allah gives an oath by it. That is the first opinion.

THE SECOND OPINION: THE ERA OF THE PROPHET MUHAMMAD

The second opinion is that al-'Asr means the time, the era of the life of the Prophet Muhammad sallallahu 'alayhi wa sallam. That is the ideal era, it is the most important era. It is the era where we consider it the Golden Era because we refer to it in everything. Our Ummah will never achieve success nor honour ever, until they refer back to that Golden Era in everything, al-'Asr ath-Thahabi (العصر الذهبي). For political matters, we refer to that era. If it is worship, we refer to that era. If it is to attain any type of guidance, it is in that era. Aqeedah, manners, it is the era we look up to, the Golden Era, the best era. That is the second opinion.

THE THIRD OPINION: THE END OF THE DAY

The third opinion is that 'Asr means the time at the end of the day. Qutaadah said in one of his opinions, in one of Qutaadah's opinion because he had many opinions on this issue, in one of his opinions he said that it is the last moments of day light. Meaning right before sun goes down, when people call it a day, that is usually the time that people call it a day. They return from work, they get back home from business, they return back home from school, from farming, they close shop. Then they begin to ponder and contemplate and calculate the gains and losses for that day, the achievements or failures for that day, they began to think about it. Allah wants you to draw attention to the end of the day when you usually return from materialistic life and you are usually worldly minded at that time. He wants you also to be Akhirah minded and think about what you achieved or lost in matters pertaining to the Akhirah.

Aakhirah is a business transaction, it is a trade, Allah called it a trade. Just as you check your profits and loss, your achievements and losses at the end of the day, your achievements and failures, you do the same for al-Aakhirah.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ ﴿فَاطِر: ٢٩﴾

Those who perform Salah and spend in charity out of that which Allah provided them, secretly and openly, they hope for a sure trade gain, trade gain that will never perish.

Tijaarah (تجارة), business transaction that will never perish. Allah called the matter of the life after, a trade, a business, a business that will never perish unlike the businesses of this life. At a time when you are worldly minded, at the end of the day, by al-'Asr, be Aakhirah minded as well. Allah wants you to take advantage of your time.

One of my Shuyookh told me that his Shuyookh told him or he heard it or read it, I do not remember what it was but it stuck in his mind and when he said it, it stuck in my mind. He said the scholars knew the true value of al-'Asr, time or era, and what it meant, by looking at a wagon or cart sellers who sell ice. The last time I made Hajj was in the mid nineties and you would see back then many people during Hajj in Mina and 'Arafaat and Muzdalifah, they would carry, they would push a cart wagon in the very hot sun, selling ice. They would be big ice blocks and if you do not take advantage of every second and sell the ice, what happens to it? It melts. If they slack off, if they park that wagon and cart and go relax in the tent in Mina with one of their friends and go idle, the ice melts. Their capital investment and their profits are all gone. Once the ice melts and turns into useless drops on the ground, all one can do at that point is clap his hands in sorrow and grief and regret. There is no point in doing anything because he has lost it all. The ice is your time, that is your 'Asr. If you do not use it wisely, before you know it, it will be useless drops in the alleys and pathways.

The Qur'an is so amazing when you look at it. When Allah gives an oath by time, if you look at it, when He gives an oath by time, by the early time of the day, when there is activity, when there is day light:

وَالضُّحَىٰ ﴿الضحى: ١﴾

In the early day when you are heading to work, when you are heading to school, when you are heading to business, when your deeds start, when your activities start, it is the Dhuhaa, it is the early part of the day. In that Surah Allah says, a promise:

وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ ﴿الضحى: ١﴾

The verses go on to say:

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿الضحى: ٥﴾

He gave an oath by daylight. Soon after that, He said I give you, promise, there is a promise in there. That is in the early daytime when He gives an oath by the early day. But then if you look at al-'Asr, according to this opinion, al-'Asr is the end of the day, right at sundown when everyone returns from work, when the day is over because the next day starts at Maghrib. The night at Maghrib is the beginning of the next day.

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ ﴿العصر﴾

Al-'Asr, He says La Fee Khusr (لَفِي خُسْرٍ) loss. Why does He mention loss here? Because it is the end of the day. If you did not take advantage of it, your ice melted. The oath by the daytime in Surat ad-Dhuhaa is followed by a promise because that is the start of the day, to encourage you, to inspire you to do good.

وَلَسَوْفَ يُعْطِيكَ... ﴿الضحى﴾: ٥

Al-'Asr, the end of the day, according to the third opinion and that means it is at a loss if you did not take advantage of that day.

THE FOURTH OPINION: SALATUL-'ASR OR THE TIMING OF SALATUL-'ASR

The fourth opinion is that al-'Asr here, means precisely Salatul-'Asr. And another group that we can tag on, another opinion we tag on here is, it is the timing of Salatul-'Asr. Not Salatul-'Asr, the timing of Salatul-'Asr. Why Salatul-'Asr according to this opinion? That is to show honour and importance to the Salah.

In al-Bukhari, the Prophet sallallahu 'alayhi wa sallam said:

مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلُهُ وَمَالُهُ

Ibn Umar said that the Prophet sallallahu 'alayhi wa sallam said, whomever misses the 'Asr prayer, then it is as if he lost his family and his property.

In Bukhari:

مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ حَبِطَ عَمَلُهُ

The Prophet sallallahu 'alayhi wa sallam says, whomever misses Salatul-'Asr, his deeds will be annulled. Look at these Hadith, misses the timing of it. Not leaves it, not neglects it where he does not makes his Salah, this is one who misses the timing of it. Close your eyes and imagine a day when you have it all, everything is going good for you. You are content in life, your job is beautiful, your school is great, your family and your relationship with them is at its peak and all of the sudden you wake up one day or you walk to your house and everything is gone. Your wealth is gone, your family is gone, may Allah protect your families, your job is gone. How would you feel? The Prophet sallallahu 'alayhi wa sallam is saying that is even worse if one misses the timing of Salatul-'Asr.

THE SELECTED OPINION

The selected opinion on al-'Asr, and keep in mind the words of Allah are miraculous, the meanings of the Qur'an at many times can encompass many meanings. At-Tabari Rahimahullah said, the correct view on this is that Allah gave an oath by al-'Asr, which means the token of time. Era, it is day, it is night, it is evening, it is all of time. Basically saying, it is all of the above, it is all of time. Allah did not specify a certain time or era, so everything that falls under 'Asr, time, is included in this verse.

Shanqeeti Rahimahullah, and this is the older Shanqeeti, the author of Adhwaa' al-Bayaan, because there is many Shanqeetis out there and many 'Ulaama of them. He was my father's teacher. I was a kid when my father was in Madinah at that time and he was a man I wish I laid my eyes on, a giant in 'Ilm. There is hundreds of 'Ulamaa that are attributed to Shanqeeti but if you say ash-Shanqeeti, among the learned people of knowledge today, it refers to this man, ash-Shanqeeti. Just like you say al-Kitaab, means book, but if you say al-Kitaab it automatically means to us Muslims, it means al-Qur'an. And like when you say ash-Shanqeeti, it means this Shanqeeti, among the learned, knowledgeable people. My father used to have recorded Tafseer of him that were approximately fifty years old that he kept close to him under his bed until they were confiscated approximately twelve years ago by the FBI. I remember I used to listen to some of them where there were Tafseer of Surat at-Tawbah.

Among the students of this giant are Ibn Baaz, Ibn 'Uthaymeen, Abdur-Rahmaan al-Barraak is his student. Hamood al-'Uqlah is one of his students, Bakr Abu Zayd is one of his students, 'Atiyyah Saalim Rahmatullahi 'Alayhim Ajma'een is one of his students. Actually 'Atiyyah Saalim is, I think, I believe, his number one student, because he never departed his side. He found him, he met him, never left him till his last moments. And he was my teacher and the teacher of my father, 'Atiyyah Saalim.

Shanqeeti wrote three Tafseers of the Qur'an. The final one and the most thorough one was an amazing Tafseer where he did Tafseer of the Qur'an, by the Qur'an. He wrote it in seven volumes and when he got to Surat al-Mujaadilah, verse number twenty two, Rahmatullahi 'Alayhi, he died. His student 'Atiyyah Saalim, who was the teacher of my father and my teacher, someone I was very close to, he finished the Tafseer. And then they sent it out to print it, and it is now called Adhwaa' al-Bayaan. My father informed me one time that they asked ash-Shanqeeti Rahmatullahi 'Alayhi, why is it you put so much emphasis on Tafseer? He gave a great portion of his life to Tafseer, even though he was a great, knowledgeable person in Usool. He was very knowledgeable in Fiqh, he was very knowledgeable on 'Aqeedah and he has booklets on that. He was a master in many of the Islamic Sciences, even in Arabic language and grammar. And the answer was, he said, not a single opinion of the opinions of Salaf on any verse in the Qur'an except I know.

He is not bolstering, he is confiding in his students, 'Ulamaa, brilliant 'Ulamaa. My father told me he heard that and of course I trust and I love my father and I believe him. May Allah grant him a long life full of deeds. When I returned to Madinah alone to study in the Islamic University, I was in the company of Shaykh 'Atiyyah Saalim. One of the times I asked him, I said, did you hear what my father told me? Did you hear it? Shaykh 'Atiyyah said, I remember the day your father asked it and the setting we were in and the surrounding of that day. Giants, not an opinion of the Salaf on any matter except he knows it.

Now we have little kids and rascals running around, portraying themselves to be Imaams of Mufasssireen. Mufasssireen, selling the verses of Allah and the Hadith for a little price to please the enemies of Allah, and the enemies of mankind. A brother came to me a few days ago and he said, he was truthful and I got to respect his truthfulness, he said will you write me a Tazkiyah so I can get in a certain place to learn? I asked him some questions because I did not really know him, and I asked, what is your purpose to learn, why you want to go learn? He was very frank and honest, he said he wants to learn basically to bank off of it. He said he knows so and so who just knows Arabic, he has an institute and he charges on each head per year, so and so. Names he named, I do not even know. And if you want to learn Tafseer from him you got to pay to learn. And he wants to do the same, he wants to bank off of it.

Today we have unhatched, inferior, Mufasssireen who when calamity befalls their brothers, the Manaabir begin to shake in unity with their shouts, one cheering the other. Tampering in the verses of Allah, quoting Hadith and manipulating their meanings and the meanings of Ayaat. Then when a historic genocide of two thousand five hundred to three thousand of our honoured, beloved brothers in Bangladesh, suddenly the pulpits are silenced. They are the hermaphrodites. I said it before, and I say it again. These are the hermaphrodites, these are the hermaphrodites of the Ummah because if you know the definition of a hermaphrodite, he is the one with a reproductive organ of both sexes. And also it is one who possesses disparate and contradictory qualities, in the way they think or they talk or speak. One way of thinking when there is loss of Muslim lives, one way of thinking when there is loss of non Muslim lives.

The fault really is not on those malignant tumours, as much as it is on those drifters and floaters who follow behind them, the ignorant masses. You find someone who has no idea about jewellery but he will not trust his necklace, or his wife's necklace or his ring at a jeweller for half an hour to fix it, until he makes sure this is a trustworthy, honest jeweller who knows what he is doing. For five minutes, he cannot trust someone with a necklace. And the same thing with a doctor, he will go and choose the best doctor and seek and pursue it. But when it comes to his Deen, he will take it from the hermaphrodites. And instead of this taking our topic, let us get back to our point.

Shaykh Shanqeeti, a giant in Tafseer. Commenting on this verse, he said the opinion of Al-'Asr, he took the opinion of at-Tabari Rahimahullah of Al-'Asr, which means it is the entire

time. From the beginning till the end, or your time on Earth, which in reality becomes time, he means all of time. Basically your time on this Earth all together, as an individual, or all of the time of creation. And why I mention his opinion, because it is the same as at-Tabari, nearly the same as at-Tabari, very close to at-Tabari. Why I mention it is because how unique he selected this opinion and how he supported it. Before al-'Asr he said, look how he supported it, he said before al-'Asr, there is at-Takaathur. Surat at-Takaathur:

أَلْهَاكُمُ التَّكَاثُرُ ﴿١﴾ ﴿التكاثر: ١﴾

In Surat at-Takaathur, Allah is vilifying one who is occupied with this world until he visits the grave. He does not take advantage of this life until he visits the grave.

أَلْهَاكُمُ التَّكَاثُرُ ﴿١﴾ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾ ﴿التكاثر﴾

Then after al-'Asr, before is at-Takaathur, after al-'Asr is al-Humazah. Allah is saying the same, gathering wealth will not make you last forever. Take a lesson and take advantage of your time, so you can succeed in the life after.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾ ﴿الهمزة﴾

The conclusion is, since the Surah before al-'Asr is in reality telling one to make good use of his time on this Earth, and the one after is doing the same, it best suits that the Surah in between which is Al-Asr, have the same theme and meaning; which is, your time on this Earth, take it and take advantage of it. So he said we stick to the theme of the Surah before and the Surah after.

THE IMPORTANCE OF AL-'ASR

Al-'Asr is one word. Three letters in Arabic, 'Ayn, Saad, Raa. One word, but big for those who understand it. Many if not most who follow us and who are here, are youth and young in their age. They are futures who hold a long journey ahead of them. Many youth do not value time. Many youth and elders do not value time, but it is mostly a problem among the youth. Lots of the youth do not know the value of time, so they misuse it.

The Prophet sallallahu 'alayhi wa sallam said in a Hadith in Sahih al-Bukhari:

نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ : الصَّحَّةُ وَالْفَرَاغُ

Two blessings, many people, many people incur Ghuban (غبن) in, which means loss, and they are health and free time for doing good deeds.

One may have health and not direct it for either a legitimate purpose in this life or the life after. And likewise, with time. Time is a passing wheel. It is a passing wheel, what passes of it, you will never get it back. Most of the time, the elders tend to realise at the end of their life, the value of this word. They realise the value of time. They realise it at a time when they no longer have the health to put their time into proper usage. But then, they cannot recant it. What is gone is gone, what passed is gone, the past is gone. Many times we are faced with youth who have the resources of time, al-'Asr. They have the resources of al-'Asr and they have the asset of health, yet they neglect to properly and effectively use it. Then you got the elders who found and finally realised the value of time. But sadly, it is when they are on a walker, they are on a wheelchair, they are back and forth from hospital and doctor visits. When one grows older, they begin to have wisdom and regret a lifetime that they wasted. Even if it was not in Haraam, even if it was in neutral matters, a true wise elder would regret it.

Take heed from this, take advantage. I am telling you to take advantage because it is not late for you, you are young, you are in your prime. Take advantage in learning, take advantage in Ibaadah, take advantage in Da'wah. Do not let a minute of your life go by wasted. The elders used to tell their students the famous quote, memorising in the youth is like inscribing on a stone, memorising as an elder is like writing in water. Even though my father, may Allah grant him Barakah and long life full of deeds, may Allah grant him the utmost highest rank of Heaven, he tends to disagree with this. He is approximately seventy five now and he says that his memory at this age is better than it was at his youth.

Al-Hasan al-Basri said, I met people who were more miserly in their time than they were with their money. You ask them for money, they will be generous in it. You ask them for time, they are not going to give it to you. Ar-Rabee' Ibn Sulaymaan used to say ash-Shaafi'ee Rahimahullah divided his nights into three portions. One portion was for writing and another portion was for Salah and a third portion was for sleep. Not a moment to waste. When a man approached 'Aamir and 'Aamir was a scholar who seen that this man was possibly talking in vain. The man told 'Aamir, let me speak to you. 'Aamir said, if you can stop the sun, then we can sit and talk. Meaning if you can stop time, I will sit and talk with you. If not, I got to limit my time to that which is effective and wise. Hammaad Ibn Salamah said about his Shaykh Sulaymaan at-Taymee, Sulaymaan at-Taymee was born forty six years after the Hijrah of the Prophet Muhammad sallallahu 'alayhi wa sallam, he was a Muhaddith, he said I never entered on my Shaykh except that he was in Wudhu. He was in Janaazah, he was in the Masjid learning or teaching. It got to the point that I said this man could never have time to even think of committing a sin.

Ath-Thahabi Rahimahullah, when he documented and talked about the life of al-Khateeb al-Baghdaadi, one of the things I recall he mentioned about him is that al-Khateeb al-Baghdaadi would walk in the streets with a book in his hand all the time, reading. No time to waste. Abu al-Wafaa' Ali Ibn 'Aqeel used to say it is not permissible for me to waste a moment of my life. If I am not using my eyes, I am using my tongue. If I am not using my tongue, I am using my mind and thinking and contemplating about that which I learned or taught.

OATHS IN THE QUR'AN AND SUNNAH

Back to the oath of Allah, wal-'Asr. Allah gives an oath by His creation and He gives an oath by humans, by animals, by inanimate matters. By Dhuhaa, by al-Layl, by al-Fajr, by humans, but the only human that Allah gave an oath by was the Prophet Muhammad sallallahu 'alayhi wa sallam:

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿الحجر: ٧٢﴾

Allah said, by your life. Allah gave an oath by the life of the Prophet Muhammad sallallahu 'alayhi wa sallam.

If we do not know the wisdom in matters, in any matter, this matter or other matters, or our minds fall short of comprehending those matters that are in the Qur'an, in the solid authentic Hadith, then one does not object. You never object because you object, you fall under the category of Iblees, that is what he did. That is what got him into what he got into.

...أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿الإسراء: ٦١﴾

He said, shall I prostrate to one who you created in clay? It did not enter his mind that Allah is telling him. You are telling me to bow down to one who was created from clay? The ordeal of the Shaytaan started by objecting. It is in the Qur'an, it is in the authentic Hadith, you take it and submit.

...وَيُسَلِّمُوا تَسْلِيمًا ﴿النساء: ٦٥﴾

Do not object. Do not object to the texts. That is an aspect, if we want to do Husn al-Dhunn, that is an aspect of the Shayaateen, if not a full Shaytaan. Everything we have on this matter falls under:

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿الأنبياء: ٢٣﴾

You do not question Allah. He cannot be questioned to what He does, you are the one who is going to be questioned. One being questioned does not ask the one who is going to question him. You hear those that say, why is Allah giving an oath? Why does Allah give an oath? If it is to believers, they already believe. If it is to non believers, then they are never going to believe. Allah said:

وَلَنْ أَتَى الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ... ﴿البقرة:

١٤٥﴾

If you bring them every sign of Allah, they are not going to follow. Why did the throne of Allah shake to the death of Sa'd? I cannot believe it. It is authentic, I cannot believe it, it does not enter his mind. In matters regarding oath, sometimes the 'Ulamaa draw wisdom from the principles of the Qur'an and Sunnah and the sayings of the Salaf, draw wisdom from these matters. And let me mention three points that they give in why there is oath in the Qur'an and in the Hadith.

First of all, with languages spreading and the Qur'an being widely read in English, many forget that the Qur'an was revealed in Arabic. Arabic is the language of the Qur'an and it was the language it was revealed in. Oath in Arabic language is to confirm that matters, even if one knows them. And if they are beyond a doubt, oath come in the Arabic language to confirm. That is part of the Arabic language and the Qur'an uses that because Qur'an came in the peak of the eloquency of the Arabic language. That is point number one.

Point number two. A believer gains more faith with matters like oath. No reason to deny that, there is nothing wrong with bringing other matters and means to confirm one's belief. When Ibraheem 'alayhis salaam said:

... رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى ۖ قَالَ أُولَٰمُ تُؤْمِنُ ۖ قَالَ بَلَىٰ وَلَٰكِن

لِيُطَمِّنَنَّ قَلْبِي... ﴿البقرة: ٢٦٠﴾

My Lord, show me how you give life to those who are dead. Allah said, do you not believe. This is Khaleelullah, Khaleel. He said yes I believe, but I want to be stronger in my faith. So it gives more strength to one's belief.

The third point is, to give attention, to give importance to matters. To give importance to that which the oath is given by and that which the oath is given on. You know the importance of what Allah gave an oath on and by. Ibn Taymiyyah Rahimahullah in volume one of his Fataawa said, Allah gave an oath by some of His creation to honour it. To give it value, to give it attention, and to give it praise.

Then:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾

Inna here is Tawkeed, which means emphasis, assurance and confirmation. La Fee, the Laam in La Fee, emphasis, assurance and confirmation. The Laam in La Fee is also Tawkeed. So there is the assurance of the oath, there is the assurance of Inna and there is the assurance of La.

An oath is to honour what is said and to confirm it. Look in the Qur'an.

وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ ۖ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ... ﴿يونس: ٥٣﴾

The Prophet gives an oath here.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ ۚ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ... ﴿سبا: ٣﴾

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ۚ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ... ﴿التغابن: ٧﴾

Three oaths where the Prophet sallallahu 'alayhi wa sallam gave an oath. In fact, Allah says give an oath, say the oath. And these are matters of resurrection and that is to draw attention to the resurrection because it is an essential, important matter. Other matters in the Hadith:

وَالَّذِي نَفْسِي بِيَدِهِ

Many Hadith like that.

وَمُقَلَّبِ الْقُلُوبِ

Many Hadith he gave with an oath like that. He is honest, he is trustworthy and he gave an oath. In fact, he was ordered at times by Allah, to give an oath. So you can take heed, so we can take heed, so they can get our attention and so it can be held in a higher status and regard.

THE OATHS OF HUMAN BEINGS

Now, let us take the oaths of human beings, we will conclude with this point. Allah gives an oath by what He wants and wills of His creation. We only give an oath by Allah. The Prophet sallallahu 'alayhi wa sallam said in the authentic Hadith:

مَنْ حَلَفَ بِشَيْءٍ دُونَ اللَّهِ فَقَدْ أَشْرَكَ

It is in Musnad Ahmad and it is authentic. Who gives an oath by other than Allah, then he has committed Shirk. In at-Tirmidhi and al-Haakim, an authentic narration:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا...

The Hadith that you all know:

...مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ

Whomever gives an oath by other than Allah, he has committed Shirk or Kufr. If one gives an oath by al-'Asr, if he gives an oath by his parents, by his parents' life, by his parents' grave, has he become a Kaafir just by saying that? The answer is two folds. If he gives an oath by other than Allah, believing that which he gave an oath by is at the level of Allah or a higher status, or has power or sacredness like Allah, then he has negated his Deen.

The second point. If it was a slip of a tongue or he honours his parents, but he gave an oath but he does not honour them anywhere close to Allah or equivalent to Allah or anywhere above Allah of course. It was a slip of a tongue or a random oath he gave. It is a sin and it is a minor Shirk, and he should seek forgiveness from Allah and some scholars say even say Laa ilaaha illallah, even though it did not negate his faith because it is a smaller Shirk.

There is no problem in one giving an oath. If you look into the Sunnah, you will find that the Prophet sallallahu 'alayhi wa sallam gave nearly, nearly eighty oaths, eighty times. Allah even ordered him at times, to give an oath. However, some scholars said it is best for one to preserve his oath and keep them for matters of substance. If it is not a matter of substance, not to give the oath. Why? They use the verse of Allah:

...وَاحْفَظُوا أَيْمَانَكُمْ... ﴿المائدة: ٨٩﴾

And protect your oath. They take it to mean, do not swear much. Do not swear much. Some use the Hadith in Sahih Muslim. A man came to the Prophet sallallahu 'alayhi wa sallam and

asked him questions, the Prophet gave him answers. The man said, he is going to apply what he learned. The Prophet sallallahu 'alayhi wa sallam said:

أَفْلَحَ وَأَبِيهِ إِنَّ صَدَقَ

By his father, he succeeded if he is truthful. The Prophet giving oath by his father, and here the 'Ulamaa have opinions on this. The first one is that it is a Shaaz (شان), it is an odd narration. Number two is, Ibn Abdil-Barr said it was a mistake by one of the narrators, it was really:

أَفْلَحَ وَاللَّهِ

He succeeded by Allah. One of the narrators in the chain made a mistake. The third opinion is that, it was said before the prohibition came regarding giving an oath by other than Allah.

Ibn Masood Rahimahullah said:

لَأَنْ أَحْلِفَ بِاللَّهِ كَاذِبًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْلِفَ بِغَيْرِ اللَّهِ صَادِقًا

If I were to give an oath by Allah on a lie, is better than to give an oath by other than Allah. Meaning if I were to lie in an oath by Allah and use the proper name of Allah, better than to give an oath by other than Allah and be truthful.

With this Inshaa Allah we will conclude and we will continue next week Inshaa Allah. Jazakum Allahu Khayr.

CLASS THIRTEEN

We gave part one of Surat al-'Asr last week. This will conclude Inshaa Allah Tafseer Surat al-'Asr and this is the proof on the four fundamental principles. Surat al-'Asr is the proof on the four fundamental principles. The last point we spoke about last week was, that Allah gives an oath by that which He wills and humans only give an oath by Allah. Allah can give an oath by creation, we can only give an oath by Allah. Let us go back to the term wal-'Asr.

DO NOT WASTE TIME

Allah gives an oath to show the value of time, by al-'Asr. Therefore, do not waste time. Keep in mind that the Shaytaan has tactics in killing your time. That is why when it comes to good, productive stuff that benefits you in the Hereafter and even in this world, he casts boredom

and laziness on you. Be alert for such tactics and know how to deal with them. If it is something vain or sinful, the Shaytaan puts joy to it, and that is one of the traps of the Shaytaan. You find that one for example can stand in a parking lot when he sees a friend and he will talk to the friend and hours and hours would go by, possibly backbiting or maybe even just vain talk. Hours go by and one feels as if it is only a few minutes. Maybe even neutral stuff that is talked about, maybe Mubaah. The Shaytaan does not care as long as he can keep you away from obedience, out of envy that he does not want you to do that which he is deprived of.

Suddenly you go home and you are too bored to stand up for five minutes in Qiyaam al-Layl, or the Imam in Salat-ul-Ishaa' or Salat-ul-Fajr reads what the Prophet sallallahu 'alayhi wa sallam used to read and one starts to shake his legs and move in boredom and starts looking at his watch or in the sky. And that is what you see their appearance, and what is in the heart could be even possibly more. You find people who are sitting with friends at such ease and peace, fully attentive and engaged into conversation as if they have no worries. And basically if you ask them they will probably tell you, we forget our worries when we are talking to our friends. And if he breaks for Salah, suddenly the Shaytaan comes to him and reminds him of the stresses of life and school and tests and appointments and kids and other matters, to distract him from that which benefits him in the Hereafter. A true believer, his coolness, the coolness of his eyes is Salah and Dhikr. The Qur'an and Sunnah states so. Today, the coolness of the eyes has become in everything outside or except Dhikr and Salah.

So Allah gives an oath by al-'Asr, by time, to draw attention to time. You are made of time. You are made of seconds, minutes, hours, days, months, years. You are made of that. When today leaves and today ends, you buried a portion of you, that is what you got to think. When you pray Salat-ul-Maghrib every day, that is end of our day, Maghrib, after that is the beginning of the following day. You have buried a part of you, right there and then. One is like a building, your age maybe twenty, you may be twenty storeys up, maybe seventy five storeys high rise. Every day that goes by, a brick is taken off that and placed in the Hereafter. Every sun rise and then sun down that you do not gain deeds, is a day you will regret. If it is in Haraam, we all know that. If it is normal Mubaah stuff, it will be regretted because you did not gain a higher level in Jannah. You are made up of time. Time passes and we enter Jannah based on what we invested in our time.

وَالْعَصْرِ ﴿١﴾

That is why Allah gave an oath by al-'Asr. Minutes passing are your principle, they are your capital. Every day that passes by, you bury a day out of your life.

THE SUBJECT MATTER OF THE OATH

The next point, what is the subject matter of the oath. What is so important that Allah needed or wanted to give an oath about? What is it so important that He wanted to draw our attention to look into?

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿العصر: ٢﴾

The subject matter of the oath is that everyone is at a loss. Allah is giving an oath on al-'Asr, that man is at a loss, mankind is at a loss. What is the relationship between choosing al-'Asr to give an oath by and the fact that everyone is at a loss? Why did He not give an oath for example by one of His many other creations right here in the Surah? 'Asr is your life, it is the token of time and how you use al-'Asr, your 'Asr, your time, is a determining factor if you will be among the winners or among the losers. So it best coincides that time be what Allah uses to give an oath by and Allah makes the best of all choices.

إِنَّ الْإِنْسَانَ... ﴿العصر: ٢﴾

Insaana (إِنْسَانٍ), mankind. If you are mankind, this applies to you. Insaan is all mankind. There is a dispute, some said it is a Kaafir, some said it is all mankind and it is probably more correct to leave the Qur'anic verses general like in this one, if there is no proof to restrict it. And that was the opinion that ash-Shanqeeti went by.

MANKIND IS AT A LOSS

KHUSR COMES IN A NOUN FORM

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿العصر: ٢﴾

La Fee, Laam in La Fee is to confirm. We talked about that last week. Khusr (خُسْرٍ) comes in a noun form. Loss, instead of a verb. Khusr comes as a noun instead of as a verb, to give an everlasting, powerful meaning. Allah did not say Khaasir (خَاسِرٍ), he is losing. Allah did not say La Qad Khasir (لَقَدْ خَسِرَ), he is losing. Allah said Khusr, in a noun form, Khusr in a noun form.

Let me give you an example to better understand how delicate the linguistic words of the Qur'an were chosen. One can be a millionaire and he loses a thousand dollars. He is a

Khaasir, he is a millionaire, what is a thousand dollars to a millionaire. He is a Khaasir, but he is not a total loser because what is a thousand dollars, really nothing, even though he lost, but it is really nothing for a millionaire. Now if a millionaire, that same millionaire lost billions, now he is in debt, now he is encircled with loss, then the term Khusr, complete loss, applies to him. Tremendous loss, he is no longer a Khaasir, he is in Khusr, he is encircled in loss. Khusr means complete, total loss. Encompassed, ceased, totally by loss. Encircled by loss, at loss from head to toe.

WHY IS KHUSR MENTIONED AS A NAKIRAH?

Another linguistic lesson. La Fee Khusr, or is it La Fee al-Khusr (الْفِي الْخُسْر)? It is La Fee Khusr, it is mentioned as a Nakirah (نَكْرَة). That is Nakirah, La Fee Khusr instead of La Fee al-Khusr. There is two reasons for this, Khusr as a Nakirah over al-Khusr. It comes to show number one, how big of a loss. That is why it is mentioned as a Nakirah, La Fee Khusr instead of La Fee al-Khusr. Arabic people use Nakirah without Al, to show something that is mighty and devastating and how big it is. So this is to show how big of a loss it is.

Another linguistic lesson is, Allah used Fee (فِي), in, instead of 'Alaa (عَلَى), on, 'Alaa means on. In another verse when Allah talks about guidance, He says:

أُولَئِكَ عَلَىٰ هُدًى... ﴿البقرة: ٥﴾

They are on guidance. He did not say Fee over there. Why did He use Fee instead of 'Alaa here? Because he is fully surrounded, deeply with loss. He is not on a loss, he is not 'Alaa, on a loss, which may appear to indicate a slightly lesser degree of a loss. He used Fee to indicate how big of a loss it is. He is in total loss, he is not near or close to a loss, he is encircled in a loss. All those unique, detailed linguistic lessons show how big of a loss this is we are talking about over here. The loss here, is not a transaction or two. It is not a season or two, it is not a semester or two. It is not a quiz, it is not a test, it is not a business deal. This loss here is loss of a capital, it is loss of profits and it is complete debt, major loss. It is also not a temporary loss, it is an everlasting loss. If one is in Hell, he is doomed, Nas'alullah al-'Afiyah (نَسْأَلُ اللَّهَ الْعَافِيَةَ). If he is in Heaven, then he may have not gotten the highest rank that he should have gotten, it is a loss right there too.

A PRACTICAL EXAMPLE PERTAINING TO THIS SURAH

Let me give you a practical example as it pertains to this Surah. A winner, and someone who lost his profits, first one is a winner, then one who lost his profit, and then the third one is one who lost his capital, his profit and he is in debt. You return from work or school and

since we said al-'Asr may mean the time at the end of the day when someone begins to think about what he did during that day. You return at night, you visit relatives, you teach your kids Qur'an, you play with them, you make Salah, Fardh or Nafil, you may have relationship with your wife. Maybe you review Qur'an, maybe go online and listen to a lecture, maybe listen to Qur'an. Maybe go working out with the right intention, maybe even sleeping, taking a nap with the right intention. If you intended and you said I want to get a few minutes of sleep so I can re-energise after this long day and so I can wake up for Qiyam. It will help me get up for Qiyaam, because there is a Hadith, the Prophet sallallahu 'alayhi wa sallam said get some Qaylulah (قيلولة) during the day, sleep, nap at the day so it will help you wake up at night. So that is a winner, he used his time to his advantage. That is number one.

Number two is someone who came back from a bad day, he usually comes back from work or school upset or thinking or worried and you are brain storming and you are thinking, sitting there just merely thinking about what happened. Anything you do idle where you are not gaining deeds, you are at a loss, you lost profit. You may have not gotten sins, we are not saying you got sins for sitting there and thinking and drooling over what happened. But that same time is a loss, because you did not take advantage of that time. What does the Surah start with? Al-'Asr, time. Any business man will tell you, money you have, you stack away, that is not invested, is money lost. Money not invested is money lost. Take it and say, time not invested for your Akhirah is time lost. It is so simple to get Ajr. In fact, with the right intention, there is nearly nothing you cannot get Ajr on. You go work out with the right intention, Ajr. You sleep and take a nap with the right intention, Ajr. You play with your kids, Ajr.

Now the third one, the third scenario, is one that will return from work, use that time to hang out with his friends. He uses that time to hang out with his friends. What is a common epidemic today in settings? Backbiting, gossip, watching that which is prohibited, maybe listening to the instruments of the Shaytaan, sitting with your friends or going on the net and typing away in the honour of those dead and alive.

You see and hear of rogues who do not know if they will wake up Muslim or otherwise, performing dissection and anatomy with their tongues, on the honour of people whose destiny is now with Allah. There are those, there is people who are a done deal, Allah is dealing with them. Allah is dealing with them. They are now with Allah, Allah is dealing with them. Then you got people who perform dissection on those whose souls are possibly inside green birds tending to the rivers of Paradise and eating from the fruits of Jannah and returning to hang on the throne of Allah. All that, while some rogue is sitting dissecting them with his tongue, does not know he himself, whether he will wake up as a Muslim or a Munaafiq.

If Allah prohibited backbiting amongst two people for moments. If two people, for just a few moments backbite, it is considered a major sin. That is backbiting and that is a major sin, if it is only for moments and just amongst two people. It is a major sin when it is among two. And the reality, if you think about it, when two people talk about someone, each party departs and possibly forgets that which they said and go about their way. That is a major sin and backbiting, even if they forgot about it on the spot. And that is among the major sins. Now imagine a sin like that when it is among a group, how big of a sin it is when it is in a group. Now take it further, imagine the sin when it is put on a social media for the world to see, not for this time period, but for generations to come and possibly until the Judgment Day.

Wallahi, one who truly believes in the Akhirah and the punishment of the grave, and lets that register in his mind, he would never go to that extreme. One will lie in his grave with torment seizing him from every angle for hundreds of years, possibly thousands of years, until the trumpet is blown in, for words he posted on the net, he thought they were nothing, but to Allah they were very severe. I say, amongst the most dangerous sins after Shirk, are the sins that pertain to the rights of others. Be careful in your time, that is why we are mentioning this, because this is stuff that happens during your time. We deal with the Ghafoor Ar-Raheem. When you read about the mercy of Allah and the Shafaa'ah, you get ecstatic in hope. There is a type of sin that is a double edged sword, and that is the sins that transgress upon others, like killing, like backbiting, like taking the properties of others, like slander of others. You can raise your hands in two seconds and ask Allah for forgiveness, you are dealing with the Ghafoor Ar-Raheem. But there is another right, double edge sword, there is another right pertaining to the human who is going to come and request it from you when you stand before Allah.

When people pass over the Siraat, obstacle after obstacle, terror after terror. Allah called it:

...زَلْزَلَةُ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿الحج: ١﴾

The wait for the Judgment Day is terror, the questioning before Allah is terror, the Mizaan is terror, getting the books, walking on the Siraat. Now, finally, you made it through all that and you are on the Siraat, you are crossing as-Siraat and there are people who are making it to the front yard of Jannah.

In Sahih al-Bukhari:

إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا بِقِطْرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيَتَقَاصُونَ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا نَقُّوا وَهَذَّبُوا أُذُنَ لَهُمْ بِدُخُولِ الْجَنَّةِ

Abu Sa'eed al- Khudri radhiallahu 'anhu in a Hadith in Sahih al-Bukhari said, when the believers cross over Hellfire, over the Siraat, they stop at a bridge called al-Qantarah (القنطرة). An arch bridge called al-Qantarah, before they get into Paradise. What is that bridge for? They will be given retribution for injustices between them until they are fully purified. Then, after they are purified from rights amongst each other, then they will be told, you can enter Jannah. Qantarah may be the edge, the last portion of as-Siraat, but I believe from what I read, it is actually another bridge, a second smaller bridge after as-Siraat, that is like a detour for believers of this Ummah who have rights amongst each other, before they get to step on the front yard of Jannah.

Whoever contemplates and fully realises the Aakhirah, when you think about it as it is happening before you. What I just told you, sit and imagine it before you, you could never commit a sin like this. Can you imagine the excitement? You pass all through all those phases, one after the other, you just finished passing the claws, Kalaaleeb (كلاليب), that take you and pull you from the Siraat unto Jahannam. You just passed that phase. Just as you are about to put your foot in the front yard of Jannah, one group goes forward to the front yard of Jannah joys and another group goes to al-Qantarah to settle the disputes that they had between Muslims and get purified before they are allowed to enter the front yard of Jannah.

Is anyone, anyone, anyone worth stopping you for a millisecond from putting your feet on the front yards of Jannah? Imagine with me, I ask you by Allah, to imagine with me, that you are on the Qantarah. Jannah is an eyesight away, you can see Jannah from the Qantarah. You are getting sins of someone you despised so much that you spoke about him and slandered him. Can you feel the agony you are going to be going through? Because still, at this point, and after this point Allah is going to remove all hard feelings:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ... ﴿الأعراف: ٤٣﴾

But at this point, you are going to feel the pain of it. Can you feel the agony of being imprisoned on the Qantarah, watching your level in Jannah from Firdaws drop down and down and down and down, at an eyesight away from you? Can you imagine the agony of seeing people in the front yard of Jannah, some people possibly crowded about Ibraheem 'alayhis salaam, some people going to Nooh 'alayhis salaam to meet with him, some people going with Aishah to meet the wife of the Prophet sallallahu 'alayhi wa sallam, some going to meet Khaalid Ibn al-Waleed and Abu Ubaydah, smiling and joyous. They made it to the front yard of Heaven and you are there on the Qantarah, getting your ranks stripped down, one after another, for something you said about a believer or something that you took away from the rights of a believer. The one you despise so much, is he worth the most valuable asset that you have? Your ranks in Jannah.

If indeed you want to backbite, then slander your mum and your dad or your Shaykh, or someone you really love, because if you get stopped on the Qantarrah, it will be your mum and your dad getting their ranks higher while yours gets lower. Why did the Prophet sallallahu 'alayhi wa sallam call someone who transgresses on the rights of another, bankrupt? Ask people who know finance, if someone has no wealth, zero, you call him bankrupt? No, you do not call him bankrupt. Someone you refer to as bankrupt is not someone who never had nothing, it is someone who has a lot and then lost it. Those who slander, backbite, transgress on the honour and the rights of others, they have deed, lots of deeds. In one Hadith, the Prophet sallallahu 'alayhi wa sallam said like:

جِبَالٌ تِهَامَةٌ

Huge mountains of deeds. But they become bankrupt, they lose it all. They hit someone, he takes some Ajr. They slander, that person gets some Ajr. You really get amazed at how loose some tongues are and how released some jaws are when it comes to the honour of their brothers, because they do not really comprehend these, the Aakhirah in them is not really deep in their hearts.

Basically, we gave scenarios right now of how one took advantage of the hour and became a winner. The middle one was a loser because even though he did not commit sins, he did not gain no Ajr, that is considered a loss. Time not invested in the Aakhirah is a loss. And the final scenario we took is not only one who did not gain Ajr, but he gained sins and he became a bigger loser or has a bigger loss, and he did not spend his time positive or neutral, he actually spent it to accumulate sins. What makes one at a deep loss, La Fee Khusr, is that he brought this on to himself, with his own actions. No one forced him, no one put a gun to his head and told him. It was his choice through his body parts and those will be testifying against him on the Judgment Day. So the first reason for Khusr instead of al-Khusr, is to show how big of a loss it is.

LOSSES ARE LEVELS

That is why it is mentioned in a Nakirah. The second reason for Khusr over al-Khusr and mentioned in Nakirah, is Tanwee' (تنويع), that the losses are levels. Look in the Qur'an, there is many verses:

...الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ... ﴿الزمر: ١٥﴾

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ... ﴿الكهف: ١٠٣﴾

...وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ﴿النمل: ٥﴾

So, the Qur'an gives levels, levels of those at loss. You got a Khaasir and you got an Akhsar (أخسر), meaning there are levels. Not all losers are on the same level. So here it is one, Khusr, completely encircled with loss. That is the second reason for the linguistic use of a Nakirah, Khusr instead of al-Khusr.

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ ﴿العصر﴾

WHY DOES THE SURAH GENERALISE AND THEN MAKE EXCEPTIONS?

The next one:

إِلَّا الَّذِينَ آمَنُوا... ﴿العصر: ٣﴾

Notice how Allah generalised that everyone is at a loss, then drew an exception. Everyone is at a loss, that is the verse, and then He made the exceptions. Illaa (إِلَّا) is the exception. Why did the verse not state that everyone succeeds and then make exceptions to the losers?

For example, why was the verse not, everyone is a winner except? Why is it everyone is at a loss, except?

The reason is because the verse goes to reiterate what I mentioned the week before last, that usually, the majority are vilified. So Allah generalised based on the fact that the majority are the ones who are astray. I mentioned, not last week but the week before last, four or five verses showing that the Qur'an mentions the majority in a vilified way. And that those people who are on the truth are usually a minority, and they are praised. And I mentioned for each side, approximately four or five verses.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ... ﴿يوسف: ١٠٣﴾

وَإِنْ تَطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ... ﴿الأنعام:

١١٦﴾

That is the reality. What Allah stated is the reality, no doubt, that is the Qur'an, that is the word of Allah the Creator. The world has seven billion humans on it. Out of the seven billion, 1.6 Billion who fall under the name Islam. Out of the 1.6 Billion, you got to start cropping out. You got to crop out those who do not make the Salah. Crop out those who have corruption, major corruption in their 'Aqeedah, like the major Shirk in them. Then you got to crop out the Shi'ah, and go on and go on. How much do you have left?

The Arabic language comes like that. If the majority were hungry and there is only a few who are left, you say, everyone was hungry, except, an-Naasu Jaa'oo Illaa (الناس جاعوا إلا). If everyone accepted your wedding invitation except three or four people, you say, an-Naasu Ataw Illaa (الناس أتوا إلا). People attended my invitation, except, meaning the majority attended. If most did not accept your wedding invitation you would flip it around. You would say Lam Ya'tee Illaa (لم يأتي إلا), no one attended except. That is the proper Arabic language, you start with the general majority of something, and then you draw the exceptions.

Here, in this:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا... ﴿العصر﴾

Illaa, here it is to show that those at a loss are the majority, which is consistent with the more direct verses we mentioned two weeks ago.

إِلَّا الَّذِينَ آمَنُوا... ﴿العصر: ٣﴾

Note when Allah said all mankind are at a loss, He did not tell us why they were at a loss. He did not say they are at a loss because they gamble, because they drink, because they fornicate, and the list goes on and on. He did not say that, He did not give us the details of why they are at a loss. He could have said:

وَالْعَصْرِ، إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ، الَّذِينَ أَشْرَكُوا وَزَنُوا وَقَتَلُوا وَنَهَبُوا

And He could mention characteristics of those, why they are at a loss. Instead, Allah told us those who are exempted, and the qualities of the winners. He went to tell us the quality or the outlines of the winners, instead of telling us the details of those who are at a loss, or the losers. Why? Because speaking about the losers is endless, it will go on forever and ever. So many characteristics, so many types. There is many reasons for being a loser but the outline for being among the winners, the ones who are successful, is simple. It is a simple, easy

outline to follow. What are they? They are the four fundamental principles that we have been talking about for the past eleven or twelve classes, that we have been teaching.

That is why the Qur'an in other verses, speaks about the straight path as a singular path, and even in some Hadith. It is a single path, it comes in a singular form. When He speaks about other paths, it comes plural:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ ... ﴿الأنعام: ١٥٣﴾

Verily, this is my straight path, path, so follow it and follow not the other paths, paths. Siraatee (صراطي) is singular. My path is singular, one simple path. Subul (سبل), the deviant paths, is plural. So one, the right path comes as singular, and the deviant path comes as plural.

THOSE WHO BELIEVE

IMAAN IS THE FRUIT OF KNOWLEDGE

إِلَّا الَّذِينَ آمَنُوا... ﴿العصر: ٣﴾

This is the first principle of the four fundamental principles that the author of Usool Al-Thalaathah, called the first of the four fundamental principles of the introductory principles in the book. You remember he said the first principle is to know, to know Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam, and The Book. Why do you need to know about Allah and His Prophet Muhammad sallallahu 'alayhi wa sallam, and The Book? In order to believe, Aamanu (آمَنُوا). Knowledge is what gets you to believe in Allah, His Messenger, books and angels. We do not need to talk about this since it was covered in detail when we talked about the first of the four fundamental principles.

What may confuse someone though, is the author in the book, in our book right before us, he mentioned the principle as knowledge. But here, when we look at it in Surat al-'Asr, in the verse it says Imaan, but the author mentions it as knowledge. Knowledge in Allah, the Prophet and the Book, because the author is trying to get this principle to you of Imaan, the principle of Imaan to you. But the only way you can get Imaan is through knowledge. Can there be real Imaan without knowledge? No. So that may cause a confusion as to why the

author mentions it as knowledge and in the Surah he uses as proof, it is mentioned as Imaan.

Imaan is the fruit of knowledge, it is derivative from knowledge. That is why the author, in number one, he says knowledge and note he specified knowledge in Allah, the Prophet, and the Book. There cannot be Imaan without knowledge. Can you get an orange without a tree? The tree is knowledge. The fruit, whether it may be an orange or an apple, those, the fruit, is Imaan. The tree is knowledge, you cannot get fruit without a tree. So when the author said knowledge and knowledge in Allah, the Prophet, and the Book, it means Imaan in this verse because the purpose and goal of your knowledge in those matters, is to have Imaan in them.

WHY DID ALLAH NOT DETAIL IMAAN?

Why did the verse in Surat al-‘Asr not tell us what to believe in? Allah said:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ... ﴿العصر: ٣﴾

Allah said except those who believe, period. Here, He did not tell us in detail what are the aspects of believing. Here there is three points I want to mention. Allah did not detail Imaan in this verse because of A, it is obvious. B, it is known. C, there is plenty of verses throughout the Qur’an and Hadith to know what Imaan is, that clarify this matter and situation.

For example, I have one car, and you came with me in that car. And on our way leaving right now, I hand you the keys and I tell you, go pull my car. I am standing on the sidewalk and I say, go pull my car. Would it make sense for me to say, go pull up my red Chevy or whatever car I have, with the license plate so and so? You just came with me, you know what car it is. You know which car it is so I say, just go pull up my car. Same thing with Imaan.

THE MEANING OF IMAAN IN THIS VERSE

The second point is when Allah left Imaan open ended, it is to believe. Leaving it open ended like that means to believe in all of what one is supposed to believe in, not one aspect and leave other aspects, all of Imaan. Meaning it becomes general, when Allah left it open ended, it becomes general to encompass all of Imaan so that it includes Imaan in Allah, the angels, the books, the Messengers, the Qadhaa’ and Qadar, and the details of all of that.

The third point is, when Allah left believing open ended, it meant believing in the guidance of Allah and not every myth, fable, and superstition that you come across. For example, we have solid Hadith, and even before that we have Qur’an, that tear a heart in fear, pertaining to the punishment of the grave, or matters of the Akhirah. Yet some people do not get moved by it, because the Imaan is not fully rooted and there is also lack of understanding of the Qur’an. But then you get a story, you can smell it is fabricated a million miles away.

About someone who for example, got buried, and the guy who buried him dropped his wallet in the grave. Then when everyone was sleeping at night, he remembered his wallet so he went and dug up the grave to get his wallet. And no one has seen it but him and then he found that body charcoaled and his faced was flipped opposite of the Ka'bah. And then to top it off, you scroll down and you find if you do not pass this on to ten people, you are going to die, or your family members are going to die. When Allah said to believe here, it is to believe in the verses, Imaan, in the guidance. Islam does not want you to be fable minded. A believer is clever and astute, a believer is smart.

When the Prophet Muhammad sallallahu 'alayhi wa sallam went to Israa', and the Quraysh got a hold of Abu Bakr. They said now we got Abu Bakr, the Siddeeq. This was before the Prophet sallallahu 'alayhi wa sallam, got to him. They said listen to this one Abu Bakr, your friend, he come up with this big one. Can you believe your friend went from Makkah to Aqsaa and then to the seven skies, and returned in less than one night? The man who is called as-Siddeeq, he was a believer. He was a believer, those who this verse talks about. Aamanu, he was a believer in guidance, not a fable minded man. He set the rules straight and he said the statement straight in a few words. He said if he spoke it, it is the truth:

إِنْ كَانَ قَالَ فَقَدْ صَدَقَ

Meaning you guys are probably liars, but if this really came from the Prophet Muhammad sallallahu 'alayhi wa sallam, it is true, it is a done deal. If it is in the Qur'an, if it is in the authentic Hadith, whether it enters your mind or it does not enter your mind, we really do not care about your mind, but do not be gullible to believe in everything you hear.

THOSE WHO DO GOOD DEEDS

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ... ﴿العصر: ٣﴾

'Amilus-Saalihaat (عَمِلُوا الصَّالِحَاتِ), those who do good deeds. This is the second one. Aamanu, the first one is believe. 'Amilus-Saalihaat, do good deeds. Allah in fifty one verses, directly combined between Imaan and good deeds. Imaan must have actions and conduct. Note the order of how action comes after knowledge. There can be no good deeds except after Imaan, which cannot happen without knowledge. So knowledge then Imaan, one and two, or you can put those at the same level actually, and then the next one is to act on it.

THERE IS NO IMAAN WITHOUT ACTION

This is proof that there is no Imaan without action. Those you confront about performing actions of Islam and then you know you get answer always, Imaan is in my heart. The Qur'an when combining between Aamanu wa 'Amilus-Saalihaat fifty one times, in reality, declares them liars, those are liars. We are not talking about someone who said his Shahaadah in Dhuhr and before 'Asr he died and you say, oh is he a Muslim or not. He did not have the opportunity to exercise any of the actions in Islam, we are not talking about exceptional situations like that. Exceptional situations where the timing of any obligatory act never occurred. We are talking about deceivers who live a lifelong time void of deeds and when you approach them, they say Imaan is in my heart.

Imaan is like a seed in the heart and it is also like a seed when you want to grow a flower. If you do not give that seed water, if you do not care for it, if you do not nourish it, what happens to that seed? That seed dies, it never grows. If that seed stays there for two or three weeks with no action, no care for it, that Imaan, that seed dies and becomes worthless. So you need deeds to liven your heart. Al-Imaan Hayyaat al-Quloob (الإيمان حياة)

والعمل حياة الظاهر), Imaan is your internal life. Wal-'Amalu Hayyaat adh-Dhaahir (والعمل حياة الظاهر), actions are your external life. Nothing can have life internally and not externally, or the opposite. And if they do have life, one way or the other and not the other, it is going to be temporary and the other missing half is going to kill the other half.

Those who say they believe and stay weeks, months, or years void of action yet claim Imaan, they in reality have the traits of the Shaytaan or the traits of Kuffaar Quraysh or even Fir'awn. Look at the verse of Allah:

جَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ... ﴿النمل: ١٤﴾

The Kuffaar, Allah is talking about them. They belied in the Ayaat, though their own selves were convinced. Inside, internally, Allah who knows in the hearts said internally in their hearts, they had Imaan. They internally had conviction but their outer actions resisted and they were declared as disbelievers. Those who claim to believe, void of actions in their lives, resemble Fir'awn because deep down Fir'awn was like this category, among those who believed in his heart. How? Pay attention. Between the status of Fir'awn where he used to say:

...أَنَا رَبُّكُمْ الْأَعْلَىٰ ﴿النازعات: ٢٤﴾

I am your supreme lord, and saying I believe in the Lord of Musa, he said that in his last moment, between the two is moments. When one gets afflicted, he usually turns to that which is genuinely in his heart. You see someone astray for fifty years or more or less, he

may be in the peak of his arrogance. Then he gets told he got cancer and he is going to die, suddenly he turns to Allah. Someone I know of recently, I heard of from his family member, someone who used to go to the extent that the curse of Allah was on the tip of his tongue. He goes to the hospital in a painful disease, very painful disease. Suddenly, this arrogant tyrant who used to slander and curse Allah is telling his family to teach him how to make Salah and he begs them for forgiveness for violating their rights. What makes the hidden truth surface in that hardship? Does one acquire the truth so suddenly and drastically after being ill, or was it buried within him and it got dusted off with a calamity? Usually, those sudden, drastic changes like that are the result of the truth being buried, the calamity comes and dusts off that and the truth surfaces. It is like a red carpet, probably the best way to explain it is like a red carpet. A red carpet over time, especially in our old countries, the dust is in that region, you take a stick which is like the calamity, you hit that red carpet, the red colour resurfaces.

The point is the truth is in a lot of the Kuffaar who Allah spoke about. Allah said:

...وَاسْتَيْقَظَتْهَا...

The truth is within them. They are certain about the truth in their hearts, but it was useless because there was no acts to follow along with it. The acts of the tongue, the acts of the body parts. The truth was hidden in Fir'awn, it did not help him because there was no act. In fact, the acts resisted that which was in the heart. The summary and point is that internal belief in Imaan must coincide with the external belief which is action. If one claims he has internal and time and time and time passes with absolutely no external practice, he is not a believer.

The best example that I have been using for possibly two decades is in matters of life, would one be satisfied with another person with just the heart belief, heart love, when we deal with each other? If you do not accept matters in this life with the heart only, then how can you expect that they be accepted in the matters of the life after? If a husband tells his wife I love you and I love you and I love you all day and all night yet he does absolutely nothing to show that love. No job to support her, does not take care of the kids, does not help her around the house, sits on the couch all day and tells his wife he loves her. What is the common statement that the wife says? If you love me, you would show it. And then of course she is going to go to the Shaykh and file for Khula. If you do good in work, in school, your teacher, your boss, whatever it is, says I like you, you did absolutely great and he showers you with the most eloquent praises, he loves you. Your natural reaction is, if I am all that then show me. If I am good then where is the grade, where is the A plus, where is the promotion, where is the raise?

ACTIONS WITHOUT IMAAN

The flip side of this is, action with no internal Imaan is very dangerous as well. The peak of deeds is for the apparent deeds to coincide with the internal Imaan. Those who have deeds with no internal foundation have in reality, aspects of the Munaafiqeen, the hypocrites and flip floppers. Those are the people who you really find with relapse, those are the relapsed in their belief. The ones who relapse are this kind of category. You see him with the appearance that he is a true, devout Muslim. To you it appears like that, then suddenly he is the total opposite. Those are the people who really, in reality, had the external but were hallow internally.

Let me give you an example. All this is cleared by examples, that is why I have to give you an example for each one of these. Early in this century, there was a man called Abdullah al-Qaseemi. He lived from 1907 to 1996, he was born in Sa'oodiyyah and he exiled himself to Egypt. He wrote books defending Islam, he wrote books defending Imaam Muhammad Ibn Abdul-Wahhaab. He wrote books refuting sects, he wrote books refuting atheism, this was in the early part of the century. Abdudh-Dhaahir Abu Samh, one of the Imaams the Haram back in the days, he died 1952 Rahmatullahi 'Alayhi, he wrote a poem commending this man, Abdullah al-Qaseemi. He wrote a poem, for his great knowledge, for his service to Islam. Abdullah al-Qaseemi wrote books, I read a lot of his books and truly, his old books, you benefit from them.

He has a book for example, As-Siraa' Baynal-Islam wal-Wathaniyyah, his most popular book. He has a book called Al-Burooq An-Najdiyyah, he responds to those who claim that one can have intercession with creation, basically talking about the major Shirk. He has a book called Mushkilaatil-Ahaadith An-Nabawiyyah wa Bayaanuha, he responds very eloquently to Atheists who claim reason over proof. He has a book called Al-Faslil-Haasim Baynal-Wahhabiyeen wa Mukhaalifeehim. And he has another book called Shuyookh Al-Azhar, and he has another book called Ath-Thawrah Al-Wahhaabiyyah. Books where he defends the true Tawheed and the followers of true Tawheed. He has the popular book Hayaat Muhammad, he has a book with commentary on that book. If you read his books or if he had back then tapes or Youtubes, this would have been one of the biggest Imaams on the path of the Salaf. Vigorously defending Islam and the core of Tawheed, not just regular Islam, the core, core of Tawheed. That is how is looked, that is how it appeared, but was it really like that?

In reality, he is an example of one whose outer action did not match his internal action. Like many of the ignorant heads that you see today, maybe not at the same level of him, but it is the same problem. Those who went from apparent talk of Ayaat and Ahaadith and Tawheed and sayings of the Salaf, they went from that fifteen years ago, to suddenly they are now modernists or right at the border of being modernists. From uttering Qur'an and Sunnah to now being more like political analysts, instead of talking Qur'an and Sunnah they are worthy of taking the position of John King on CNN. Some whose present day recordings refute their recordings fifteen years ago, and fifteen years ago recordings, refute their present day talk

and writings. Those are the people, both in the East and the West , they are available in the East and the West. The reality is, they may not have gone to the extreme of al-Qaseemi who went to an Atheist after defending Tawheed, but they have aspects of, the common denominator is the internal did not match the external. Nas'alullah al-'Aafiyah, that is a problem. I am saying it is not as bad as al-Qaseemi because he went to a full blown atheist, but these people, the internal did not match the external.

For example al-Qaseemi, who went from defending Muhammad Ibn Abdul-Wahhaab to a pure atheist. Why I say it did not match? Later on, some of his close friends said that when he was writing these hardcore books on Tawheed and 'Aqeedah, defending Islam, in his private setting with them he would debate with them matters that were extremely unusual. They would say how could this man talk about this. One of his friends, I read once, one of the friends of al-Qaseemi said at the time he was defending 'Aqeedah and Tawheed, in his super settings he would raise issues doubting the Prophet Muhammad sallallahu 'alayhi wa sallam and Allah. We did not know about that, we seen the surface of his books. Then his friend said, then I would see him in a gathering in the daytime teaching to a group and a crowd, Sahih Muslim. So then I say to myself, the talk we had yesterday is just probably Shaytaanish whispers because it is impossible. At night time he is having doubts in the Prophet sallallahu 'alayhi wa sallam, in the daytime he is teaching Sahih Muslim. The main diagnosis of the likes of the Qaseemi who went from Tawheed carriers and defenders to pure atheists, is that there was a mismatch between the internal and the external. The internal Imaan did not coincide with the external.

When you are asking, ask Allah like the Prophet Muhammad sallallahu 'alayhi wa sallam:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

The authentic Hadith that the Prophet Muhammad sallallahu 'alayhi wa sallam used to make a Du'aa, in al-Jaami' as-Sagheer. Oh Allah the turner of the hearts, keep my heart firm on your religion. In reality that Du'aa means, keep my internal and my external running at the same path, so I can be and remain steadfast on the Tahweed.

ALL DEEDS ARE INCLUDED IN THIS VERSE

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ... ﴿العصر: ٣﴾

'Amilus-Saalihaat finally, is good deeds. 'Amilus-Saalihaat is good deeds, act on Islam. This is the second characteristic of the aspects of saving you from being among those that are at loss. This includes every kind of deed, both the internal actions of the heart, that is included, and the external by your tongue, your hands and body parts. That is all included, any deed is included in this verse, 'Amilus-Saalihaat. Whether it may be an ordain, whether it be

Sunnah, whether it may be a right of Allah, whether it may be a right of a human being. All of that is included in 'Amilus-Saalihaat, 'Amilus-Saalihaat encompasses all deeds, heart actions and body actions.

ADVISE AND RECOMMEND WITH TRUTH AND PATIENCE

...وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿العصر: ٣﴾

Advise and recommend to one another with truth and patience. These are number three and number four of the four fundamental principles. Imaan is not like a rock, they find rocks thousands of years old and they find it just like it was. You can have a rock and you put it for centuries to come and it never changes. Imaan is not like that, it would be nice if Imaan was like that but Imaan is not like that. Imaan fluctuates and there are forces behind that fluctuation, behind that change.

You have the force of an-Nafs:

...إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ... ﴿يوسف: ٥٣﴾

There are three things. Number two, Shayateen al-Ins and then you got Shayateen al-Jinn which are mentioned in the Qur'an. These forces are out to get you, sometimes one of them attacks you, sometimes two attack you and sometimes you got all three on you, attacking you to misguide you. Sometimes they attack you with full force, sometimes they attack you lightly. So how do you keep all these forces in check? Two ways:

...تَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿العصر: ٣﴾

Advise and recommend in truth and patience. Your brothers, your Muslim brothers and your Muslim sisters help you restrain the evil Nafs, the temptation. The temptation of the Shaytaan, the temptation of the Jinn and the Ins, the evil Ins that instigate you to do Haraam. By how? By the righteous advising you. You need your brothers because when one is alone, he melts. If you have ten cups and you put one ice cube in each one of those ten cups, then you have one cup by itself and you have ten cubes in that cup. Which one melts faster? When each one is individual, it is going to melt faster.

...تَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿العصر: ٣﴾

DA'WAH IS NOT A MONOPOLY

Why did Allah say Tawaasaw (تواصوا) instead of Awsaw (أوصوا)? The reason for the word Tawaasaw rather than Awsaw is, it was used because advising and recommending the truth and patience is not directed to a certain category of believers. It is for every believer, for every group, for every category. Tawaasaw is Da'wah. Da'wah is not a monopoly nor is it exclusive, it is not for a certain category over another, it is not exclusive for some over another. Had it been Awsaw, then it may have been directed to a certain group. But when it is Tawaasaw, it means it is open for all, it is the duty of all. It is the duty of all what? It is the duty of everyone to advise and the duty of everyone to accept advice, that is what Tawaasaw means instead of Awsaw. There is no one better than another in this, there is no Shaykh immune from getting advice and there is no students, there is no laymen immune from getting advice or giving advice. Students, Shaykhs, Imaams, we are all equal, there is no hierarchy in this matter, we are all together in this matter.

Like some countries for example, they have the agency called The Agency of the Propagation of Virtue and the Prevention of Vice and some countries, they try to limit ordaining the good and Da'wah to that group right there. Had it been Awsaw they would have had proof but when it is Tawaasaw no, every believer must advise his brother and every brother must accept. We are all in this equal, there is no send button yet no receive, we have all got in this matter, a send and a receive button.

ADVISING IS A GROUP EFFORT

A believer to a believer is like two hands, one washes the other. One hand cannot wash itself by itself, you need another hand to wash the hand and that is what a believer is to another believer. If you want others to accept your teaching and advice, then you start with yourself no matter who you think you are, you start by accepting advice off other people. We all have our faults, Wallahi we all have our faults and we all have our weakness. The Ummah is one body and we are here to help each other in this weakness. Someone may have a weakness in doubts, doubts are like Shubuhaat (شبهات). He gets doubts for example about Allah, many people get that doubt, the Shaytaan instigates it and he reaches a level where he begins to instigate doubts even in Allah, in the existence of Allah. Some people begin to have these Shubuhaat but there is another person, a believer who is strong in resisting the desires, the Shahawaat (شهوات). The women, the musical instruments and that is called Shahawaat.

The one who is strong in doubts has weakness in looking at Haraam for example, so the one strong in an area helps his brother that is weak in the other area. If you are strong in Shubuhaat, you help your brother who is weak in Shubuhaat. You are strong in Shahawaat, you help your brother who is weak in Shahawaat. The tree of Imaan in order for it to be sustained, needs to be watered, you nourish your Imaan by advising each other. Look at the

table in your house, you leave for a month or two or you are living in the house and you just do not wipe it off, it becomes dusty. When we advise each other and recommend for each other, it is wiping the dust off the table, off the hearts.

Note the Surah starts off with Iman alone, Aamanu, Deeds, 'Amilus-Saalihaat, it is alone, more like an individual capacity. Aamanu, believe, 'Amilus-Saalihaat, more like an individual capacity. Now when it gets to advising, it is like a group like setting because as a Muslim, you are a member of this Ummah. Now it is a group effort, the Ummah all together, all that comes from Wa Tawaasaw (وَتَوَاصَوْا).

HAQQ REFERS TO ALL OF THE REVELATION OF ALLAH

The third fundamental principle, advising in Haqq, that is in reality what the author mentioned, Da'wah. That is what we taught in the third principle. Haqq here:

...تَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿العصر: ٣﴾

Haqq here is a word used to summarise the revelation of Allah, the Qur'an and the Sunnah.

PATIENCE

PATIENCE IS IMPLIED THROUGHOUT THE SURAH

The fourth fundamental and final principle here is, Sabr, patience. Patience comes at the end like a bonus, this is like a bonus. It comes on top of all the good that we have already been talking about in this Surah. If you look in between the lines of this Surah, Sabr, patience is in reality within the lines of the Surah four times.

One:

إِلَّا الَّذِينَ آمَنُوا... ﴿العصر: ٣﴾

A great portion of Imaan comes through Sabr. Some scholars were quoted as saying Sabr is half of Imaan. That is one, it is mentioned in between the lines right there.

The second one:

...عَمِلُوا الصَّالِحَاتِ... ﴿العصر: ٣﴾

Those who do good deeds. Is Sabr, patience, not part of good deeds? We said 'Amilus-Saalihaat is all the deeds. Is patience not deeds? So it falls under number two.

...وَتَوَاصَوْا بِالْحَقِّ... ﴿العصر: ٣﴾

Give advice. Is Sabr not included in the general word of Haqq? We said Haqq is all the Qur'an and the Sunnah, so is Sabr not part of that? So it is in the third one.

PATIENCE REFERS TO ALL TYPES OF PATIENCE

But then finally, it is specified individually to show how important and essential and mighty it is supposed to be in your life and for you to achieve success. That is why it is mentioned at the fourth level of the Surah. Patience to be obedient to Allah, patience to stay away from the sins, and patience in trials and tribulations. In class number ten and eleven, we talked about patience in depth as the fourth fundamental principle so there is no need to go over that. We are just talking about these matters in relation to the Surah. Keep in mind though, patience here refers to all patience, all types of patience. Small matters and big matters, even patience from boredom. The first thing that I was talking about in the class today, patience from not being bored.

Like we mentioned in the start of the class, the Shaytaan will come and cast boredom upon you, to deter you from Ibaadah and from good deeds, so you have to have patience to resist that. Also you have to have patience in what you are all doing here, you have to have patience in learning, to learn, and in everything. For example in Ibaadah, if you take a huge jug and poured it over a plant and you finished that jug and leave it, what happens? Or is it better to go to that plant and every day pour a cup or two, and then the next day pour a cup or two, which one is a better scenario? To pour that huge jug and just leave it, or every day pour a cup or two? That plant will never survive if you pour the whole jug and just leave it, you must pour a cup or two for it to stay alive.

Among the Shaytaan tactics is that sometimes he lets one go forth in some Ibaadah. Someone newly into Islam, or he may listen to a Khutbah or a lecture, suddenly he wants to do Qiyaam from Isha' to Fajr. That is why in my talk on The Ultimate Pleasure of a Believer, the one on Qiyaam, I said start, but start slow and gradual. Matters that start gradual and continue are better than that big lump sum that you do at one time and that is the end of it, that big jug that you pour and just leave the tree. The Shaytaan may let one do Qiyaam all night, so he can pour all the water he has. So the next day and following days and weeks and years, he will not do anything.

Islam is a step by step process, so you have to have patience to resist boredom in the Shaytaan tactics in Ibaadah. Like Ibaadah for example, you need patience in what you are doing here, what you are doing here is learning. You see someone coming so eager and

passionate about learning, then a few months later, that passion for learning Islam and Tawheed and all that suddenly dies and fades away. You need patience, that is why. Sometimes there is a reason behind it and sometimes it is totally from the Shaytaan. I know many, many who for example want to go to Madinah and you know there is an application process. They are passionate about applying and time goes by. By the time they send their papers in and by the time they get accepted, their passion for Talab al-'Ilm has faded and died away and they do not want to go no more.

That is why al-Khadr kept telling Musa 'alayhis salaam in the Qur'an:

...إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿الكهف: ٦٧﴾

You are here in a noble cause, Talabul-'Ilm, so you need patience. You do not learn Islam overnight, it requires persistence and patience.

Sometimes you must be patient with your teacher, you got to take that. I have sat in front of some Shuyookh, four years I can remember one of them, I do not remember I have seen a smile on his face. And if you ask him, when you ask him and you have to ask him, the chances are slim that you are not going to get scolded and embarrassed but that never caused us to leave their sight. Let me tell you, Shaykh Ahmad Baathaf asked a famous Shaykh, Dr. Naasir al-'Aqil, he has a Masters and PhD in 'Aqeedah. Very knowledgeable in 'Aqeedah, he taught generations. He was asked, who is the most knowledgeable in 'Aqeedah. This Shaykh, Shaykh Ahmad is asking Shaykh Naasir al-'Aqil, who is the most knowledgeable in 'Aqeedah? Shaykh Naasir al-'Aqil said, I do not know anyone on the face of this Earth more knowledgeable in 'Aqeedah than Shaykh Abdullah al-Ghunaymaan. He has a PhD, Shaykh Abdullah al-Ghunaymaan. I actually believe that to be a very accurate statement, if not, maybe very, very, very close to it, actually it is a very, very accurate statement.

This Shaykh, Abdullah al-Ghunaymaan, he taught me and my father before me. And when he taught me, I used to frequent his house a lot. My father called him at one point and requested that he teach me. In addition, he taught us in the Islamic University, he was a teacher there in the regular curriculum of the Islamic University. He also had a chair in the Haram where he taught at times three days a week between Maghrib and Isha' and at times, four times a week between Maghrib and Isha', and I also frequented his house. I may be mistaken, I do not want to put this on my account, but looking back at it, I do not think I have ever seen him, ever smile during my stay with him or my study with him.

I actually once took a friend with me to his house. I was going to go learn something and I took a friend, I tagged along a friend with me. My friend, during when we were talking, he asked a question and he got scolded real badly. When we got back in the car, he said, do not ever bring me here again. He was tough and Inshaa Allah it is because he wanted to raise

people properly, maybe it is his nature, I am there to learn from this giant and that is what it is. May Allah grant him and my father a long life full of deeds and Barakah.

The point is, one needs patience in every aspect of learning. Today, if you do not baby your students, one loses patience suddenly and he is gone. And you will be lucky if you do not find him posting something negative about you, if you do not pamper him or her. Keep patience between your eyes, it is a journey, you are on a journey on Talab al-'Ilm and you need patience for it. And that is what you got to keep:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

﴿العصر: ٣﴾

THE STATEMENT OF ASH-SHAAFI'EE

The final comment for the deep students of knowledge is, it pertains to the comment the author mentioned at the end of this Surah. He said:

قَالَ الشَّافِعِيُّ - رَحِمَهُ اللَّهُ تَعَالَى - : لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ
إِلَّا هَذِهِ السُّورَةَ لَكَفَتْهُمْ.

He attributes this statement to ash-Shaafi'ee. The author said ash-Shaafi'ee said, if nothing else but this Surah would have been revealed and nothing else, this would have been sufficient.

There is an issue with this statement right here. Note, first of all, note the statement. What is meant by this statement is not that we do not need nothing else but this Surah, you do not set the Qur'an aside and just take al-'Asr. What is meant is that this Surah is sufficient to show you an inspiration, an outline, an encouragement to direct you to the path of guidance and salvation. That is what they mean when they quote this quote. And notice I say what is meant by this statement if some scholars use it, since I do not believe that this was the exact wording of ash-Shaafi'ee Rahimahullah. This as it is quoted in this booklet, I do not think it is the exact wording of ash-Shaafi'ee Rahimahullah. This statement as mentioned in Usool Ath-Thalaathah is nowhere to be found by a chain.

One of my Shuyookh, a great Muhaddith, Shaykh Hamaad al-Ansaari Rahmatullahi 'Alayhi, he is a great Imaam from Mali. He left Mali at a young age to escape the French terrorists back in the days and he landed in Makkah and Madinah, where he continued his studies and he is a very prominent 'Aalim. Amongst his students are Ibn Jibreen, Bakr Abu Zayd, Saalih

Aalish-Shaykh, Shaykh Umar Fallaatah and ‘Atiyah Saalim both of who were my teachers, and among his students is Shaykh Saalih al-Husayni. This Shaykh, Hamaad al-Ansaari, he died Rahmatullahi ‘Alayhi in, I believe it was 1997 or close to that.

Let me say before I go on, based on many requests when I mention these ‘Ulamaa, many wanted to know more, and Inshaa Allah if we have time, I will mention a short glimpse on these giants of Islam to revive their mention because they are the leftover of the followers of the Sahaabah and because when you know about the true ‘Ulamaa, you will end up knowing who is an ‘Aalim and who is not.

Anyway, when I asked Shaykh Hamaad al-Ansaari once in his library about this statement, he had a library that was open to the public, he said he does not know of any chain of authenticity where that statement as mentioned in this booklet can be found. And I have heard from another student of ‘Ilm, Albaani said a similar quote. And actually, if I did not learn but this from Shaykh Hamaad al-Ansaari, it would be worth me making Du’aa for him for the rest of my life. And he taught me plenty, may Allah raise his rank to Firdaws. He said in many books that he researched, he could not find it. However in Manaagib ash-Shaafi’ee for al-Bayhaqi, there is a chain for similar statement. The statement goes:

لَوْ فَكَّرَ النَّاسُ فِي هَذِهِ السُّورَةِ لَكَفَّتْهُمْ

If people contemplated this Surah, it would be sufficient enough for them. It is a little bit different. However this proper wording is attributed to ash-Shaafi’ee and Shaykh Hamaad al-Ansaari said it is attributed to ash-Shaafi’ee with a solid chain, unlike the other statement that is mentioned in this book. Why? First of all we should use this one, because it actually has a chain to it. Second, it is more clear, the statement is more clear as to what ash-Shaafi’ee is talking about. Also, if you read the works of Ibn al-Qayyim and Ibn Taymiyyah his Shaykh, and Ibn Katheer and ash-Shanqeeti, they all mention it:

لَوْ فَكَّرَ النَّاسُ فِي هَذِهِ السُّورَةِ لَكَفَّتْهُمْ

They do not mention it like it is mentioned in this booklet.

So now, why did the author here say the other one which is:

لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةُ لَكَفَّتْهُمْ

Why did he use that? If the correct one is the one in Manaagib ash-Shaafi’ee, why did the author here use it? Why did he not use:

لَوْ فَكَّرَ النَّاسُ فِي هَذِهِ السُّورَةِ لَكَفَّتْهُمْ

Even though it has a chain and the meaning is more clear. It may be that the author here quoted the meaning and not the word for word verbatim of what ash-Shaafi'ee said. And if you look into the works of Muhammad Ibn Abdul-Wahhaab and those who mastered the work of the Imaam, the author of this booklet. At times, you know when you study the books of someone for so long, you get to know a trend of how he writes his books. So some of the 'Ulamaa said that he quotes by meaning. So there is no problem in the fact that he quoted by meaning, but we should stick to the one with a solid chain, because first of all it has a chain and second of all the meaning is clearer.

Wa Jazakum Allahu Khayr. We went a little bit too long, but Alhamdulillah we did a portion of what we were supposed to do of Tafseer Surat al-'Asr.

CLASS FOURTEEN

This is our fourteenth class on the elucidations of Al-Usool Ath-Thalaathah. We finished our four introductory, fundamental principles. The first one was knowledge, knowledge in Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam, and the Book. Then number two was to act on it. Number three was to convey it. Number four was to be patient upon that. The proof for the four fundamental principles was Surat al-'Asr. In fact, these four principles are taken directly out of Surat al-'Asr. Finally, in conclusion to the first four fundamental principles, and with this we will conclude the first chapter Inshaa Allah Ta'aala, the author substantiates the proof with a chapter title from al-Bukhari.

A CHAPTER TITLE FROM SAHIH AL-BUKHARI

He says:

وَقَالَ الْبُخَارِيُّ - رَحِمَهُ اللَّهُ تَعَالَى - : بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ.
وَالدَّلِيلُ قَوْلُهُ تَعَالَى : فَأَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُ لِدُنْبِكَ ﴿مُحَمَّدٌ :
١٩﴾ فَبَدَأَ بِالْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ.

He quotes a title in al-Bukhari, a chapter where the title is, in al-Bukhari, may Allah have mercy upon him, he said chapter knowledge proceeds speech and action. And the proof is the saying of Allah subhaanahu wa ta'aala, the Most High:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ... ﴿محمد: ١٩﴾

Know, that there is none who has the right to be worshiped but Allah, and ask forgiveness from your Lord for your sins, a verse in Surat Muhammad. Then, this is part of the title still, so he began by mentioning knowledge before speech and action. That is the end of the title, that is the title.

Last week we mentioned that there was a minor discrepancy in the author quoting a quote, attributed to ash-Shaafi'ee. And we said it is possible that the author mentioned it by meaning. Here, in quoting al-Bukhari, there is two slight variations in that quote. When you return and go look in the original Bukhari, you are going to find two slight variations. It is really very minor, but it is something worth noting for Talabatul-'Ilm. The author says:

وَالدَّلِيلُ قَوْلُهُ تَعَالَى

If you go look in Bukhari, it says:

لِقَوْلِ اللَّهِ تَعَالَى

Both mean the same thing, but slight variations. The second variation is in the final last two words where Imaam Muhammad Ibn Abdul-Wahhaab added the last two words. The quote is, so he began with mentioning knowledge before speech and action. The words that were added is, before speech and action. That does not change the meaning, it actually clarifies the meaning, but that is not exactly how it is in the title of al-Bukhari.

In 'Arabi it is:

فَبَدَأَ بِالْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ

فَبَدَأَ بِالْعِلْمِ

That right there is where Bukhari stops right there, and continues on to something else.

قَبْلَ الْقَوْلِ وَالْعَمَلِ

Is the addition over here. Now why did he do that? Why did he add that? Why is there these variations? He may have quoted by meaning, or he wanted to explain it a little bit more,

because those explain it a little bit more. Some say he maybe had a version of Bukhari, where the titles not the Hadith, the titles may have been worded slightly different.

The next issue should be who is al-Bukhari? Since we talked about al-Bukhari, we should give a little glimpse about his life. But since there is a [lecture](#) I gave many, many years ago, I will refer you to that to listen to it and see the life of al-Bukhari Rahimahullah. That is what we will do frequently, whenever we talk about something and it is to be mentioned again, we will refer to it where we mentioned it at so to cover more knowledge in less time.

WHY DID THE AUTHOR USE A CHAPTER TITLE FROM BUKHARI AS PROOF?

The compilation of Bukhari Rahimahullah is worthy of being written in ink of gold, we all know that. It is a compilation whose chains are like the stars, the people in the chains are like the stars in the sky. That compilation has been honoured by Ijmaa' in both its merit and ranking. It is a compilation that exterminated evil and those accused of evil. It is a book that affirmed justice and those who are just. That is not all. If you look at the organisation and structure of the book, the delicate titling and how he organised it, there is even more information to get out of that. It is not unusual for you to read in books of 'Ulamaa, they want to talk about something, and then they are going to back it up and say:

قَالَ الْبُخَارِيُّ

Al-Bukhari named his chapter this and that, to back up a point that they are trying to make. The mere title itself, so imagine if you go to the Ahaadith of the Prophet Muhammad sallallahu 'alayhi wa sallam.

Let me give you an example which will make you understand it better. A student of knowledge once did a report on whether it is better to make multiple Umrahs in one visit or just to stick with one Umrah. For example, you go from here to Makkah in Umrah and you go to Makkah. Once you get to Makkah, you go to at-Tan'eem a second time like many people do. Third time, you make a fourth and fifth and sixth and seventh, you know numerous Umrahs. Or is it better to stick to one Umrah? That is a Fiqh issue deeply discussed and disputed among the 'Ulamaa, even some of the four 'Ulamaa. The student of 'Ilm went and studied and analysed and looked at the proof and he was telling his friend, the conclusion I came with, is the reward is based on what you exert of effort. So his friend told him, that is exactly the title of a chapter in the book of Bukhari:

بَابُ أَجْرِ الْعُمْرَةِ عَلَى قَدْرِ النَّصَبِ

An-Nasab (النَّصَبِ) means tire, what effort you exert, so you get reward based on your effort. So the man said, Wallah if I seen that, it would have saved me a lot of time.

Just the title itself, he may have even looked in Bukhari but what happens is a lot of times you are trying to search, you overlook the title, you want to go right into the centre. The 'Ulamaa wrote books on the titles Bukhari Rahimahullah used for his chapters. You will see some of that in, if you have, which you all do Inshaa Allah, you have the elucidation of Ibn Hajr, he mentions that in his elucidation. Waliullah Dehlawi and Ibn Hamaamah wrote booklets or books on the titles Bukhari Rahimahullah chose. Some scholars went back and forth writing, did Bukhari mean Fiqh opinions when he chose the titles or were they merely just titles that he gave? They go on back and forth in that. These were giants, that if their titles give so much knowledge, then imagine the books that they wrote.

This did not happen by mere knowledge alone, there were secrets between these giants and Allah that elevated them to such high ranks. Brothers tell me, when I get a laptop Inshaa Allah, they want to download some program that has six thousand volumes, little program that you can download six thousand volumes. Not volumes, six thousand titles of Islamic books and four to five times as much as that in volumes. So it is probably like twenty thousand or so volumes, six thousand volumes at the tip of your fingers. Bukhari, Sufyaan Ibn 'Uyaynah, Ibn Ma'een and Ibn Hanbal, an-Nawawi and Ibn Taymiyyah and Ibn al-Qayyim, they needed a Hadith, some at times travelled the continent to get a Hadith. Now we got six thousand volumes at your fingertips. With all that knowledge, why did no Talabatul-'Ilm of today or 'Ulamaa produce that which is close to any one of those giants that we mentioned produced?

You read the works of the 'Ulamaa like Ibn Taymiyyah and Ibn al-Qayyim and Bukhari and their likes and their categories, in both quantity and quality, and you get astonished. These were men who travelled by donkeys and camels, not by aeroplanes and cars. These were men who were in and out of prisons and their life was full of struggles. They were not walking around with laptops in seven star hotels. They were men who a lot of the times, wrote from the top of their mind, not by going into books or running through laptop. Why so much Barakah?

...وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ... ﴿البقرة: ٢٨٢﴾

Yes, knowledge is essential, but you have to keep secrets between you and Allah that only you and Allah know, to elevate you to such a high level. I believe they had such secrets that their own wives and closest of all students did not know of.

KNOWLEDGE PRECEDES ACTION

So here, the verse in Bukhari, that Bukhari uses:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ...

Fa'lam (فَاعْلَمْ), know, that there is none that have the right to be worshipped except Allah, and ask forgiveness from Allah for your sins:

...وَاسْتَغْفِرْ لِدُنْبِكَ وَلِلْمُؤْمِنِينَ... ﴿مُحَمَّدٌ: ١٩﴾

Fa'lam, knowledge precedes action and saying and it is a condition for your action and your saying to be accepted because knowledge perfects and corrects the intention and the method you conduct your acts and saying. Al-Bukhari Rahimahullah uses the Ayah for proof on that, that knowledge must be before actions. And when we say actions, we mean heart actions, we mean tongue actions as well, and body part actions. This is proof that a Muslim must start with knowledge before he goes on to saying or acting. And from an intellectual point of view, knowledge must precede your actions because, common sense, how would you know how to perform them if you did not have the knowledge? Likewise, take it from your boss, your father, your employer, your teacher, you want to please them. How do you please them? You got to learn how to please them before you please them, because you may do something that may anger them. So knowledge comes before action, that is common sense.

Yes, there is some things which come through innate nature, by the Fitrah. The knowledge of oneness of Allah, Tawheed, that comes through Fitrah. That is why one is created on the Fitrah, it is engrained in the nature of man, just like your blood and your flesh. You do not take your newborn, and when he is about to talk or he learns to talk, you say Shahaadah to enter Islam. You teach him Shahaadah, however, he is already Muslim because it is engrained in him. One thing you got to take into consideration is, even matters with the Fitrah, you got to still learn them because as time goes by, there is external, evil forces surrounding one that taint even matters of Fitrah. So that is why you got to learn it, even those matters that we know are Fitrah.

LAA ILAHAH ILLALLAH

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ...

When one masters Laa ilaaha illallah, there is the knowledge of Laa ilaaha illallah, he will not be harmed by any knowledge he missed out on. And whoever is ignorant of Laa ilaaha illallah, there is no knowledge he can ascertain that will be of any benefit to him. We are talking on a larger scale, the scale of the life after.

This is the word that the Prophet Muhammad sallallahu 'alayhi wa sallam said in Sunan at-Tirmidhi, on the authority of Abu Hurayrah:

وَكَانَ يَقُولُ : مَنْ قَالَهَا فِي مَرَضِهِ ثُمَّ مَاتَ لَمْ تَطْعَمُهُ النَّارُ

Whoever says it in his illness, a death illness, the Hellfire will not touch him. We spend so much time learning it, because according to some of the Mufasssireen, one of the reasons is that is the word that Allah put a parable in the Qur'an, that is like a goodly tree whose root is firm and fixed in the Earth and its branches are in the sky. Its roots is Laa ilaaha illallah, the root of that tree is Laa ilaaha illallah in your heart, how deep Laa ilaaha illallah is in your heart. The tree is Laa ilaaha illallah, the branches are your deeds going up to Allah subhaanahu wa ta'aala:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

DO VERSES ADDRESSED TO THE PROPHET INCLUDE US?

The final point on this is more like an Usool al-Fiqh issue. The speech in this verse is directed to the Prophet sallallahu 'alayhi wa sallam:

فَاعْلَمْ...

Learn, to the Prophet Muhammad sallallahu 'alayhi wa sallam. Does this include us, me and you? In this verse, it most definitely includes all of us. The Prophet sallallahu 'alayhi wa sallam, and we behind him are included. But there is other verses like:

يَا أَيُّهَا النَّبِيُّ

يَا أَيُّهَا الرَّسُولُ

Oh you Prophet, oh you Messenger, do they include us as well? According to the majority of the Usool al-Fiqh scholars, it does not include us unless there is proof to tag us on. However, according to Abu Haneefah and Ahmad and Imaam al-Haramayn and as-Sam'aanee, those verses directed to the Prophet sallallahu 'alayhi wa sallam include us, unless there is proof to exclude us.

And the second meaning may be a little bit stronger because if you look in the Qur'an:

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ... ﴿الطَّلَاق: ١﴾

Oh you Messenger, if you divorce women. It starts addressing the Prophet sallallahu 'alayhi wa sallam, but the second word right after that addresses the whole Ummah:

...إِذَا طَلَّقْتُمُ النِّسَاءَ...

Even right after that, Tahreem:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ... ﴿التَّحْرِيم: ١﴾

The verse addresses the Prophet sallallahu 'alayhi wa sallam, but right after that:

قَدْ فَرَضَ اللَّهُ لَكُمْ... ﴿التَّحْرِيم: ٢﴾

Then it goes on from addressing the Prophet sallallahu 'alayhi wa sallam to addressing the Ummah. So they said that means that it is directed the Prophet sallallahu 'alayhi wa sallam in honour to him, of course, and the Ummah behind him. Those are two opinions of Usool that stem from words like Fa'lam, directed to the Prophet sallallahu 'alayhi wa sallam, or Yaa Ayyuhun-Nabi (يَا أَيُّهَا النَّبِيُّ), Yaa Ayyuhar-Rasool (يَا أَيُّهَا الرَّسُولُ).

THE STRUCTURE OF THE BOOK

With this, we just concluded chapter one of Al-Usool Ath-Thalaathah. Alhamdulillah Rabbil-'Aalameen, that is a true blessing. Before we start on chapter two, I want to give a few moments on the structure of the book, which I should have gave before I started but I wanted to delay it because I think you will comprehend it more right now.

We just took the four fundamental principles, introductory. As you know I always say the four introductory fundamental principles. And the proof on them is Surat al-'Asr and the statement of al-Bukhari. We took it in approximately thirteen classes and somewhat of a quarter of this class. So we finished the first four fundamental principles, and according to some 'Ulamaa, this was not part of the book the author intended. This was his works but an independent book, one of his students came and tagged it along, and that is the opinion of Abdur-Rahmaan Ibn Muhammad Ibn Qaasim. So they said the first fundamental principles is

an independent booklet he wrote, one of his students came and said why not put it in Al-Usool Ath-Thalaathah as an introduction to the rest of the book.

Now Abdur-Rahmaan Ibn Muhammad Ibn Qaasim, you may not be familiar with that name, he died in 1972 but he in a way is a reviver. He is a man that compiled the Fataawa of Ibn Taymiyyah today. For all the centuries since the death of Ibn Taymiyyah, those Fataawa were not compiled until this man in the sixties compiled them. He went all over the world, first he started in the Arabian Peninsula, looked around for any booklets, any Fataawa, any statements written by Ibn Taymiyyah, he began to gather them. Then he travelled to Egypt to try to get any Fataawa of Ibn Taymiyyah and compile them and gather them, and put them together. The first visit to Egypt, he did not get nothing out of it. He went a second time, he did actually in the second time compile some more of the writings of Ibn Taymiyyah. Then, he took his son Muhammad because as he grew older he became very ill, he took his son Muhammad to Lubnaan (لبنان). And when he got to Lubnaan, he was not able to make it but he sent his son to nearby ash-Shaam, may Allah grant them and hasten their victory. When he went to ash-Shaam, his son went to ash-Shaam, he came back with eight hundred and fifty pages handwritten by Ibn Taymiyyah that were not published before, because Ibn Taymiyyah spent a great portion of his life there.

Then they went to Paris and they found thirteen Masaa'il written by Ibn Taymiyyah, they did not find in their journey throughout the Arabic countries, in Paris. And then he went to Baghdad and found more, and among that which he found in Baghdad is Ar-Risaalah At-Tadmuriyyah, a very important work. Maybe in the future, if Allah grants us time and life we will study that. So he went all around the world and gathered it and compiled it in the thirty seven volumes you see today, Al-Fataawa. Amongst his students are Abdullah Ibn Jibreen, Hamood al-'Uqlah, Abdullah Ibn Frayyaan. Actually, Hamood al-Uqlah, which you all know, he is his adopted son. Shaykh Hamood al-'Uqlah was kicked out of his house when he was a thirteen year old kid and this man adopted him and taught him and sent him to Shuyookh and he became Shaykh Hamood al-'Uqlah, one of the great Imams of our time. Al-Frayyaan, all these are dead, Rahmatullahi 'Alayhim Ajma'een, Frayyaan is the one who opened Qur'an Halaqaat, organised Halaqaat all throughout the Arabian Peninsula. Rahmatullahi 'Alayhi, and he was one of my teachers and the teachers of my father.

This man, Ibn Qaasim, one of his compilations in addition to the Fataawa, is he compiled Ad-Durrar As-Sanniyyah, sixteen volumes of 'Ulamaa Najd, their writings and their works. Ibn Qaasim is considered among the Imaams of the Da'wah of Najd, and he has a small booklet on the elucidations of Al-Usool Ath-Thalaathah. It is called Al-Haashiyah, it is approximately a hundred or so pages. And the chapter we started on today, he considers that not to be part of Al-Usool Ath-Thalaathah. It is part of the work of the author, but it is an independent work. And that is really what I lean to, and I think that is more correct. And actually I was adamant about it and that is why I was mention it in sort of hesitation because Shaykh Ali al-

Khudayr, may Allah hasten his release in prison, adopted the opinion that no, this was part of the original work, that the author here wanted this as an introduction to Al-Usool Ath-Thalaathah. And these are masters, who mastered the work of the author here. They really mastered it and they know the details in depth, and not just him, him and his students for two and three generations after him.

We have authors who study these matters in depth and detail. And why they do it, is that these details help us study and analyse and map out and envision in your mind how the book is structured. That way, you can understand more what the book is trying to tell you, instead of your mind being shattered all over. It is also beneficial knowledge to know this about the book because it is a book that we spent so much time learning and studying. And it is something that if not mentioned, especially in the English study, over time it might be forgotten. You see those who spend meaningless life analysing the works of, for example Edgar Allan Poe or Shakespeare. They analyse it and spend a lifetime studying it. They study it in so much detail that if you were to give them a few pages and tell them, did Shakespeare write this? They will look at it for a few moments and tell you, no way this could have been his work because this word was not like this, he would have used this word, instead of this word.

And as Muslims we have like this man Ibn Qaasim and Ali al-Khudayr and Naasir al-Fahd, may Allah hasten their release and may Allah have mercy on those who were dead of them, took on the noble cause of studying the works of Ibn Taymiyyah, Ibn al-Qayyim, Muhammad Ibn Abdul-Wahhaab and his followers of Najd. Among those who really mastered that detailed work is Shaykh Naasir al-Fahd. Actually, not only does he master it in details, but he memorises nearly all the works of this author and his students and those who followed along with him in the past centuries. In fact, he can draw you, you know sometimes there may be things that you may think they are contradictory, you read it here then you go to another book, you read it here and you say, how did this happen? Or sometimes you read something in the book and they did something different, and you got to come with the conclusion. What is going on here? How did this happen? Or some of the details that we mentioned, about Surat al-‘Asr or like that about the statement of al-Bukhari. That takes years and years of analysing and study to come up with conclusions on that, and amongst those who mastered that is Shaykh Naasir al-Fahd. You can see some of that in his book on the Uthmaani Khilaafah.

So we do not veer off topic, what I wanted to mention is that some of this is considered an introduction that some of his students added to Al-Usool Ath-Thalaathah. Why? Here is how we are going to break the booklet down. I have not seen it done like this before but for our structure and our purposes we are going to refer to this.

Number one, the four fundamental principles, that is chapter one. What we finished right now, as of now, that is chapter one, we finished that, which is the four introductory, fundamental principles. According like I said to Ibn Qaasim, that is an independent booklet

that his students added on. And according to Ali al-Khudayr, that is actually part of the book. So chapter one is going to be what we just finished right now, the four fundamental principles. That is chapter one. Chapter two is going to start off exactly like, almost close to chapter one. I'm Rahimak Allahu Ta'aala, that is chapter two which we are going to study right now Inshaa Allah. I'm Rahimak Allah, know, may Allah have mercy. That is chapter two. What chapter two is, the outline of it, make a framework, you should put it in front of you and write an outline.

Chapter two in this book talks about three issues, it is called three matters, that is really what it is called, the three matters. Matter number one is Tawheed ar-Rububiyyah and in Tawheed ar-Rububiyyah, there is six subheadings. So number one is going to be A, B, C, D, E, F. Then the second matter is, number two is matters on Tawheed al-Uloohiyyah or Shirk. And number three is going to be something about Walaa' and Baraa', those are three issues.

Now chapter three then, is a short note on Millat Ibraheem (ملة ابراهيم), talks a little bit about Millat Ibraheem and he starts off with:

اعْلَمْ ارْشَدَكَ اللَّهُ لِمَا يَرْضَاهُ

Know, may Allah direct you to obedience. That would be chapter three. Those three chapters are all disputed, whether they were added by the author or his students wanted to add it as an introduction to his book Al-Usool Ath-Thalaathah.

Chapter four which starts:

فَإِذَا قِيلَ لَكَ مَا الْأُصُولُ الثَّلَاثَةُ

If you are asked what are the three principles, that is the core of the book. So chapter four is the core of the book. He talks about the three matters you will be asked about in your grave and at the end of it he makes a conclusion on al-Kufr bit-Taaghoot (الكفر بالطاغوت) and some matters about the life after, al-Aakhirah.

So now you know the structure of the book, we are going to call them four chapters. And that will help you understand and visualise what we have been studying. So now right now, let us start with chapter two.

CHAPTER TWO

THE OBLIGATION TO KNOW AND ACT ON THREE MATTERS

He starts off chapter two saying, know, may Allah have mercy upon you. Know, may Allah have mercy upon you, that it is obligatory on every Muslim, female and male, to learn and act upon the following three matters.

إِعْلَمَ رَحِمَكَ اللَّهُ، أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ تَعَلُّمُ هَذِهِ الْمَسَائِلِ
الثَّلَاثِ وَالْعَمَلُ بِهِنَّ

The author says, know, may Allah have mercy on you, that it is obligatory on every Muslim, male and female, to learn and act upon the following three matters.

We spoke in the beginning of chapter one on this introduction, because that is how he started chapter one. He started chapter two very similar to how he started chapter one, except that he said Muslim, male and female. He said Muslim, and male and female so we are going to talk about that. Why he said Muslim, why he said male and female.

WHY DID THE AUTHOR SAY MALE AND FEMALE?

Why did he mention:

مُسْلِمٍ وَ مُسْلِمَةٍ

Every Muslim, male and female. He added female as an assurance because in reality in Arabic when you address male and likewise the Qur'an in the eloquent Arabic language, in the peak of the eloquency of the Arabic language, so when he says male, it automatically addresses female unless there is proof to exclude them. The only reason he added it here, to add extra assurance, to emphasise that it is every, last individual, that I am talking to you, must know this.

WHY DID THE AUTHOR SAY MUSLIM?

He said it is obligatory on every Muslim, so why did he say Muslim? Why did he use the active participle? Ism al-Faa'il (إِسْمُ الْفَاعِلِ), in Arabic it is called Ism al-Faa'il. Why did he use that?

A Muslim first of all, is one who says Shahaadatayn, you have got to verbally say Shahaadatayn. If you grew up into Islam, there is no point like when the person starts talking, he does not have to say it to enter Islam because he is on his Fitrah, he is already Muslim. But someone who went into Shirk and Kufr and disbelief, they have to say it to enter Islam. So first one is Shahaadatayn, second one is to act according to the Shahaadah.

And that is knowledge, certainty, sincerity, submission, love, truthfulness, compliance, acceptance, the rules that we know for Laa ilaaha illallah Muhammadar-Rasoolullah. That is the second one. The third one is, you do not do a negator to take you out of Islam. If any one of these three that I mentioned are missing, then the label is taken off.

There is one door to Islam but there is a lot of windows and doors to exit you out. Islam is like Wudhu, you can make Wudhu right now, however you can invalidate your Wudhu, and likewise Islam. That is the term given to one who is rendered an apostate, Riddah (ردة) is one who was a believer, then becomes a non believer. One who is originally into Kufr, his name is original non believer, which is Kaafir Aslee (كافر أصلي). And there is difference in those in the books of Fiqh, they are both non believers but there is difference in the Fiqh books pertaining to the details of each one of them.

Here he said:

يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ

Why did he specify Muslim? Are non Muslims exempted from this? Are they addressed or are they exempted? There is no question that non believers are addressed in the matters of principles of Islam. Non Muslims are addressed in matters of principles of Islam. Islam calls and addresses non believers to Tawheed and they will be held accountable in the Akhirah if they do not accept. The reason the author specifies Muslims here, is because this booklet was directed to Muslims. Otherwise, Islamically from our perspective, the Tawheed is addressed to Muslims and non Muslims. There is no dispute among the 'Ulamaa in the Usool, the principles of Islam are directed.

However, are non believers addressed in secondary matters? Even though it is disputed, some say yes, some say no, I think the summary of it is that the non believers pertaining to secondary matters are addressed in a way and not addressed in a way. They are addressed in a way and they are not addressed in another way. So they are addressed first of all, they are addressed in A and B. They are addressed in that when a Muslim conveys Islam, there is no problem that he can address them and teach them manners and Salah and Hajj, or any other secondary matters. Maybe to open their hearts to Islam through that secondary matter and that is what the Prophet sallallahu 'alayhi wa sallam told Mu'adh when he went to Yemen. Among the matters he told him to teach were secondary matters. B is that they are addressed in that they will be punished for not accepting the secondary matters according to the most reputable of two opinions on that issue.

So if they do not accept and abide by the secondary matters and do them, they will be punished for them because look at the verses in the Qur'an:

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ
نُطْعِمِ الْمِسْكِينَ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾ وَكُنَّا نَكْذِبُ
بِیَوْمِ الدِّينِ ﴿٤٦﴾ حَتَّىٰ أَتَانَا الْيَقِينُ ﴿٤٧﴾ ﴿المدثر﴾

What causes you to go to Hellfire they are asked, when they are in Hellfire.

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾

They say, we did not used to make our Salah.

وَلَمْ نَكُ نُطْعِمِ الْمِسْكِينَ ﴿٤٤﴾

We did not give our Zakah.

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾

We used to talk falsely and we used to be with those vain talkers. Some of those are secondary matters and to prove that they are non believers that are being punished for these:

وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ﴿٤٦﴾

They used to say, we disbelieve in the life after. Anyone who disbelieves in the life after is non Muslim. So the clear Qur'an says that they are punished in Jahannam for matters that are considered, some matters that are considered secondary matters.

Now, we said they are not addressed in a way. How are they not addressed in another way? For example, the details of Islam. You do not know require a non Muslim to go to Hajj, you do not tell a non Muslim, go to Hajj. Or a non Muslim, go make your Salah, because it is not accepted from him. The Shahaadah, the key to its acceptance is not there. So in that sense, he is not addressed.

THE FIRST MATTER: TAWHEED AR-RUBUBIYYAH

The author goes on to say:

الأُولَى : أَنَّ اللَّهَ خَلَقَنَا وَرَزَقَنَا وَلَمْ يَتْرُكْنَا هَمَلًا، بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا
فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ، وَالْدَّلِيلُ قَوْلُهُ تَعَالَى : إِنَّا
أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾
فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٦﴾ ﴿المزمل﴾

The first of the matters here is, that Allah created us. So in your notes right now, you write 1A, that Allah created us. That is the first issue, there is going to be a B, C, D, E, F Inshaa Allah Ta'aala, I do not think we will get past A today.

1A: ALLAH CREATED US

الأُولَى : أَنَّ اللَّهَ خَلَقَنَا

That Allah created us. There is proof on that in the Qur'an and in the Sunnah and by intellect and there is so much proof and it is so plenty and great and dignified that you literally can go on, without exaggeration, for months, talking about these verses, if not more.

PROOFS FROM THE QUR'AN AND SUNNAH

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي
الْأَلْبَابِ ﴿آل عمران: ١٩٠﴾

Truly, verily, in the creation of the Heaven and the Earth, the alternation of the day and the night, there is signs for men of comprehension or understanding.

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿الصافات: ٩٦﴾

Allah created you and your handiwork.

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا... ﴿الأنعام: ٢﴾

Allah created you from clay, then he gave you an appointed time on this Earth. Qadhaa Ajala (قَضَىٰ أَجَلًا), Ajala means He gave you an appointed time. Twenty years you are going to live, fifty years, two months, one year, that is Ajala.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ... ﴿الأعراف:

١١ ﴿

We created you and fashioned you. In Surat al-A'raaf when it is talking about human beings, when it is talking more specifically about Adam.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿الحجر: ٢٦﴾

We created man, meaning Adam, from dry clay and blackened mud.

If you go from the miracles of Allah, when He talks about His signs and miracles.

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿الروم: ٢٠﴾

And from His signs is that He created you from clay and then you were offspring scattered all over the Earth.

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿الرحمن: ١٤﴾

He created man, Allah created man, from dry clay like that of pottery. That Salsaalin Kalfakhaar (صَلْصَالٍ كَالْفَخَّارِ) is pottery.

Many verses like that. In az-Zumar, when it is about all of creation:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ... ﴿الزمر: ٦٢﴾

Allah is the Creator of everything.

We can go really, on and on with these verses that are numerous throughout the Qur'an. This is such a clear matter actually, that the arrogant Mushrikeen who gave the Prophet sallallahu 'alayhi wa sallam the hardest of all times and disbelieved in him and physically and mentally abused him and his Sahaabah, tortured him; as arrogant as they were in snobbery and as swanky as they were, when it came to this matter, they believed in it.

In five different verses actually in the Qur'an, if you look at it.

وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ... ﴿العنكبوت: ٦١﴾ ﴿لقمان: ٢٥﴾ ﴿الزمر: ٣٨﴾ ﴿الزخرف: ٩﴾ ﴿الزخرف: ٨٧﴾

If you ask them about the Creator, in five different verses, they answer Allah. In fact, they went on in one of the answers, they went on to give the names and qualities of Allah:

وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿الزخرف: ٩﴾

If you were to ask them who created the Heaven and the Earth, they will surely say:

...لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ

Al-'Azeez is the All Mighty. Al-'Aleem, the All Knower. So in a sense, they had some belief in Asmaa' and Sifaat. These kind of verses, and this, when it sets in your mind, is an Imaan booster.

When Jubayr Ibn Mut'im radhiallahu 'anhu was apprehended in the Battle of Badr as a prisoner. In Sahih al-Bukhari, and the Prophet sallallahu 'alayhi wa sallam made Salat-ul-Maghrib and recited out loud, and Jubayr was among the prisoners listening to the Prophet sallallahu 'alayhi wa sallam recite. When the Prophet sallallahu 'alayhi wa sallam began to recite in Surat at-Toor and he got to the verses:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ ۚ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾ ﴿الطور﴾

Were they created by nothing or did they create themselves? Did they create the Heaven and the Earth? They have no certainty.

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيِّطُونَ ﴿الطور: ٣٧﴾

Do they have possession of the treasures of your Lord? Jubayr Ibn Mut'im radhiallahu 'anhu said when I heard that, my heart almost flew and that is when Imaan first settled in my

heart. Those verses of the Creator, Allah, were the seeds that brought Jubayr Ibn Mut'im radhiallahu 'anhu from a non believer fighting the Prophet sallallahu 'alayhi wa sallam, to a solid companion next to the Prophet Muhammad sallallahu 'alayhi wa sallam.

We just mention maybe one Hadith:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ نُهِنَا أَنْ نَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شَيْءٍ فَكَانَ يُعْجِبُنَا أَنْ يَجِيءَ الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ الْعَاقِلُ فَيَسْأَلُهُ وَنَحْنُ نَسْمَعُ...

The Sahaabah, and Anas narrates this story, Anas Ibn Maalik says we were forbidden or deterred, at a point of time, from asking the Prophet sallallahu 'alayhi wa sallam. And that is without genuine need or matters that may cause one to ask a question which will cause a matter to be prohibited where otherwise it would have remained Halaal, had he not asked. So what they loved is, they were pleased when a Bedouin from the outskirts would come from the desert and they were pretty you know blunt, they would come to the Prophet sallallahu 'alayhi wa sallam and ask him. So they used to like that, so they can learn from the question.

...فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ فَقَالَ يَا مُحَمَّدُ أَتَانَا رَسُولُكَ فَزَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ اللَّهَ أَرْسَلَكَ قَالَ صَدَقَ...

So this man is trying to get how he is going to believe in the Prophet sallallahu 'alayhi wa sallam, look how he goes about it. The Bedouin from the dwellers of the outskirts, desert, came to the Prophet sallallahu 'alayhi wa sallam and said, your Messenger, you sent someone to us in our town and he is asserting that you claim that Allah sent you as a Prophet. The Prophet sallallahu 'alayhi wa sallam said, he spoke the truth, yes. Look how he went about it:

...قَالَ فَمَنْ خَلَقَ السَّمَاءَ قَالَ اللَّهُ...

The Bedouin said who created the Heaven? The Prophet sallallahu 'alayhi wa sallam said, Allah.

...قَالَ فَمَنْ خَلَقَ الْأَرْضَ قَالَ اللَّهُ...

So the Bedouin asked again, who created the Earth? The Prophet sallallahu ‘alayhi wa sallam said, Allah. Then he went and asked his third question.

...قَالَ فَمَنْ نَصَبَ هَذِهِ الْجِبَالَ وَجَعَلَ فِيهَا مَا جَعَلَ قَالَ اللَّهُ...

So the Bedouin asked who created the mountains and put in the mountains what is in it? The Prophet sallallahu ‘alayhi wa sallam said, Allah. And now he comes to the conclusion, he said:

...فَبِالَّذِي خَلَقَ السَّمَاءَ وَخَلَقَ الْأَرْضَ وَنَصَبَ هَذِهِ الْجِبَالَ اللَّهُ أَرْسَلَكَ
قَالَ نَعَمْ...

He said by Him who created the skies and raised them and created the Earth and the mountains and what is in them, Allah sent you? He said yes. Look at that conversation between a Bedouin and the Prophet sallallahu ‘alayhi wa sallam. By Fitrah, he knew that Allah is the Creator. This was not an educated man, this was a man from the outskirts, who when he approached the Prophet sallallahu ‘alayhi wa sallam, Yaa Muhammad, not even the manners of saying Oh Prophet of Allah. So it is something that is firm in the Fitrah.

PROOFS FROM THE INTELLECT

Imaam Ahmad, when he reflected on this question on the existence of Allah, he gave the example of an egg. He said it is like a strong, little basking fortress. Has no doors, no entry point, that is the egg. No holes to get in, sealed air tight. From the outside it glows like silver, he is talking about the shell of the egg. From inside, it shimmers like gold, the yolk part of it. Then suddenly it cracks open, it breaks open and from that sealed, closed, air tight egg, breaks out a creation with eyes it can see with, with ears it can hear with, its appearance is beautiful, it has a nice voice and it wonders all over the world. Meaning it walks, it does everything all over the world. From a sealed egg.

...إِلَهُ مَعَ اللَّهِ... ﴿النمل: ٦٠﴾

Can a Creator other than Allah do something like that, except Allah?

Ash-Shaafi’ee Rahimahullah, when he wanted to reflect on this matter through intellect, he used the leaf of mulberry tree. The leaf is the leaf and that leaf is consumed by a gazelle, a deer, a sheep, by bees. However, look when a gazelle consumes it, it gives us musk. You might not know but the real, real, pure musk, the real expensive one comes from a deer. Musk is a gland found only in the adult gazelles and I think if I recall correctly, it is between

the genitals and the umbilicus. And that is the pure, genuine musk, even if it is a hundred dollar bottle you buy over here that is called musk, that is not really the real musk. The real musk is the one from the gazelle. The silk, there is a Doodatil-Qazzim (دودة القزم) in Arabic, silk worm. It consumes the leaf, this same leaf, yet it gives you silk. The bees consume it, yet they produce honey. The sheep and cows consume it, yet they give us milk, yoghurt, and the rest of it goes to waste, they are waste. All four examples that I just given you that he told us about, they consume the same leaf, yet one of them produces honey, another one produces silk, another one musk and another one, meat and milk. If matters are by chance and by coincidence, then the extraction from the same leaf would yield the same result.

...صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ... ﴿النمل: ٨٨﴾

This is only from Allah subhaanahu wa ta'aala.

In Al-'Aqeedah At-Tahaawiiyyah, Imaam Abu Haneefah mentions the same kind of rationale, through intellect. And I recall when Shaykh Safar al-Hawaali taught this, he sort of somewhat in a way, put some doubts in the authenticity of the story because he said these are people who challenged Abu Haneefah to a debate on the existence of Allah. He said, how could that happen during a time of Khilaafah. However, after that I read that it may have been the Qadriyyah which are a sect that are extremist in the actions of one. They give so much control that in a way, they resemble atheists in lack of giving power to Allah over everything. So it could have been the Qadriyyah. It could have been the philosophers that were roaming all over back at that time. The ones who give precedent, not only give precedent, but judge the Qur'an and the Sunnah by their handicapped minds. So it could have been any of these because they share common denominators in some matters.

So a messenger comes to Abu Haneefah from Ahlus-Sunnah, he crosses the Tigris River, he is complaining that there is some philosophers, atheists, Qadriyyah, whatever they may be, that want to challenge to a debate and they want Abu Haneefah to take on that challenge. So Abu Haneefah says ok, let them know I will be there shortly. He has to cross the Tigris River to get there. The messenger went back happy, he told the people, Abu Haneefah is on his way, he will be here shortly.

Time passed and the messenger got worried, so he would run back and forth to the river and see if Abu Haneefah is there or not there, noon, evening, sun down, night. The atheists or those who want to debate began to mock them. Possibly the debater, the one who accepted the debate is now backing away or he is standing them up. So the Muslims began to get tense in a way, because they knew Abu Haneefah was the Imaam, one of the most knowledgeable of their time and he was a man of his word and he would fulfil his promise, but they thought that maybe something happened to him which stopped him from attending that event.

Late at night that night, past midnight or so, Abu Haneefah shows up. And the Muslims are there and they ask in concern, what happened Abu Haneefah? Abu Haneefah Rahimahullah says, and here is where it goes. He says, what if I told you that I began my way, and look when he says what if I told you, that makes it no longer a lie. He says, what if I told you on my way here, got to the Tigris River, got to cross to get over here. There was no navigator, there was no boat, no sailor, no nothing. Suddenly, planks of wood were rising out of the trees and they are all cut evenly, same shape, same size, the width, the length is all perfect. Then, nails came out of the water and the boat put itself together and then some sealant came and sealed the boat, the boat sealed itself by the sealant so no water will go in the holes. Then the boat filled itself by itself with beverages and by people, it filled itself, all alone. All this by itself, alone, and it docks alone and it sustains itself alone.

The people trying to debate him began to laugh, saying it is impossible. A boat makes itself, positions itself, docks, undocks, perfects itself like you are saying, in the details of the sealant, fills itself, loads and unloads itself. Impossible. They began to wonder if this man that they are claiming is the most knowledgeable, the biggest scholar, if he is being ridiculous or he is a childish type of a guy, what is going on here. They could not believe that which he was saying. Abu Haneefah basically said, what we would say today, I rest my case. That is all I had to say. If you cannot believe a boat, a ship, came into creation by itself, and this is only a boat, how can you believe the whole world, the universe with its sun, with its moon, with its stars and oceans, with its mountains and planets came into being without a Creator? Even without this scenario, tell someone that this palace or house or mansion came into existence by itself. Just popped out of nowhere. They are going to call you crazy, but a universe can come into creation by chance?

Tawheed ar-Rububiyyah is essential to resist doubts, that is one of the benefits of it. When the Shaytaan comes at you with doubts, you resist him. When you have worries, when worries overwhelm you, when you are surrounded in the darkness of your problems and worries, combined and toppled with the darkness of the nights, contemplate the Creator who you are asking, Allah, and who will make your worries vanish.

POETRY ON THE EXISTENCE OF ALLAH

Ibraheem Ibn Ali, a Sudanese from Sudan, a contemporary poet, he gave a very strong poem related to our topic today. The English flavour may take a little bit out of it but it is very strongly worded.

لله في الآفاق آيات لعل أقلها هو ما إليه هداك

In the horizon, there is signs and miracles, it may be that the least of it is that He guided you.

قل للطبيب تخطفته يد الردى يا شافي الأمراض من أرداك

Tell the doctor who is seized by death, you who cures, who seized you with death? You are supposed to be a doctor, how did you die?

Look at the flipside of it:

قل للمريض نجا وعوفي بعدما عجزت فنون الطب من عافاك

Tell the patient who survived and recovered after medical technology gave up hope, who is it that cured you? Example, they give him four months and he lives ten years.

قل للصحيح يموت لا من علة من بالمنايا يا صحيح دهاك

Tell the one who is healthy yet dies with no illness, oh you healthy one, who with death seized you?

قل للبصير وكان يحذر حفرة فهو بها من ذا الذي أهواك

Tell the one with eyesight who is avoiding pits and stumbling, yet he still stumbles and trips, who is He who made you stumble and fall?

Look at the flipside of it:

بل سائل الأعمى خطى بين الزحام بلا إصطدام من يقود خطاك

Ask the one walking in a crowd, he is walking in a crowd, blind man. Ask the blind man walking in a crowd, not colliding with anyone, who is the one who guides you?

قل للجنين يعيش معزولاً بلا راع ومرعى ما الذي يرعاك

Tell the one, the infant, the newborn. Tell the infant who lives in isolation, no shepherd, no caretaker, who is He who nourishes you?

قل للوليد بكى وأجهش بالبكا لدى الولادة ما الذي أبكاك

Tell the newborn who bursts out of the womb of his mother crying at birth, what made you cry?

وَإِذَا تَرَى الثَّعْبَانَ يَنْفُثُ سَمَهُ فَاسْأَلْهُ مَنْ ذَا بِالسَّمُومِ حَشَاكَ

If you see a snake that spews its venom, ask that snake, who with toxins stuffed you? The toxins in the mouth of the snake is poison to me.

وَاسْأَلْهُ كَيْفَ تَعِيشُ يَا ثَعْبَانُ أَوْ تَحْيَا وَهَذَا السَّمُّ يَمْلَأُ فَاكَ

Ask the snake, how do you survive oh snake? You live while the toxic poison fills your mouth?

وَاسْأَلْهُ بَطُونَ النِّحْلِ كَيْفَ تَقَاطَرَتْ شَهْدًا وَقِلُّ لِلشَّهْدِ مِنْ حَلَاكَ

Ask the stomachs of the bees, how honey oozes out of it and then tell the honey who sweetens you?

بَلْ سَائِلِ اللَّبَنِ الْمَصْفَى كَانَ بَيْنَ دَمٍ وَفَرَثٍ مَا الَّذِي صَفَاكَ

Ask the pure milk, that white, nice, clean, purified milk that comes to you, ask that pure milk that was between excretions and blood, what purified you?

He took that from the verse of Allah:

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ
لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿النحل: ٦٦﴾

It means the same thing as this line of poem.

Then he went on to say:

قُلْ لِلْهَوَاءِ تَحْسَهُ الْأَيْدِي وَيَخْتْفِي عَنْ عَيُونِ النَّاسِ مِنْ أَخْفَاكَ

Tell the air that is felt on hands yet hidden from eyes, who is it that hid you?

قُلْ لِلنَّبَاتِ يَجْفُ بَعْدَ تَعَهْدٍ وَرَعَايَةٍ مِنَ الْجَفَافِ رَمَاكَ

Tell the plant that dries, even after you maintain and care for it, who with dryness stricken you?

و إذا رأيت النبات في الصحراء يربو وحده فاسأله من أرباك

If you see a plant in the desert growing without maintenance, ask it who is it that nourishes you?

Let me explain this line a little bit more. Plant you see in the desert, and it is growing without no one maintaining it, in a vast desert, who nourishes it? Several weeks ago, I was in another state and the brothers took us on some architectural cruise in a boat, in a ship. It was late and it was cold, and we were the only ones on that cruise, very late and no one was there. So we were on that cruise and they showed us landmarks, modern architecture from the water. You know, some of man made creation. The cruise goes on for approximately an hour while the guide speaks and explains each building and some amazing details of it.

One thing that really, really got my attention is that all these buildings and some were designed like this and some were designed like that, features that are really amazing. When we got to a point at a little tree, the guide said everyone look at that tree. He made it a point to tell everyone and draw their attention to look at that tree. He said, for the past thirteen years I have been working as a guide here, the one thing I could not understand is how that tree grows out of a cement block. How? I have been trying to figure that out for thirteen years, it is unexplainable. He can explain all those buildings and architecture but Subhan Allah, Allah made him speak about that little tree that is growing out of the cement. That is what that line means:

و إذا رأيت النبات في الصحراء يربو وحده فاسأله من أرباك

This is why we study this 'Aqeedah, to charge and ignite our Imaan to the summit. 'Aqeedah is meant to charge. Resist doubts, when you resist doubts, you take it to a higher level. When you resist doubts and your Imaan hits the summit, when you raise your hands truly, you believe you are speaking to a Rabb, to a Lord, to Allah and not to the four walls in your bedroom. When you go over this so much and you resist all the doubts and you learn the pure, white Tawheed, your Tawheed reaches the level of Imaan. Then it goes on further to reach the level, which we are targeting, of Ihsaan. Then when you raise your hands to Allah, you feel different knowing He who can make that plant grow in a dry, massive desert or out of the cement, can make the impossible possible, happen for you.

هذه عجائب طالما أخذت بها عيناك وانفتحت بها أذناك

These are wonders and miracles that startle your eyes and open your ears.

ولعل ما في النفس من آياته عجب عجاب لو ترى عيناكا

Look at that line. Perhaps in your own self, are the most wondrous signs, if your eyes can see. That is the verse:

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿الذاريات: ٢١﴾

والكون مشحون بأسرار إذا حاولت تفسيراً لها أعيكا

The universe is full. The universe is charged, full of unexplainable secrets. If you attempt to interpret them, you are only going to frustrate yourself. Attempting to interpret some of the creation of Allah, will bring you to frustration.

فليرضى عني الناس أو فليسخطوا أنا لم أعد أسعى لغير رضاك

Look towards the end of the poem, it boosts the Imaan of the poet where he is saying that I only care oh Allah, about what? If you are pleased about me.

يا أيها الإنسان مهلاً ما الذي بالله جل جلاله أغراك

Oh you man, who has made you careless about your Lord the most Generous?

...تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ... ﴿المؤمنون: ١٤﴾

Blessed be Allah, the best of all creators.

More beautiful than this poetry, if we really contemplate and comprehend:

أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ
حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۚ أَلَيْسَ اللَّهُ ۙ بِ
هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾ مَن جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا
وَجَعَلَ لَهَا رَوَاسِي وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۚ أَلَيْسَ اللَّهُ ۙ بِ

أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ
وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۚ أَلَيْسَ مَعَ اللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾

﴿النمل﴾

Once a Bedouin was asked, how do you know Allah exists? Unsophisticated man who lives in the desert, but his Fitrah is pure, look what he said. Camel dung indicates there was a camel here, camel dung indicates camel. Donkey dung indicates donkey. Footprints indicate travel. So the sky with all its constellations, with the seas and its waves, does not that indicate the All Knowing, the All Powerful?

In Arabic:

الْبَعْرَةُ تَدُلُّ عَلَى الْبَعِيرِ ، وَالرَّوْثُ يَدُلُّ عَلَى الْحَمِيرِ ، وَآثَارُ الْأَقْدَامِ تَدُلُّ
عَلَى الْمَسِيرِ ، فَسَمَاءُ ذَاتُ أَبْرَاجٍ وَبِحَارُ ذَاتُ أَمْوَاجٍ ، أَمَا يَدُلُّ ذَلِكَ عَلَى
الْعَلِيمِ الْقَدِيرِ؟

And Inshaa Allah, this concludes section one of chapter two. We started on chapter two, this is 1A. Inshaa Allah next week, we will do B, C, D, E, F, or whatever we get a chance to do Inshaa Allah Ta'ala. Jazakum Allahu Khayr. Shaykh concluded the class with a Du'aa.

CLASS FIFTEEN

This is our fifteenth class on Al-Usool Ath-Thalaathah, Alhamdulillah Rabbil-'Aalameen. We started chapter two of this book, as we broke it down last week. Know, may Allah have mercy upon you that it is obligatory upon every Muslim, male and female, to learn and act upon the following three matters. We said that chapter two is three matters.

The first one is, we are going to break it down into six subcategories. The first is that Allah created us and we took that last week, A. B is, which we will start on today Inshaa Allah, is that He provided sustenance for us.

1B: ALLAH PROVIDED SUSTENANCE FOR US

أَنَّ اللَّهَ خَلَقَنَا وَرَزَقَنَا

Since Rizq is a matter that usually consumes one's worries and thoughts in this life, possibly more than any other matter, which may at times lead to deficiency in Tawheed and 'Aqeedah, it is discussed extensively in the Qur'an and Sunnah. To put you at ease and peace, but more importantly to complete and fulfil your Tawheed. Just as the Lord we spoke about last week is independent in His Rububiyyah and sovereign in His Lordship, likewise, He is independent and sovereign is His Rizq, the Provider.

We mentioned that the Qur'an, really to summarise the proof, we mentioned that last week, there is five verses that Allah says:

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ... ﴿العنكبوت: ٦١﴾ ﴿لقمان: ٢٥﴾ ﴿الزمر: ٣٨﴾ ﴿الزخرف: ٩﴾ ﴿الزخرف: ٨٧﴾

If you ask them about matters of Rububiyyah, Lordship, the arrogant Kuffaar of Quraysh will say Allah. Those are five, here, there is even two additional different ones:

قُلْ مَنْ يَرْزُقُكُمْ... ﴿يونس: ٣١﴾ ﴿سبا: ٢٤﴾

Similar, but a little bit different. Allah tells the Prophet sallallahu 'alayhi wa sallam, tell them, who provides you? Twice in the Qur'an and likewise, those arrogant people of Quraysh say Allah is the one who provides for them.

In Surat Sabaa:

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاوَاتِ وَالْأَرْضِ ۖ قُلِ اللَّهُ... ﴿سبا: ٢٤﴾

Tell them Muhammad sallallahu 'alayhi wa sallam, to the Mushrikeen, who is the one who gives you provision from the Heavens and the Earth, they will say Allah. They admit it. Even in Surat Yunus, a second time:

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۖ فَسَيَقُولُونَ اللَّهُ... ﴿يونس: ٣١﴾

Tell them Muhammad, say Muhammad, who provides you from the sky and from the Earth, and who gives you your hearing and your eyesight, and who brings out the living from the dead and the dead from the living.

...وَمَنْ يُدَبِّرُ الْأَمْرَ...

And who disposes all affairs?

...فَسَيَقُولُونَ اللَّهُ...

They will say Allah.

THE DIFFERENCE BETWEEN AR-RAAZIQ AND AR-RAZZAAQ

Ar-Raaziq (الرازق) and Ar-Razzaaq (الرزاق) are both the names of Allah pertaining to giving provision. All of the names of Allah are beyond what we can imagine of their beauty and their perfection. Both names here we said, pertain to Allah giving provision, so are they both the same exact? Does Allah have two names for the same matter? What is the difference between Ar-Raaziq and Ar-Razzaaq?

Ar-Raaziq is the quality of Allah, we take from it the quality of Allah, the eternal prescribing of provision for His creation. Allah prescribed for every creation its provision in His eternal 'Ilm. He destined your Rizq before you were born. He ordered the pen to write it fifty thousand years before the Heavens and the Earth were created. His eternal knowledge, His eternal 'Ilm knew your provision even before that. That is Ar-Raaziq. Ar-Raaziq is basically prescribing your provision. To prescribe does not necessarily mean to give, so here is where the quality of Ar-Razzaaq comes in.

Ar-Razzaaq is the one who organises, fulfils, executes, giving you your provision. Not moment by moment, but if there is a time measure below that, it is probably a yocto second or something like that. Yocto second by yocto second, and if there is something smaller than that, then use that measure. Moment by moment, yocto second by yocto second, He gives you your provision. Ar-Razzaaq is abundant in giving you that which He prescribed for you. He is the utmost Generous, continuous Provider, with abundance in provision, following provision. One Ni'mah after a Ni'mah.

Summed up briefly, the difference in a nutshell, Ar-Raaziq prescribed provision. Ar-Razzaaq gives you the provision, fulfils it and gives you the provision. Al (ال) in both of these names

of Allah, in Ar-Razzaaq and Ar-Raaziq, is the encompassing, al-Istighra (الإستغرا). All types of provision. Al here is similar to and interchangeable with the Kull (كل), all provision.

So we took the definition of Provider, Ar-Raaziq and Ar-Razzaaq.

THE DEFINITION OF PROVISION

What is the definition of provision? We all think we know provision, what provision or Rizq is. Ibn Mandhoor defines it as Maadiyyan Aw Ma'nawiyyan (مادياً أو معنوياً), provision is both Maadiyyan and Ma'nawiyyan. Meaning both materialistic and otherwise, Rizq is broader than materialistic matters. Allah blessing you with Islam, that is Rizq. Allah increasing your Imaan, that is Rizq. Our Tawheed classes and learning, that is Rizq. Your spouse, that is Rizq. Your kids, that is Rizq. Your wealth, that is Rizq. Your health, that is Rizq. Your sleep, that is Rizq. Your peace of mind is Rizq. If Allah grants you Jannah and may Allah grant you all Firdaws al-A'laa, that and what is in Jannah of its pleasure, is also Rizq.

ALLAH IS AR-RAZZAAQ

In order to complete your Tawheed, you need to understand fully that Ar-Razzaaq is Allah. You need to purify your heart from any type of feeling that anyone other than Ar-Raaziq, Ar-Razzaaq, provides you. And you need to let that belief sink in and register deep down in your heart. You believe wholeheartedly that Allah is Ar-Razzaaq.

YOUR PROVISION IS IN THE SKY

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿الذَّارِيَاتُ: ٢٢﴾

In the Heaven is your provision and that which you were promised. That is what you got to believe. Someone might say, you know, get real, speak realistic. How do you say my provision is in the Heaven when my job is right here, couple of miles down the road? How do you say my provision is in the Heaven, when my business is right down the street? How do you say my provision is in the Heaven, when my cheque and account is right here and all my money that I need and my car and my house are all right here? How is it on Earth when you say it is in the sky?

The thing about it is that all those are means of provision, Asbaab (أسباب), those are all means. Ar-Razzaaq created those means to attain Rizq. The boss was guided from Allah, from on top of seven skies, to sign over the cheque and hand it to you every week. The Rizq

came from Allah, he is merely a means. Every customer that walks into your business, walked in by direction from the Heavens, to bring you the Rizq. Now who is in control, your boss or Allah, the one who brings him to your shop, the one who makes him sign the cheque? Allah wanted to draw the attention that it is in His sustenance, that it is in His complete and full control, in the sky and not on the Earth.

Ibn Qudaamah and al-Qurtubi narrated with a chain, that al-Asma'ee, he said I was leaving a Masjid in Basra in Iraq and I was walking in an alley and a Bedouin approached with a bowl and a sword, very gruff and rude looking, and he asked which tribe do you belong to? Al-Asma'ee said, I am from the tribe of Asma'. He said, are you the one they call al-Asma'ee? You are the big, famous scholar they call al-Asma'ee? He said yes. He gave him Salaam, he sat down, the Bedouin asked al-Asma'ee, where do you come from? What area? Tell me about where you came from. Al-Asma'ee wanted to use it for Da'wah, he said I come from a place where they recite the word of Allah. The Bedouin said, there is a word of Allah that is being recited on the tongues of humans? He said yes. The Bedouin said, recite to me. He started reciting adh-Dhaariyaat until he got to verse twenty two:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿الذَّارِيَّاتِ: ٢٢﴾

The Bedouin said enough. Asma'ee said, this is the word of Allah. The Bedouin said, this is the word of Allah? He said, yes this is the word of Allah, He revealed it to his Prophet Muhammad sallallahu 'alayhi wa sallam. The Bedouin was astonished. He got up, he slaughtered his camel, he skinned it and he said Asma'ee, come help me give the flesh for all the poor people in the town as charity. Then he broke his sword and bow and faded into the desert reciting over and over again:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿الذَّارِيَّاتِ: ٢٢﴾

Al-Asma'ee said, I began to blame myself, why was I not as strong as this man in his belief He took that verse to heart, the Bedouin basically heard that verse and a lot of them were sharp in Arabic, he took the verse and he took it to heart. He used to stress and in wild pursue over provision. So he said, why on Earth have I been stressing, basically that is what he was saying. Why on Earth was I stressing and killing myself to get something guaranteed to me from in the top of the seven Heavens. It brought him comfort and ease knowing that Rizq is coming from the Heavens.

The years went on and the years went on, al-Asma'ee said I went to Hajj with Haroon ar-Rasheed. When I got to Makkah, someone was calling me Asma'ee, Asma'ee. I looked back from the crowd and it was that Bedouin, pale and old looking. He was weak and old and pale looking now. He said to me, sit down, sit down, read to me more from the Qur'an. So he began to read adh-Dhaariyaat again until he got to the same verse:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿الذَّارِيَات: ٢٢﴾

The Bedouin said, I found what Allah said to be true. Read more for me, continue reading for me. He said:

فَوَرَبُّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ ﴿الذَّارِيَات: ٢٣﴾

By the Lord of the Heavens and the Earth, it is truth, just as it is truth that you can speak. An oath, Allah gives an oath by Himself.

فَوَرَبُّ السَّمَاءِ وَالْأَرْضِ...

An oath followed by La Haqq (لَحَقٌّ), Laam in La Haqq is Laam at-Tawkeed. The Laam is assurance, emphasis, affirmation, assertiveness, to make you sure that the Rizq is from the sky. When the Bedouin heard that he shouted, who angered Allah so much that Allah, the Mighty, the Sublime, the Jaleel, they did not believe in Him that Allah needed to give an oath. He said it three times, over and over again. The third time, he died, the verse melted him to death.

...مِثْلَ مَا أَنَّكُمْ تَنْطِقُونَ

Your provision is in Heaven just as true as you speak.

Why was the parable of speaking used in relation to Rizq, to provision? For two reasons. Allah is saying, be assured that your provision is coming to you from Heaven just as certain and definite as you speak. You have any doubt that you speak? No. So just as you do not have any doubt on the fact that you speak, do not have any doubt that your provision is coming to you from the Heaven. That is the first one. The second reason, the relationship between the parable of sustenance in the sky and you speaking. Just as you speak, each one of you speaks, can anyone speak and use your tongue? No one can take your tongue, your mouth, your throat, your vocal cords, and speak. So just like no one can speak using your mouth, no one can take your sustenance. Relax, it is coming to you, your Rizq is coming to you.

Why so much oaths combined with confirmation and assurances in this verse in particular, and others verses and many other Hadith, that we would never have time to discuss in one or numerous Halaqaat? To establish Tawheed in an area that is weakness to men, that is how it sums it up. It is a matter that distresses people, it consumes their thoughts. Money,

rent, food, retirement, savings. Allah wants you to live a Tawheed filled life that entails a stress free life, a relaxed life.

PROVISION COMES FROM ALLAH

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا
وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿هُود: ٦﴾

Allah says no moving creature, no moving creation on this Earth but the provision comes down from Allah.

...وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا...

He knows, Allah knows, the dwelling place for that creation and its deposit. All, Allah has in a clear Book. The provision is on who?

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ...

'Alallah (عَلَى اللَّهِ), on Allah. On your boss? Not on your boss. On your parents? On a government paycheque? On a human, on a corporation, on a nation? No.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ...

Due from Allah. Humans do not give provision to each other, humans are means Allah created to give you the provision. Many may think in times of hardship, financial hardship especially, that Allah forgot about them. They may not say it but it comes to mind. That is when the second part of the verse comes into play. He knows your dwelling and your deposit:

...وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا...

More assurances. Relax, He knows where you are at, from the time you are in the uterus to the time you enter your grave, and after that and before that, and in between that. You are going through difficult times, Allah did not forget about it. That is what it means:

...وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا...

If Allah promised every animal its provision, is He going to leave out humans, when they were the most honoured of the creation of Allah?

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ... ﴿الْإِسْرَاءُ: ٧٠﴾

And we have honoured the children of Adam. Allah said, We will provide for animals. So do you think He is going to leave out those more honoured, human beings? When Allah promised to provide sustenance to those who defame Him, saying He has a son and leave out those who say that Laa ilaaha illallaah? His provision reaches all, animals, Kaafir and Muslim. In a way, Allah corrected Ibraheem in his Du'aa.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ...

Ibraheem said in his famous Du'aa, Lord, Yaa Allah, make this city, Makkah, a place of security, a safe place, and provide its believing people with fruits. Provision, give them provision. Allah answered, and He said the Believing:

...قَالَ وَمَنْ كَفَرَ... ﴿البقرة: ١٢٦﴾

In provision, they are alike. Establish now to complete your Tawheed, that your Rizq is in the hands of Allah. Do it right now. No boss, no business, no nation, no country.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿الذاريات: ٥٨﴾

Allah is the Provider, owner of power, the most strong. That is who you turn to for your Rizq.

YOUR UNCHANGEABLE PROVISION IS ALREADY WRITTEN

Your Rizq, rather your unchangeable Rizq was written for you, as we mentioned, when you were in the womb of your mother. Sprint in this life or walk or relax, the amount of provision Allah wrote for you is going to be the same, it is not going to be more or any less.

عَنْ أَنَسٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ اللَّهَ وَكَّلَ بِالرَّحِمِ مَلَكًا ، فَقَالَ : أَيُّ رَبِّ نُطْفَعُ...

The Prophet sallallahu 'alayhi wa salaam said in an authentic Hadith, Allah put an angel in charge of the womb. The angel of the womb, when one is in the womb he says, oh Allah a drop, meaning should I go ahead forth in a drop?

...أَيُّ رَبِّ عَلَقَةٌ...

Oh Lord, a clot, is it now time for a clot? He gets permission from Allah.

...أَيُّ رَبِّ مُضْغَةٌ...

Oh Allah, a morsel?

...فَإِذَا قَضَى اللَّهُ عَزَّ وَجَلَّ خَلْقَهَا قَالَ : أَيُّ رَبِّ شَقِيٌّ أَوْ سَعِيدٌ...

When Allah desires to complete the creation of the baby, the foetus, he says wretched or happy? The angel asks, is he going to be among the wretched or happy?

...أَذَكَرٌ أَوْ أُنْثَى...

He gets the permission every step of the way. Male or female?

...فَمَا الرِّزْقُ وَمَا الْأَجَلُ ؟ قَالَ : فَيُكْتَبُ ذَلِكَ فِي بَطْنِ أُمِّهِ

He asks the final questions, what is the provision, what is his provision and how long is his lifespan, the last two questions. And then he writes that while he is still in the womb of his mother. I am not going to say your destined Rizq was written when you were in the womb of your mother, but even before that. That is when the angel of the womb and the angels found out about it, that is only when the angels got their homework pertaining to those matters.

Fifty thousand years before Allah created the Heavens and the Earth, not before you were born, before the Heavens and the Earth were created, every last drop of water coming to you was documented. Not even every drop of water, that is still too big. Every tiny provision you are going to get was written for you, even if it as small as a quark or a lepton or any of those small particles. Even small particles that make up an atom, if there is anything smaller than that of your provision, Allah wrote it. If it is destined for you, it has been written for you. And even before it was written, even fifty thousand years before that, Allah in His eternal Ghayb knew that.

إِنَّ اللَّهَ كَتَبَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ

Allah wrote down in the book, in al-Lawh al-Mahfoodh (اللوح المحفوظ), the measures of the creation fifty thousand years before the Heavens and the Earth were created. That is why matters of this life, Allah speaks about them in the terminology of walk. You have an item waiting for you, walk to it, take your time. It is not going anywhere. The chalkboard over there in the back, if I say to all of you, it is not going nowhere that chalkboard, it is for you Muhammad. Now, a hundred years from now, a thousand years from now, I am going to sit here and watch it, it is not going nowhere. It is guaranteed for you, no one else is going to touch it, it is for you. You would be foolish to get up right now and sprint and grab it.

هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ۚ
وَالِيهِ النُّشُورُ ﴿الملك: ١٥﴾

It is He, Allah, who made this Earth subservient to us. So walk, walk in its path and eat of its provision. Walk, what you need to be sprinting for is the matters of the life after, the matters that are not guaranteed. The levels of Jannah is what you need to be sprinting for.

...فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ... ﴿الجمعة: ٩﴾

...وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿المطففين: ٢٦﴾

Strive and run for those matters.

AR-RAZZAAQ IS WISE IN GIVING PROVISION

Part of knowing Allah, Ar-Razzaaq, is knowing He is also wise in giving provision. Many people today utter day and night, Allah is wise, the All Wise, and they preach it, but at night time they contradict it by complaining to others of Allah and about their poverty. They complain to other than Allah about their poverty, yet they say, Allah is wise and Ar-Razzaaq. Allah said:

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ...

If Allah were to enlarge the provision for some of his slaves, they would rebel on this Earth.

...وَلَكِنْ يُنْزَلُ بِقَدَرٍ مَّا يَشَاءُ... ﴿الشورى: ٢٧﴾

He sends by measures and quantities. There is many, those who know Ar-Razzaaq and Al-Hakeem. And the Razzaaq and the Hakeem that you believe in, knows that if He gives you some funds you will misappropriate them, and they are not good for you. So that is part of believing in Ar-Razzaaq, Al-Hakeem. Your 'Aqeedah in this, is that you accept the status that Allah gave you because you do not know your situation. Rich or poor, if it changes from one status to another, whether it will result to your change of status from wretched to being happy, or happy to being wretched. You do not know how it will change you. You never object to Al-Hakeem.

If I get into any one of your personal business and I say, why did you buy that twenty thousand dollar car not the ten thousand or five thousand dollar car, or less than that? Why did you get an iPhone and sign a two year contract? You should have stayed with a vintage phone that has only voice, and possibly text. Why did you just give your wife five hundred dollars to go to the mall? Your natural reaction is to tell me, who do you think you are to object to my decisions? Who are you Ahmad Jibril, to object to my decisions and judge my wisdom? That is my business. You are right, you are actually right. Who am I to interfere with your wisdom in your internal family business and your affairs? But again, who are you to judge the Divine wisdom of Allah, Al-Hakeem, Ar-Razzaaq?

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ
الدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ
بَعْضًا سُخْرِيًّا ۚ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿الزخرف: ٣٢﴾

Who do you think you are to portion out the mercy of Allah? That is not your business. Who are you to portion out the mercy of your Lord, your provision of your Lord? We portion out between the humans, the creation, the livelihood in this world.

...وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا...

And we raise some of them above others in ranks, so they may employ others in their work. Some are rich, high class, medium class, low class, middle class and low class. Those who say, why did Allah not make me rich so I can build Masaajid? A lot of people say that. And support the oppressed, and do and do. In a sense, somewhat, some may be disgruntled with the division of Allah. If they just want to do good, that is different, but if they are internally

disgruntled with Allah, do not forget that Ar-Razzaaq is the All Wise, the All Knowing. That He knows what He gave you, why He gave it to you.

Qaaron, and there is many like Qaaron, and you know the story of Qaaron. The people of Qaaron asked the same question, why did Allah not give us like He gave Qaaron? Then when they seen what happened with Qaaron, they regretted it.

And in the verse:

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ
الصَّالِحِينَ ﴿التوبة: ٧٥﴾

Some made a covenant with Allah saying, if He bestowed on us of His bounty, we would give in charity. A lot of people say that.

...لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ

And we are going to be among those who are righteous. We are going to give. Let Him give us, why does He not give us so we can give in charity and we can be righteous? What happened after they got it?

فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿التوبة: ٧٦﴾

When Allah gave them His bounty, they became cheap and turned away from Allah. The result is objecting to the commands of Allah.

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ...

He punished them by putting hypocrisy into their hearts until the day that they will meet Allah subhaanahu wa ta'aala.

...بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿التوبة: ٧٧﴾

Because they breached the covenant and because they were liars. By the way this verse was revealed, you know that it is not something to object about, what Allah gave you of provision. And let me say before I forget, this verse was not revealed by Tha'labah as the popular story is, a Sahaabi named Tha'labah that got rich, that is a fabricated story. The true, proper reason for the revelation was what Ibn Hajr mentioned through Ibn Wahib and

Ibn Zayd, that it is a group of Munaafiqeen. Tha'labah was a man who stood firm in the Battle of Badr.

Do not be displeased. The point of it is, do not be displeased with what Allah has chosen for you. Seek means, no problem. But when you become displeased in your heart at Allah and the destiny Allah has chosen for you, low class, middle class, high class, whatever it is, then there becomes a deficiency in our topic today, belief in Ar-Razzaaq. When Allah is Al-'Aleem, Ar-Razzaaq, He gave it to you for a wisdom. When He is Al-Hakeem, Ar-Razzaaq, He deprived you for a wisdom. So never object.

Part of believing in this Tawheed is to be fully content with what Allah has given you of provision.

...فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ... ﴿الأنعام: ٤٤﴾

Allah gives this Dunya to whom He likes, and dislikes, but the Aakhirah is only for those who Allah likes. Thinking and judging that Allah gives this Dunya to who is more favourable to Him in the Aakhirah levels, is an aspect that Kuffaar Quraysh used to have.

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿سبأ: ٣٥﴾

They used to bolster to the Prophet Muhammad sallallahu 'alayhi wa sallam and the Sahaabah. We got more than you guys, we got more than you, we have more wealth, we have more children and we are not going to be punished. Allah says:

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

﴿سبأ: ٣٦﴾

The reply is, tell them Muhammad, Allah enlarges His provision to whomever He wills, and whomever He wants to restrict. Allah gives His provision in this life for those He likes and dislikes, but only gives success in the high levels, in the Aakhirah, for those He loves and likes.

TRUE TAWAKKUL AND TAWAAKUL

Haatim al-Asam was asked once, how did your Tawakkul on Allah become so strong? He said, I believed that no one will take my provision, so my heart become content. I knew that death awaits me, so I prepared my baggage for that journey. I knew my actions, no one can perform them but me, so I became occupied in them. I am too busy in my work. Number four, I knew Allah watches me and sees me so I became ashamed to let Him see me doing

any sins. They said, so where do you eat from? They seen him so content, so relaxed, so laidback, so where do you eat from? He responded:

... وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ

﴿المنافقون: ٧﴾

To Allah belongs the treasures of the Heavens and the Earth, but the hypocrites do not comprehend that.

Ash-Shaafi'ee Rahimahullah said, I depend on Allah for my provision, and I have no doubt, absolutely no doubt, that my provision will come to me. And then he went on to say, provision will come to me, my Rizq will come to me even if it is coming from the deep, dark ocean, the bottom of the deep, dark ocean, so why should I grieve or be sad over it? Why be depressed about it? Relax.

Umar Ibn al-Khattab radhiallahu 'anhu said:

لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ ، تَغْدُو خِمَاصًا وَتَعُودُ بَطَانًا

The Hadith narrated by Umar Ibn al-Khattab, radhiallahu 'anhu. The Prophet sallallahu 'alayhi wa sallam, said, if you all relied on Allah as you should rely on Him:

لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ...
...لَرَزَقَكُمْ...

He would have provided you, just like He provides birds. They wake up hungry in the morning and return with full stomachs at dusk time. Taghdu (تَغْدُو) in the Hadith means they go early in the day, with empty stomachs. They go, meaning they do something. Wa Ta'oodu (وَتَعُودُ) or TarooHu (تَرْوُحُ) in a narration, means they return late in the evening. Bitanaa (بِطَانًا) means with full provision.

What you take from that Hadith, true Tawakkul is full reliance of the heart on Allah, using the means available. He did not say Allah will provide you like He provides that bird laying in

the nest. He says Taghdu, Taroooh, that is why I specified the definition of those words, like a bird that goes and returns. Tawakkul is firm belief in the heart, putting dependency in the heart on Allah, using the means available. That is the true meaning of Tawakkul in the matter of Rizq.

Ibn Abi Dunya narrated that people came to Madinah one time. In Umrah as usual, anytime he seen foreigners in Madinah, outsiders, he would ask them. And he seen people who he knew they were from Yemen, so he said, who are you? Meaning, give me more about yourself. They said:

نَحْنُ الْمُتَوَكِّلُونَ

We are the ones who depend on Allah. He said you are Mutawaakiloon (مُتَوَكِّلُونَ), you depend on each other, not on Allah. He said al-Mutawakkiloon (الْمُتَوَكِّلُونَ), the real Mutawakkiloon are the ones who put the seeds in the ground with their reliance on Allah. This is all part of believing in Ar-Razzaaq, your heart hangs with Allah the Creator, and the controller of all means. Means, you got to believe part of that, do not harm and benefit, they do not provide nor take from you. Your provision, the order for it, comes from the Creator, Ar-Razzaaq.

Sahl Ibn Abdullah at-Tastari said a golden word about this whole matter. He says, whoever neglects means, has neglected the Sunnah. And whoever neglects Tawakkul, the reliance on Allah, neglects Imaan. Tawakkul is the state or status of the Prophet, whoever is on the status of the Prophet cannot leave out the Sunnah of the Prophet.

SEEK MEANS BUT KEEP YOUR HEART FULLY ATTACHED TO ALLAH

The Prophet sallallahu 'alayhi wa sallam was known to take means, look at his life. In Hijrah, he depended on Allah all throughout his life, every moment of his life, fully, yet he used the means available to him. When he went, he took the guide with him to Madinah, he hid in the cave. Did he say Abu Bakr, I am the best man to walk on the face of the Earth and you are the second best, the best man after the Messenger to walk on the Earth. So let us just lay in the open desert, knowing that there is a hundred camel bounty on my head and your head, and Allah is going to protect us. That is Tawaakul not Tawakkul. He went in a cave, he found a secluded cave away from them, one he thought that they would not see. And then he said:

... لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا... ﴿التَّوْبَةُ: ٤٠﴾

You use the means, but your heart is fully with Allah. Sometimes there is no means to us but whether there is or there is not, if there is, you use the means. If there is not, you have no choice, but in both case scenarios your heart is fully attached to Allah. If the Prophet sallallahu 'alayhi wa sallam was hungry, did he wait for food to drop from the sky or did he go and prepare and sit and eat?

In Badr, three hundred of the Sahaabah versus a thousand. He did not say, oh my friends put your weapons down, let us just sit here and make Du'aa. And the closer they come, let your Du'aa shout more and more, louder and louder. The heads are flying off, let it be louder and louder. That is the thinking of some deviant groups today. No, he fought. Make Du'aa, but he prepared. He made Du'aa himself until his upper garment fell off, while Abu Bakr felt bad for him for making all that Du'aa and Abu Bakr behind him putting upper garment on him. He then aligned them, he positioned them in front so the disbelievers will not get any of the water wells, so that all the water would be behind them. He told them hold fire until they come and you can see the whiteness in their eyes, then after you see that, then you can proceed.

That is the same as Rizq. You seek a job but the heart is fully attached to only Allah.

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ... ﴿الملك: ١٥﴾

He made the earth subservient to you so walk in it, walk in the path and eat from His provision. He said walk, Famshu (فَامْشُوا), pursue, search. Famshu, look at that. He said Famshu, He did not say it is going to come to you. Seek it, pursue it, your Rizq, pursue it. Do the means, do not sit and expect it to come to you. That is also an additional benefit from Famshu. The word walk in this verse is delicate, it means yes go for your Rizq but do not stress for it. Allah wrote it for you so do not go after this Dunya like a galloping horse in the outskirts.

Maryam 'alayhas salaam, when she gave birth to 'Isa. In her agony, in her birth, in her pain, in the midst of her agony, Allah says:

وَهَزِي إِلَيْكَ بِجَذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِيًّا ﴿مريم: ٢٥﴾

Shake the trunk of the tree, the date palm tree. If you shake it, it will fall from it, fresh ripe dates for you. Anyone tell me how a man, a strong man, the strongest man out of all of you can shake a palm tree and bring the dates down? How is a woman in labour going to do

that? The lesson really is, depend on Allah Maryam but do the little means. Just shake it, touch that tree and try to shake it and then the rest is on Allah.

Submit the resume, go to the interview, put the offer on the business and the house. And at the same time you are doing it, before and after, know it is coming from the sky. Your mind should be elsewhere, your mind should be in the sky. If He wants you to get it, no one is going to deprive you from it. And if He does not want you to get it, there is no one going to get it for you. The bottom line is, that your heart must be fully attached to Allah. Once that heart is attached to a job or the business for Rizq, then there is a deficiency in the belief that Allah is Ar-Raaziq. No matter how small that percentage is, it is a deficiency right there.

Ibraheem Ibn Adham was preparing a barbeque, he was cutting up meat to eat, to barbeque it. A cat took a slice of that meat and ran off with it. Ibraheem looked and seen that she did not really eat it, she took it to a distance as he was monitoring it and put it in an open field by a hole in the ground. So he walked close to it, he monitored the situation, watching, why did it not come back to eat it. Suddenly, a snake with its eyes popped out, a blind snake comes out from the hole and takes it and goes right back in. A cat and snake are enemies, they are prey and predator. Ibraheem looked at the sky and said Praise be to Allah, He made enemies provide sustenance and provision for each other.

Some in past used to make the Du'aa:

اللَّهُمَّ يَا مَنْ يَرْزُقُ النَّعَابَةَ فِي عُشِّهَا

An-Na'aabata (النَّعَابَةُ) is the chick of a crow. In Arabic, a crow is a Ghuraab (غراب). So the crows are species that are rated among the most intelligent animals. The crow, their chicks hatch blind, helpless, covered with just skin and weigh probably a little bit over half an ounce. The crow is black, the chick when it hatches, is pink. It is believed that when the crow sees the chicks, they are not black, it leaves for a long period of time or possibly for forage, to get food. The baby crows, depending on their stage, will need to be fed approximately every thirty minutes. The mum is gone in either disappointment or to get the food, and the baby needs food every thirty minutes. This is an-Na'aabah, oh Allah provide me like you provide an-Na'aabah in her nest.

So Ar-Razzaaq sends that lonely chick insects, bugs, grasshoppers, weevils, berries, spiders, whatever it may be, on its beak. Attracted to its beak so it can eat it, until the mother either returns with food or from the disappointment to see the feathers are black. That is why they use to say:

اللَّهُمَّ يَا مَنْ يَرْزُقُ النَّعَابَةَ فِي عُشِّهَا

Oh Allah provide me like you provide that little, baby chick of a crow. Who provided the helpless baby crow insects, provisions, while the mother and father were gone? Who provided the helpless, blind snake a piece of flesh right at its hole from its enemy, a cat? Prey and predator.

...هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ فَآَنَىٰ تُؤَفَّكُونَ ﴿فاطر: ٣﴾

Is there a Creator other than Allah who provides for you from the sky and Heaven, it is Ar-Razzaaq.

PROVISION IS NOT ONLY MATERIALISTIC

Mankind think in a narrow sense, that Rizq is materialistic, like we said in the beginning of the class. That is why many cry poverty.

Ibn as-Sammaak, a preacher, he was an advisor to Haroon ar-Rasheed. Haroon used to always consult with him and keep him by his side to remind him. Haroon ar-Rasheed was the man, a Khaleefah who used to tell the cloud go rain wherever you want, your wealth is going to return to me. Haroon wanted a cold glass of water once and it must have been that he kept asking for it over and over again, he repeatedly asked for a cold glass of water. It caught the attention of Ibn as-Sammaak next to him, his advisor, so he wanted to give him some consultation.

Ibn as-Sammaak said before he drank it, what would you do if no water was available to you and you are forced to trade for this cup of water? You are supposed to give something for it. Haroon ar-Rasheed said, for sure, most certainly I would give at least half my kingdom if not more. After he drank the cup, Ibn Sammaak said, what would you give if you were not able to release the waste of that water from your body, unless you traded something for it? Haroon ar-Rasheed said, I would certainly give the other half of my wealth, if I had more and I needed, I would give even more than that. Ibn Sammaak cried to the Khaleefah, he said drink, drink Khaleefah drink, may Allah bless you. Fie upon a kingdom that could easily be traded for a cup of water.

أشرب يا سيدي، أشرب هناك الله، أف لملك لا يشتري شربة ماء

I memorised poems from Shaykh Kish when I was a kid and I used to hear his lectures, the eloquent speaker, Rahmatullahi 'Alayhi. He used to say:

هي القناعة فاحفظها تكن ملكاً ولو لم يكن لك إلا راحة البدن

He actually said it when ash-Shah of Iran died. Be content, you will feel like a king even if you do not have but peace of mind.

وانظر لمن ملك الدنيا بأجمعها هل راح منها بغير القطن والكفن

Look at those who rule the globe in their entirety, did they leave this Earth but with cotton and shrouds?

Remember how we defined Rizq. Why do you look at it as money in your account alone? Rizq is your 'Aqeedah, your 'Aqeedah is among the biggest Rizq you can have, it is the biggest Rizq you can have.

...وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي... ﴿المائدة: ٣﴾

Belief in the Qadr of Rizq is 'Aqeedah. Once you establish this firm in your heart, which we are trying to get to, you live a content life. Having a deficiency in the belief in Ar-Razzaaq, our topic today, is dangerous.

DEPEND ON ALLAH IN HARDSHIP

In Sunan Abu Dawood, the Prophet sallallahu 'alayhi wa sallam said:

مَنْ نَزَلَتْ بِهِ فَاَقَةٌ...

Authentic Hadith. Whoever gets Faaqah (فَاَقَةٌ), Faaqah is usually a financial hardship. Whoever gets in a financial hardship, Faaqah.

...فَأَنْزَلَهَا بِالنَّاسِ...

He turns to people, he depends on them, depends on them in his heart.

...لَمْ تُسَدَّ فَاَقَتُهُ...

His hardship will not be fulfilled.

...وَمَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِاللَّهِ...

Whoever gets a financial hardship and turns to Allah for help.

...فَيُوشِكُ اللَّهُ لَهُ بِرِزْقٍ عَاجِلٍ أَوْ آجِلٍ

Allah will bring him his Rizq sooner or later.

THEY WORSHIP OTHERS BESIDES ALLAH WHO HAVE NO CONTROL OVER PROVISION

Focus on this Ayah:

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿النحل: ٧٣﴾

Give me your full attention. They worship others besides Allah, who do not and cannot and absolutely cannot have any provision or control over provision from the Heaven and the Earth. In Arabic, if you were to remove the two words in this Ayah, Rizq (رِزْقًا) and Shay'a (شَيْئًا), remove Rizq, provision and Shay'a, anything, the meaning stays good. So why these two extra words? We said the Qur'an is delicate, these words are there for a purpose. So what is the meaning? To add affirmation that the only one who can provide Rizq, is Allah.

An-Nakirah Fee Siyaaq al-Ithbaat Tufeed al-Itlaaq (النكرة في سياق الإثبات تفيد الإطلاق), a rule of Usool. Focus, both these words in the Ayah, Rizq and Shay'a are indefinite nouns, Ism Nakirah (إسم نكرة). Rizq and Shay'a, those two words I said that are extra, are indefinite nouns. The rule in Usool is, the indefinite noun, Ism an-Nakirah, in the context of a general sentence, denoting, affirming, declaring, establishing, indicates an absolute, unconstrained, unconditional, unrestricted matter. An-Nakirah Fee Siyaaq al-Ithbaat Tufeed al-Itlaaq, pay attention, I am going to explain it more. These rules are complex as it is and it only gets harder when you explain them in English, so you got to give me double the attention you regularly give me.

If you have a sentence affirming something, declaring, establishing, then there is a Nakirah, indefinite noun, that means it is absolute. That indicates it is absolute, unconstrained,

unrestricted. Adding a Nakirah that is otherwise not essential, gives it basically, exaggerated, absolute, unconstrained, unrestricted meaning. That is the point right there. Meaning, here comes the meaning, those who they worship other than Allah have absolutely, absolutely, not a tiny bit of control over Rizq. Let us take the first indefinite noun to shed more light on what I am trying to talk about. He added to their nothingness, they already had nothing, it added to their nothingness, Shay'a, the word any. Yaa Allah, you told us they do not have anything, no control, no control over provision, so why did You add Shay'a? They have nothing, so why did You add anything to nothing?

If I say to any of you, what is your paycheque this week? Your paycheque after everything clear is two hundred and one dollars and five cents. Would anyone of you tell me, if I say what is your paycheque, you are going to say two hundred and one dollars and five cents? You are going to say two hundred dollars. We are not sitting here doing your income tax, so you are going to say two hundred dollars. You round it off because one dollar and five cents is so little, so minute, so insignificant, that you do not even count it. A second example to get this rule that I am talking about, because you understand them more with examples. If I say to you what time is it now? One fifty nine, does anyone tell me one fifty nine? Everyone is going to round it off and say it is two o'clock. A third example. If someone has no wealth, he may have a little bit of wealth, what do you tell me if I ask you about his financial situation? He has nothing, the common terminology, he has nothing. There is something, but it is so little, so minute, so tiny, so insignificant that you consider it nothing. It is rounded off, it is a fraction that is rounded off. That is why the indefinite noun Shay'a was added.

Allah wants you to have the pure Tawheed in Ar-Razzaaq and He wanted to eliminate any tiny doubt that anyone other than Allah has any provision. There is not even the super slight chance that one may have any tiny, significant control or rule over Rizq, other than Allah. Shay'a, anything, that is why the indefinite noun was added. So the verse is saying they worship those who have absolutely no control over Rizq, absolutely, not even those tiny fractions that may be considered by some. Those the Mushrikeen worship, they do not have any, tiny, rounded off fraction of control or rule over Rizq. The conclusion, why so much emphasis? This is to erase the possibility that we may have any thought or doubt that anyone has any little crumb or power in control over Rizq. To affirm, to fulfil your heart with full and pure Tawheed to Ar-Razzaaq.

Two Nakirah come to affirm this, two, not one. Shay'an was one, the same thing we mentioned about Shay'a, Rizqaa too. They were added to eliminate the thought that there may be that tiny fraction that people neglect, that they round off, like the one dollar and five cents, the one minute, one having a little bit of provision and then you say he has nothing. To eliminate even that possible, tiny thing, that there is not even a rounded off figure in the matter. They have absolutely no control over Rizq.

We got the general wording of the verse, that those who Mushrikeen worship, those who have no rule or control over Rizq. That is the general wording, it already tells it all. To top it

off, we have two Nakirah, Shay'an and Rizqaa. To add emphasis, to show not a crumb of power or a rounded off fraction of power do they have, over Rizq. We are not done there, Allah wants pure Tawheed.

The third thing in the matter, the end of it:

...وَلَا يَسْتَطِيعُونَ

The verse at the end says, and they cannot, they are unable to. Sometimes, you may have power to do something but the opportunity is not there. Allah wanted to eliminate that thought too. Belief in Ar-Razzaaq is no joke, it is firm, it is deep.

...وَلَا يَسْتَطِيعُونَ

They do not have the power and they do not have the ability to rule over Rizq. No power and no ability. Once you affirm absolute Tawheed in Ar-Razzaaq, you live at peace and at ease. It is among the biggest sources for the anxiety disorders of today and depression and stress and traumatic stress, when you know it is from Allah, you live at ease and peace. You leave it in the hands of Allah, you live a stress free life.

Keep your heart with Allah. If you are rejected from a university or a job, do not even feel down or sad, take it with a smile and walk away. Your interview goes bad, it was not meant by Allah, because it is in the sky. That creation that you see in a suit and tie before you conducting the interview, he could not raise his finger nor move his lips or utter a word, except what Allah wanted him to do. You are going to the interview because Allah wants you to go with the means, to seek the means, but before, during and after, your heart must be in complete attachment with Allah. Your heart got to be in another world.

...اللَّهُ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ... ﴿الْأَنْفَالُ: ٢٤﴾

Allah comes between that person you think is a boss interviewing you, Allah comes between him and his heart. Allah can make him utter that which He wants.

AR-RAZZAAQ WILL SEND YOU MEANS

Affaana Ibn Muslim as-Saffaar was Shaykh for Bukhari. In the Fitnah of Khalq al-Qur'an (خلق القرآن), Affaan was an 'Aalim and they started by the 'Ulamaa, scanning the 'Ulamaa, interrogating them pertaining to the matter of the creation of the Qur'an. They got to the

house of Affaan, the governor wanted to interrogate him. The interrogators told Affaan, I got orders from the Waali that I need to ask you these questions. Is the Qur'an the word of Allah or creation? We know what the position of Ahlus-Sunnah is and what they back then used to spread. Affaan said:

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿الإِخْلَاصُ: ١﴾

Is that created? So he basically began to explain, he is an 'Aalim, he wants to start talking and explaining to the man. The interrogator said, look Affaan, I am not here to debate, I got these questions to ask you, I got to write the answer. And let me advise you, when they take you to prison, then you can explain away over there. And he also said let me advise you more, if you say it is the creation of Allah, from my experience, he is telling him, the people who said that, they get a higher rank, their salary goes up, they be at peace and ease. Those who do not say it was created, from my experience, this is the interrogator telling him, they start off by taking your salary then your family and you get hungry and it only gets worse after that.

Affaan said, the Qur'an is the word of Allah, it is not created, Kalaamullah (كَلَامُ اللَّهِ). The interrogator said, you know where this statement is going to take you? He told him the verse that we mentioned, the first one I mentioned:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿الذَّارِيَات: ٢٢﴾

Tawheed kicks in at these times. That is how you know if you have the proper Tawheed, the Tawheed melted into Imaan and Ihsaan.

The interrogator wrote the report and they cut his salary. After midnight, Affaan wakes up to a knock at the door, someone is knocking very hard at the door. He found it is an older man, a Zayyaat, a Zayyaat is an oil salesman. His clothes are dirty, you know oil salesmen, oil over them because they worked with oil. It is a low, looked down upon job, but this oil man took it upon himself to care for the causes of this Ummah. He said, who are you? The Zayyaat is asking him, who are you? He said Affaan Ibn Muslim. He said, you are the man the government cut his salary for speaking the truth earlier today? He said yes. He possibly heard it in the community, in the market, in the Masjid. He said, here is a Surrah, here is a money pouch with one thousand Dinaar and every month this time, I am going to bring you a similar bag until Allah provides you a way out. That was actually more than the government was paying Affaan Ibn Muslim.

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿الذَّارِيَات: ٢٢﴾

Today, the Ummah may no longer have a salesman with jealousy like that man did, like that oil salesman did, but the Provider who sent that oil salesman will send you different means because the Provider, Ar-Razzaq is there.

Let me conclude because the time is running out, with this story for the sisters who follow us, especially through the internet, whose husbands are in prisons. Or single mothers as well, and actually for all of us. There is a contemporary man in Egypt who went to prison, very poor as it is. So when he went to prison, his wife has two kids, she had to move with her parents. It is the same thing repeated all over and over, those whose family members went to prison, they will tell you the same story. One day, her son got sick, he got very high fever. She is in the house of her parents, no transportation, and even if there was transportation, there is no money to pay the doctors. So she turned to Allah all night long, one minute Du'aa in Salah, two Rak'ahs, in deep agony and pain in Sujood and Du'aa. Then she would tend to her baby, changing the bathing towels on his head and body. And as you know, only mothers can talk about what they feel when their children are ill, may Allah grant my mother and all your mothers Firdaws al-A'laa for the suffering they suffered for us. Then she would go and soak the bathing towel in cold water and place them all over her son, his forehead and his body, and take a break in Salah. Two Rak'ahs, deep, dark, lonely, long night, cries and shouts of desperation to Allah. And that is when the Du'aa is most likely to get answered.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ... ﴿النمل: ٦٢﴾

The one who responds to the distressed when he calls onto Him.

Late, late at night, the knocking comes at her door. She put on her Hijaab, she opened the door, it is a doctor, doctor suit, white robe. This is a contemporary story, the doctor answered the door but he in reality answered the order of Allah. The doctor at her door, she was astonished, has no means, she does not know what is going on. And limiting her communication with men, she watched as the doctor diagnosed the baby, wrote the prescription, gave her words of comfort, then he told her the bill is so and so, he handed her the bill. Here is the bill, and for house calls you pay right on the spot, it is well known back then and it is still known. In Arabic countries, I remember until recently, that the doctor comes, you pay him on the spot. She said, what, I have no money.

He said, where is your husband who called me? She said, my husband is in prison, he did not call you, my husband has been in prison for some time. He said, you make a late call at night and you have no husband to pay for me? He said, is this apartment not eighteen? She said no, the apartment eighteen is right down the hall, that is next door. So the doctor was astonished at how he came here and there really was someone sick, he said Subhan Allah, what is your situation lady, tell me what it is. She told him her story, she began to cry as she was telling her story and he began to cry.

He said, Wallahi, it was Allah who took me out of my bed to come to see your son. Give me that prescription back, let me get the medicine from my car and here is some money for you and every week or so, I will come and check up on you. Not only that, he continued to check up on her and give her from the charity that Allah gave him. The woman began to tease her husband who was in prison, she said you might want to stay longer in prison because Allah the Razzaaq is taking care of us more than you did when you were here.

And with this we will conclude, Jazakum Allahu Khayr.

CLASS SIXTEEN

Alhamdulillah Rabbil-'Aalameen that we were able to conduct the class today. This is the sixteenth class on Al-Usool Ath-Thalaathah.

The first matter of the three matters:

أَنَّ اللَّهَ خَلَقَنَا وَرَزَقَنَا وَلَمْ يَتْرُكْنَا هَمَلًا، بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا فَمَنْ أَطَاعَهُ
دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ

Our topic today is:

لَمْ يَتْرُكْنَا هَمَلًا

We talked about Lordship and we talked about the Provider. When we establish Allah created and provided, the author moves on to why He created us. Why did Allah create us? Which is, we said, subtitle C. He did not leave us without a purpose, that creation and provision was for a purpose.

1C: HE DID NOT CREATE US WITHOUT A PURPOSE

Why did He create us? Why did He provide for us? The author says, C:

لَمْ يَتْرُكْنَا هَمَلًا

He did not create us without a purpose.

WHAT IS HAMALA?

What is a Haamil (هامل) or Hamala, what is Hamala (هَمَلًا)? Even with the dialects today and the slang form of the Arabic that we have today, you hear on the tongues of many, they refer to someone as a Haamil. And when they refer to that, they mean someone who has no purpose, no job. Usually, they refer to it in a materialistic failure, they call him a Haamil. This is actually a unique term that was used amongst the Arab back in the old days. Originally, it was used to refer to camels or animals that are unbridled or have no shepherd or herdsman. Basically, animals running day and night in the wild, animals that are left loose and unattended. That is what Hamala is.

Here, it applied to animals, in the form of human animals. They are those who have no spiritual purpose of guidance in their life. They run on this Earth like wild animals, unrestrained by the guidance of Allah. Day and night, just like animals running in the wild day and night, they run day and night with no guidance from Allah.

Let the Qur'an define to you what Hamala is.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۖ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا
وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا ۚ أُولَٰئِكَ
كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ... ﴿الأعراف: ١٧٩﴾

Surely, We created many of the Jinn and mankind for Hell. They have hearts where they do not believe in, they have hearts where they do not understand in, they have eyes where they do not see in, they have ears which they do not hear the truth in. They are like cattle, then the verse says, no, even more astray.

...أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ...

Those are the heedless ones.

The other verse:

...الَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ
﴿محمد: ١٢﴾

Those who disbelieve enjoy themselves and eat like cattle. They are like cattle, they eat like cattle, and fire will be their abode.

INCORRECT OPINIONS ON THE PURPOSE OF OUR CREATION

A believer must know why he was created, you have to know that. You have to know why Allah gave you provision, why Allah created you. If you ask someone the question of our topic today:

لَمْ يَتْرُكْنَا هَمَلًا

Why were you created? You are going to find so many different answers. Some will say, it is a wisdom only Allah knows, they put an Islamic touch in an ignorant way. Yes that is true, that Allah has wisdoms that we do not know in some matters, but in this matter, you must know.

Allah said:

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿الْقِيَامَةِ: ٣٦﴾

Does man think he will be left neglected and unattended? So that is some people who say that.

Another category is like the famous poet early on this century who said:

جئت لا أعلم من أين ولكني أتيت

I got here, I do not know how I got here, but I got here.

ولقد أبصرتُ قدامي طريقاً فمشيت وسأبقى ماشياً إن شئتُ هذا أم أبيت

I found a path before me so I walked, and I will continue walking whether I like it or not.

كيف جئت؟ كيف أبصرتُ طريقي؟ لست أدري

So he went on to say, how I got here? How I seen that path in front of me? I do not know, but I got here.

And this was popular belief among a lot of people. Shaykh Kishk in the sixties gave a Khutbah on this, because this was a poem but there was a singer who made this poem famous, his name was actually the same name of the author of this book. The singer who sang that song was of the same name as the author of this book, his name was Muhammad Ibn Abdul-Wahhaab. Shaykh Kishk told him, he was basically in his sixties, the singer, late

sixties, he said you are a span away from your grave and you are speaking and uttering words of Kufr. You do not know what you were created for, and he broke down the poem and how it has matters that are Kufr.

After I grew up and read, I used to think it was the singer, from listening to Kishk I thought it was the words of the singer but it turned out that the words were a poem from another wretched poet. He was from Lebanon, he came to this country, his name Ilyaa Abu Maadhi, many of you probably heard of him. He came here in 1910 or so and lived in the United States. Why I say this is because these wretched characters, even though they were popular in the sixties, they were stars in the Arabic world for millions and millions. He is a peer to the singer Umm Kulthoom, the woman who in her funeral had four million people follow her. Any one of you who is Arabic over here, ask your parents or your grandparents for sure, but your parents, who Muhammad Ibn Abdul-Wahhaab is, the singer, and who Umm Kulthoom is. People who elevate, when its millions elevating such filth and gutter to a star like status, are unworthy of honour.

That is why that was the defeated, humiliated generation. The generation of Muhammad Ibn Abdul-Wahhaab the singer and Umm Kulthoom, the generation they raised were met by humiliation after humiliation. In 1948, between the fifties and sixties, 1967, 1969 and 1973, between 1971 and 1980, read history. That Muhammad Ibn Abdul-Wahhaab raised a generation of humiliated, dishonoured, Hamal. Hamal, who do not know their purpose on this Earth. This Imaam, Muhammad Ibn Abdul-Wahhaab, raised a generation on Al-Usool Ath-Thalaathah and on Tawheed, who learned the purpose of their creation and in return, revived Tawheed for this Ummah.

So many say, they were created for a wisdom only Allah knows. No, you have to know this wisdom too, this is the kind of wisdom that you have to know. Some say they do not know how they got here and throw around Kufr statements like that poet and singer we said. Some of them say Allah created us for worship, which is the correct answer, but their understanding is superficial. They are not deep and substantive in what worship is, and that is basically the topic of our Tawheed, all that relates to why we were created. Some adopt the devilish thinking of some Greek philosophists who say that Allah created the Universe and forgot, and that is why there were so many problems among the people on Earth, because Allah forgot about us. Astaghfirullah.

All that, Allah responded to it centuries before they even uttered it.

...وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾

Your Lord is not forgetful. He does not forget.

And then you got other people who say the Universe is the fun and play of Allah, Astaghfirullah. Likewise, Allah responded to them:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿المؤمنون: ١١٥﴾

You think We created you in play without any purpose and that you are not going to come back to Us, to be judged and held accountable for your previous life?

Then you got a group who will say, and many think, that you live your life and then you die and it is over and done with. If this was true, then death would be the goal of nearly every living being. But death is the start, then there is the grave, then there is resurrection, then there is reckoning, then there is the scale, then there is the Siraat, then there is eternal Hell and Heaven.

زَعَمَ الَّذِينَ كَفَرُوا أَن لَّنْ يُبْعَثُوا ۚ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿التغابن: ٧﴾

The disbelievers claim that they will never be resurrected. Tell them Muhammad, Allah says tell them:

...قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ...

You will certainly be resurrected. And then you will be told and informed of that which you did:

...ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ...

YOU WERE CREATED FOR A PURPOSE

The point is, that one must know he was created for a purpose. You got to know that you were created for a purpose.

In reality, this life is a test to see who fails and who wins. Allah called it a test.

...لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا... ﴿المالك: ٢﴾

Allah says, Allah wants you to prove through your action, through this test, who is righteous and who is not. This life is not a mall or a supermarket that closes at nine o'clock and then it is over and done, with one's death.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ
مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۖ وَكَفَى بِنَا حَاسِبِينَ ﴿الأنبياء: ٤٧﴾

We shall set up the balance, a real balance, a real scale, the scale of justice on the Day of Resurrection, and no one will be dealt with unjustly.

...وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۖ وَكَفَى بِنَا حَاسِبِينَ

If it is a tiny weight of mustard seed or even less than that, Allah will bring it and He is the sufficient to take account of what you did in the previous life.

وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿الزلزلة: ٣﴾

It is the day when one says, what is going on here? What is it that is going on here?

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ
مَنْشُورًا ﴿١٣﴾ اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

﴿الإسراء﴾

We have fastened every man's deeds to his neck. On the Day of Resurrection, We shall bring up for him all that, deeds in the book, and it will be presented.

...اقْرَأْ كِتَابَكَ... ﴿الإسراء: ١٤﴾

Read.

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَقَرٌّ ﴿القمر: ٥٣﴾

Everything small and big, is written down.

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿النجم: ٣٩﴾

He created us to follow His guidance.

لَمْ يَتْرُكْنَا هَمَلًا

The verses on this are numerous and numerous.

SAVE YOURSELF FROM HELL

A man went to Ibn Umar radhiallahu 'anhuma. He said Abu Abdur-Rahmaan, or he said Ibn Umar, Abu Abdur-Rahmaan was his Kunyah, Ibn Umar is attributing him to his father. Did you hear anything from the Prophet sallallahu 'alayhi wa sallam in Najwa, in private, that you want to share?

هَلْ سَمِعْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّجْوَى

Did you anything in private you can share with me? Ibn Umar said, I heard the Prophet sallallahu 'alayhi wa sallam say, the believer will be brought near his Lord and Allah covers him with a screen and tells him, and asks him, and he confesses.

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يُدْنِي الْمُؤْمِنُ مِنْ رَبِّهِ حَتَّى يَضَعَ عَلَيْهِ كَفَّهُ فَيَقْرَرُهُ بِذُنُوبِهِ...

Allah will ask him, do you know you did this? Did you know that sin? He will go over the sins.

...تَعْرِفُ ذَنْبَ كَذَا...

He will say twice, oh Allah, I know:

...يَقُولُ أَعْرِفُ يَقُولُ رَبِّ أَعْرِفُ...

I know Yaa Allah, he confesses his sin, there is no way out of it.

...فَيَقُولُ سَتَرْتُهَا فِي الدُّنْيَا وَأَغْفِرُهَا لَكَ الْيَوْمَ ثُمَّ تَطْوِي صَحِيفَةَ حَسَنَاتِهِ

I concealed it in the world before and I am going to forgive it to you today. Then his record, his registry of deeds fills up.

...وَأَمَّا الْآخَرُونَ أَوْ الْكُفَّارُ فَيُنَادَىٰ عَلَىٰ رُءُوسِ الْأَشْهَادِ هَؤُلَاءِ الَّذِينَ

كَذَبُوا عَلَىٰ رَبِّهِمْ

The other ones, the others, the disbelievers, it will be announced publicly before all the people. Those are the ones who lied and disbelieved in their Lord.

At-Tirmidhi:

عَدِيَّ بْنِ حَاتِمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُمْ مِنْ
رَجُلٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ يَوْمَ الْقِيَامَةِ وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ فَيَنْظُرُ أَيْمَنَ
مِنْهُ فَلَا يَرَى شَيْئًا إِلَّا شَيْئًا قَدَّمَ ثُمَّ يَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى شَيْئًا إِلَّا
شَيْئًا قَدَّمَ ثُمَّ يَنْظُرُ تَلَقَاءَ وَجْهِهِ فَتَسْتَقْبِلُهُ النَّارُ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَتَّقِيَ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ

There will be none amongst you except that Allah will speak to him with no interpreter, with no barrier. You are going to go stand before Allah, imagine that reality. Standing before Allah, Wallahil-Adheem it is going to happen, focus as it is going to happen and imagine it as it is going to happen. He is standing before Allah, he looks to his right, he sees nothing but his deeds. The he looks to his left.

...ثُمَّ يَنْظُرُ أَشْأَمَ مِنْهُ...

Ash'ama Minhu (أَشْأَمَ مِنْهُ) means he looks to his left, and then he sees nothing but his sins.

Wallahi, it is a scenery that tears the hearts. Then he looks in front of him, his deeds to his right, his sins to his left, he looks in front of him. He sees Hell, there is no escaping it, good and bad, there is no escaping it. Wretched and successful, all are heading to that direction, to the direction of Hell. Where are they going? They are going to the direction of Hell.

Righteous are going over it and the wicked are going in it. Nas'alullah an-Najaa (نسأل الله)

(النجا). But over it and not in it, then there are those who go over it but get clawed in it. And then there are those who go at the various speeds that we know in the famous Hadith about that.

The Hadith says that everyone looks in front of him and sees Hell, then it continues. Save yourself, that is your purpose, save yourself from Hell. Even by giving a portion, a half, a portion of a date in charity, so you can present it to Allah on the Judgment Day that you gave that. Save yourself from Hell, even if giving that tiny little thing.

...فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۖ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا

مَتَاعُ الْغُرُورِ ﴿آل عمران: ١٨٥﴾

ALLAH IS INDEPENDENT OF HIS CREATION

You were created and you need Allah. Do not ever think Allah created us to have more creation. Do not ever think that Allah created us because He needs our support. He created us and He is Al-Ghanee (الغني), He is independent of His creation.

In the authentic Hadith al-Qudsi, in Sahih Muslim. Oh my servants, you cannot reach me to harm me nor can you reach me to benefit me.

يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي...

...يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى اتَّقَى قَلْبِ
رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا...

Oh my servants, if from the first to the last of you, every one of you, human and Jinn, nobody left out, were as pious as the most pious man you can think of, if you were as pious as him, that is not going to increase my kingdom. That is Allah telling you that. Your piety will not increase the kingdom of Allah, you are not doing Allah a favour by doing deeds.

...يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ
رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا...

Oh my servants, if your and your last and your human and your Jinn, every one of you were as wicked as the most wicked man, human or Jinn on the face of the Earth that you can imagine, that would not decrease my kingdom any tiny little bit. Allah is speaking to you, because this a Hadith Qudsi.

...يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّتُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ
فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا كَمَا
يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ...

Oh my servants, were the first of you and the last of you to get together and all of you, your human, your Jinn, every last one of you in one place and request of me everything they wanted and I gave every one of them that which he requested, it would not decrease my kingdom, my wealth, that Allah has, the kingdom of Allah, any less than a needle decreases when you put it in the sea.

Go to the Atlantic Ocean, put a needle or a string in the middle of the Atlantic Ocean, then take it out. How much less did the Atlantic Ocean become? That is the Atlantic Ocean. Allah runs and rules and owns the Universe.

...يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ : أَحْصِيهَا لَكُمْ...

Look at that, this is the conclusion.

يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ : أَحْصِيهَا لَكُمْ ثُمَّ أَوْفِّيْكُمْ بِهَا ، فَمَنْ وَجَدَ
خَيْرًا فَلْيَحْمَدِ اللَّهَ. وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

Oh my servants, here is the conclusion. It is only your deeds that I reckon up for you, I gather and collect and add them up for you, registers them for you, for the Day of Recompense, so you can be judged by them. Whoever finds good, let him praise Allah, and whoever finds other than that, let him not blame but himself.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا... ﴿الأعراف: ٥٦﴾

Among the meanings of the verse, do not cause mischief on this Earth after it has been set in order. Meaning, the entire Earth was created for worship. The purpose of the Universe was for worship. Whoever does not do worship, has caused mischief, that is the meaning of the verse.

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿القيامة: ٣٦﴾

Does man really think he will be left neglected? This whole Universe, your creation, your lifespan. You really think you are going to live fifty, sixty, seventy years or whatever you may live, what Allah grants you, and then it is over and done with?

After Allah talks about the human and how he is a drop of sperm and then a clot and then Allah says:

أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُخْيِيَ الْمَوْتَى ﴿الْقِيَامَةُ: ٤٠﴾

The one who does that and created you from an emitted sperm and then a clot, he cannot resurrect you to question you again?

So we established that we have a purpose in this life, a goal to attain. To be saved from Hell, that is what we got to work on. To be saved from Hell and to attain the highest level of Heaven.

1D: HE SENT MESSENGERS TO US

الأُولَى : أَنَّ اللَّهَ خَلَقَنَا وَرَزَقَنَا وَلَمْ يَتْرُكْنَا هَمَلًا، بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا
فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ

He sent Messengers to us. This is D, subcategory D. He, the Allah, created us and provided for us. That is A and B, why? C, so we can worship Him. D is how, C was why and D is how.

We need to be taught how to worship Allah to achieve the purpose He created us on this Earth for, and that is why He sent us Messengers who are bearers of good tidings and warners from Hellfire. Just because we are in the technology age, just because we have iPhones and computers and just because we are advance in transportation and communication and medicine, it does not mean we can figure out what pleases Allah on our own. We cannot neglect the desperate need we have for Messengers on this Earth, for guidance.

Allah from His mercy, the Mighty, the Majestic, sent mankind Messengers. He sent us Messengers and we are the honoured Ummah that got the beloved Messenger Muhammad sallallahu 'alayhi wa sallam. He related to us the Ayaat, he purified us from evil, all types of evil, he taught us the Book and wisdom because before that we were in manifest error, we were in the gutter.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿الجمعة: ٢﴾

﴿٢﴾

Just as Allah sent us the Prophet Muhammad sallallahu 'alayhi wa sallam, He sent Messengers before, to the people.

...وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿فاطر: ٢٤﴾

Allah says, there was not a nation except Allah sent a warner, a Messenger, to teach them, to tell them the purpose of life. The purpose, Allah sent Messengers to creation so that it will be proof established for them or against them.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ ۖ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ المائدة: ١٩ ﴿١٩﴾

Oh People of the Scripture, We have sent you a Messenger to make things clear for you.

...عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا...

There was a break in the series of Messengers. Why?

...أَنْ تَقُولُوا مَا جَاءَنَا...

So that you will not say that no one taught us, no one came to us and gave us the glad tidings and a warning. Here you have it, a bringer of glad tidings and a warner. The Messengers they got and the Messenger we got and that which came to them. It was from the wisdom of Allah that he sent Messengers to creation as bearers of good tidings and as warners. Why? We said it. It is impossible for us to achieve the goal that Allah put us on this Earth for, to worship Him, the Tawheed we study, all that Tawheed we study, in the manner that pleases Allah, without Messengers to teach us. Messengers are the ones who explain and educate to us, what Allah is pleased with, and whatever displeases Allah.

When it was finalised with the Prophet Muhammad sallallahu ‘alayhi wa sallam, Allah says to him:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

﴿سبأ: ٢٨﴾

Oh Muhammad sallallahu ‘alayhi wa sallam, We sent you as a Messenger to all mankind, to give glad tidings and to be a warner, but most do not comprehend or do not realise.

...وَأِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿فاطر: ٢٤﴾

There never was a nation, except but there was a warner that was amongst them.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...

﴿النحل: ٣٦﴾

We sent among every single nation, community, whatever it may be, a Messenger telling them, worship Allah and stay away and denounce the Taaghoot. Make Baraa’ from the Taaghoot.

All these verses and hundreds more, establish the proof that the author is talking about over here:

بَلْ أَرْسَلْنَا إِلَيْنَا رَسُولًا

He sent us Messengers. We will get more into Messengers at the core of the book Inshaa Allah, so that should be sufficient for D.

1E: WHOEVER OBEYS HIM WILL ENTER PARADISE

The next statement, the author says:

فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ

So whoever obeys him will enter Paradise, whoever disobeys him will enter Jahannam.

‘Afaan Allah wa Iyyaakum Min Thaalik (عافانا الله وإياكم من ذلك).

Here is how it is broken down. The chapter two that we are on right now, we said has three matters. The first matter is what we are working on and we broke the first matter into six subcategories, I said it is going to be A to F. The first two are introduction, that Allah created and provided, that is introduction. The second two are the body, that means why did Allah create us? To worship Him. How do we do that? He sent us Messengers, that is the second two. Now it is the final two, which is E and F, which is the conclusion. You obey the Messengers, you do what you are supposed to do, then it is Jannah. You disobey, it is Jahannam. ‘Afaan Allah wa Iyyaakum Min Thaalik. You must obey the Messengers.

Allah said:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ... ﴿النساء: ٨٠﴾

Whoever obeys the Messengers, has obeyed Allah.

THE QUR’AN AND SUNNAH ARE EQUAL AS SOURCES OF LEGISLATION

Here, let us start off with an important point and that is an important point regarding obedience to the Messenger. That when there is an authentic Hadith in the context of proving something, belief, basically matters of legislation, it is at the same level as the Qur’an. If I tell you authentic Hadith as proof, and when we talk we talk about only authentic Hadith, about something, then that is just as if you found it in the Qur’an. No difference. In matters of Halaal, Haraam, do or do not, it is same.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ... ﴿المائدة: ٣﴾

Look at that verse. Allah considers in this all corpse and all blood Haraam. If you stop there, then fish is Haraam. You say oh look, like a lot of ignorant people do, particularly on this matter, on other matters, oh I found it in the Qur’an. If you take it alone, then fish is Haraam. That is why you got to take it with the Sunnah, together.

The Prophet sallallahu ‘alayhi wa sallam then in another Hadith said, there is two dead things and two blood things that are lawful. The locust and the fish, and the liver and the spleen. So you had to have taken the Qur’an and the Sunnah together.

أَلَا وَإِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ

I have been given the Qur'an and something like it. Like it, Mithlahu (مِثْلُهُ), not something under it, like it.

In many verses in the Qur'an, many verses:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ... ﴿الأنفال: ٢٠﴾

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ... ﴿المائدة: ٩٢﴾

It never said, obey, and then, Thumma (ثُمَّ). It says Wa (وَ), Wa means and. Thumma means, and then, it always uses Wa.

Some use the supposed Hadith, that it is rare to open a book of Usool, of the old books, and find this Hadith not in there. And it is when the Prophet sallallahu 'alayhi wa sallam supposedly sent Mu'adh to Yemen, which he did, but this portion of the Hadith is correct. The other portion, he asked him, what are you going to judge by? He said, by the Qur'an. He said, if you do not find it in the Qur'an? He said, I will go to the Sunnah. He said, what if you do not find it in the Sunnah? You go the Ijmaa'. The latter portion of the Hadith is what we are talking about here. The saying gives preference to the Qur'an in matters we mentioned, and that would have been a strong proof opposing what I just said. The only problem is that it is not attributed to the Prophet sallallahu 'alayhi wa sallam in the fact that both its Sanad (سند) and its Matn (متن) are Munkar (منكر). The chain and the Hadith itself are classified as Munkar.

Matters of legislation, Haraam and Halaal in both the Qur'an and the Sunnah, are equal. Applying matters of belief found in the Qur'an and the Sunnah, is equal. Applying matters of worship found in the Qur'an and the Sunnah are equal. Applying matters dealing with others, matters that pertain to rules and regulations when dealing with others found in the Qur'an and the Sunnah, are the same. What is in the authentic Sunnah, when you do it and you are told to do it, is no different than when it is in the Qur'an telling you to do it. No difference. Meaning, when Allah says do, do not, and the Prophet sallallahu 'alayhi wa sallam says do and do not, it is the same. Why?

Because both the Qur'an and the Sunnah came to us on the tongue of the Prophet Muhammad sallallahu 'alayhi wa sallam. We got it through the tongue of the Prophet Muhammad sallallahu 'alayhi wa sallam. The meaning of both revelation, the Qur'an and the Sunnah, is from Allah. You are obligated to do what you are told in both the Qur'an and the Sunnah. Of course, the authentic Sunnah. And to both the Qur'an and the Sunnah, you say I hear and I adhere.

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى ﴿النجم: ٤﴾

He is nothing but a revelation, the Prophet sallallahu 'alayhi wa sallam.

THE QUR'AN HAS A HIGHER STATUS IN OTHER AREAS

Yes the Qur'an in other matters, has higher status. For example, the Qur'an is the word of Allah. The meaning of both is from Allah, the Qur'an is the word of Allah. The Hadith is the word of the Prophet sallallahu 'alayhi wa sallam, the meaning is from Allah. Recitation, another matter where the Qur'an is of higher status, the recitation of the Qur'an, you get ten Hasanaat for every single letter you read in the Qur'an. That does not apply to the Sunnah, so it has a higher status in that. A third area where it has precedence in that the Qur'an, many of the 'Ulamaa say that you cannot touch it without having Wudhu. It is a disputed matter, the majority go to the fact that you cannot touch it without having Wudhu, which is not disputed in the Hadith. You should show respect, but it is not a disputed matter in the Hadith.

OBEDIENCE TO THE PROPHET MUST BE COMPLETE OBEDIENCE

Obedience to the Prophet sallallahu 'alayhi wa sallam must be total, complete, blind obedience. You cannot pick and choose. You cannot say oh in the Masaajid, I am going to take the Ibaadah and Salah and that, but outside the Masaajid it is a whole different story. Legislation, ruling, that is a whole different story. Or you are going to say, I pray and fast and I wear Hijaab but then suddenly a traditional event comes where the family do it and it is a major sin and you collapse in front of that and you go ahead and do it.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ
الْخِيَرَةُ مِنْ أَمْرِهِمْ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

﴿الأحزاب: ٣٦﴾

It is not the choice of any believer, male and female, men and women, when Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam make a decision, to have an option of their own decision. Whoever disobeys Allah and His Messenger, has went astray and is in total, manifest error.

Look how it mentioned:

...وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ...

We said before, that if He said Mu'min it would have been sufficient, but that is to emphasise and show it is every single one of you.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ
الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ
تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿النور: ٦٣﴾

Those who oppose the orders of the Prophet Muhammad sallallahu 'alayhi wa sallam, beware. That is the end of the verse, beware, a Fitnah is going to hit you. Those who disobey the order of the Prophet, painful torment is going to hit you. What is Fitnah here? Fitnah here is either possibly disbelief, it is also earthquakes, trials, afflictions, overpowering of tyrants amongst you, overpowering of enemies amongst you, who gets all that? If you disobey the command of the Prophet Muhammad sallallahu 'alayhi wa sallam.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ
يَقُولُوا سَمِعْنَا وَأَطَعْنَا... ﴿النور: ٥١﴾

The true believers, some claim to be believers, but the faithful, true believers are the ones who say when called unto the word of Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam to judge between them, we heard and we obey. We do not want to hear nothing else, that is it. The Prophet sallallahu 'alayhi wa sallam and Allah gave a word, we do not want to hear your input about it.

THE STORY OF JULAYBEEB

Listen to the Hadith of Abi Barzat al-Aslamee radhiallahu 'anhu, the Hadith is summarised in Sahih Muslim. In fact, Imaam Muslim has a chapter named after it:

بَابُ فَضَائِلِ جُلَيْبِيبٍ

He named a chapter after Julaybeeb radhiallahu 'anhu. A longer version is found in other books of Sunan, actually there is another one in Musnad Imaam Ahmad, identical chain of Sahih Muslim but it has more details in it, so it is authentic as well.

Julaybeeb is a man that did not look good, Sahaabi, radhiallahu 'anhu. From his description you read, he was possibly short, you might figure that he was possibly neglected and no one

wanted to give him a wife, and you could also see that he was possibly poor. Even his name, Julaybeeb is the diminutive, Tasgheer (تَصْغِير), it is a diminutive of the word Jilbaab (جِلْبَاب) which is what women wear. It is a small version, Tasgheer. But the Prophet sallallahu ‘alayhi wa sallam loved this man, he gave him attention, he gave him sympathy, gave him kindness and affection. Rahmatal-lil-‘Aalameen (رَحْمَةً لِّلْعَالَمِينَ), as he did with all the Sahaabah, every last one of them thought that he was the most special man to the Prophet sallallahu ‘alayhi wa sallam.

The Prophet sallallahu ‘alayhi wa sallam was in a gathering when a man from the Ansaar was before him. He said, I would like to ask for your daughter for marriage. The man got excited, he got happy, he said:

نَعَمْ وَكَرَامَةً ، يَا رَسُولَ اللَّهِ ، وَنُعْمَ عَيْنِي

He gave words, yes, of course. No question about it, who would not want the Prophet sallallahu ‘alayhi wa sallam as a son in law, and the blood of his grandchildren having the blood of the Prophet sallallahu ‘alayhi wa sallam? The Prophet said, but it is not for me. The man said, well who is it for? He said, it is for Julaybeeb. Any one of the characteristics of Julaybeeb that I mentioned, is sufficient for some to reject him. Imagine all of them together, combined in one man. At that point, you can see that this man from the Ansaar hesitated, you can possibly imagine his voice softening as he said, let me consult her mother. When he got to the mother, he said exactly what the Prophet told him, he said the Prophet sallallahu ‘alayhi wa sallam is asking for your daughter in marriage. She said:

نَعَمْ وَنُعْمَةً عَيْنِي

Who would not want that? Then he broke her happiness and cheer with saying, but he does not want her for him, he wants her for Julaybeeb. You can imagine the sudden silence or the jaw possibly dropping and what went through her mind. Moments ago, the dream of having the Prophet sallallahu ‘alayhi wa sallam as the son in law and now Julaybeeb? She said:

أَجْلَيْبِبٌ إِنِّيهِ ؟ أَجْلَيْبِبٌ إِنِّيهِ ؟ أَجْلَيْبِبٌ إِنِّيهِ ؟

Three times. Julaybeeb, yuck. Basically, Inyah (إِنِّيهِ) means yuck.

لَا لَعَمْرُ اللَّهِ لَا أَزُوجُ جُلَيْبِبًا

Wallahi, I am not going to give Julaybeeb my daughter. We have better than him, you want us to give our daughter to Julaybeeb? When the man got up to return and inform the Prophet sallallahu 'alayhi wa sallam of the decision of his wife, the daughter asked, who does the Prophet sallallahu 'alayhi wa sallam want for me? The mother told her the story. She said, you reject what the Prophet sallallahu 'alayhi wa sallam asked or recommended for me? Let me go forth with it, Wallahi, Allah will never neglect me or forsake me.

What a woman, Wallahi, what a woman. That is our point right here. We need to learn from that, we say these stories, but we do really learn from them? That young girl, her submission to Allah and the Sunnah, that is Tawheed, that is Imaan, that is Ihsaan. That is obedience to the Prophet Muhammad sallallahu 'alayhi wa sallam that we are trying to get, this is sufficient for you to know. If you leave today with this alone, that is sufficient for you to be among those who are successful.

She seen happiness in her life in the obedience of what Allah and the Prophet sallallahu 'alayhi wa sallam chose for her, because happiness in obedience to the Prophet Muhammad sallallahu 'alayhi wa sallam. Seeking to please Allah and the orders of the Prophet Muhammad sallallahu 'alayhi wa sallam will eliminate your pursuit of happiness, because happiness will then pursue you. That is what this woman understood.

Did she say, is it Waajib, did the Prophet mean it is Waajib? Is it Fardh? Is it obligatory for me or is he just recommending it? Did she say, I do not find that in the Qur'an where he can force me to marry someone? Did she burst out laughing, her, that beautiful woman from a prestigious family of the Ansaar, marry Julaybeeb? Did she say, that does not apply to me? Well, the Prophet sallallahu 'alayhi wa sallam recommended and she accepted his recommendation. And the Prophet sallallahu 'alayhi wa sallam died and his Sunnah is still there for you to apply it just like that woman applied it.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ... ﴿الأحزاب: ٦﴾

The Prophet sallallahu 'alayhi wa sallam has precedent for the believers, over your own selves.

What is the dowry? What is the house we are going to live in, what area of Madinah? Where is the source of income? The Prophet sallallahu 'alayhi wa sallam recommended this man to this girl and that is all she needed to know, no other questions. It is as if she is saying, mum, I love you, dad, I love you, but the word of the Prophet sallallahu 'alayhi wa sallam is the only word I will take over your word and his recommendation is the one I will take over you. That is her status, that is basically what you see from her statement. What many neglect to mention when they mention this story, this famous story, was it obligatory on her to marry this man or not? The Prophet sallallahu 'alayhi wa sallam was asking, recommending. It was not an order, it was a Khutbah (خطبة), Khutbah means you ask. The recommendation of the

Prophet sallallahu ‘alayhi wa sallam was not for a woman like this to reject, even if all the odds were against her. All the odds for her future are against her, but if the Prophet recommended it, that is it, even if it was a recommendation.

Imagine when you are told of a Sunnah and you sit and nag and complain about it, a simple Sunnah. This is a lifetime with this man. More so, imagine those who are told with a Waajib, that the Prophet sallallahu ‘alayhi wa sallam said a Waajib, and they say oh it is not in the Qur’an. They sit and quibble and argue and want to debate you, Waajib, Sunnah. How do you say that? It was the fruit of Tawheed, exactly what we study, that was the means for her to submit to a mere suggestion by the Prophet Muhammad sallallahu ‘alayhi wa sallam.

Today, you have people who go decades, a lifetime, unable to quit an alcohol addiction or other addictions. They go in and out of alcohol rehabs and Alcoholics Anonymous. Alcoholism now is considered a disease, read the reports, they say it is a disease, no cure for it. Nearly all the people who specialise in this field, they tell you there is no cure, it is a disease. They say no matter how long one remains sober, he can relapse any time. No doubt it is a strong addiction, but look at the Sahaabah. The Sahaabah were nearly all alcoholics, it was exceptional for some, that they did not drink. In Jaahiliyyah and in the beginning of Islam before it was prohibited. It was documented that he did not drink, in the books you read that, why? Because it was exceptional for one to not drink. And it was not just a weekend drinking, it was an every day thing. And it was not just at night time, it was day and night that they drank, deep into alcohol.

When, not the Prophet, I am not going to say the Prophet, the messenger of the Prophet went out and shouted in Madinah, alcohol is prohibited, what do you think their reaction was to this strong addiction that today is considered something that is a disease? The sip was on their mouth, they were about to drink, some of them.

إِنْتَهَيْنَا، إِنْتَهَيْنَا

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ

عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿المائدة: ٩٠﴾

...فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿المائدة: ٩١﴾

إِنْتَهَيْنَا، إِنْتَهَيْنَا

Why was there no relapse among the Sahaabah, an epidemic and relapse when it was a whole society that left alcohol? Why was there not an epidemic and relapse? Why did anyone not doubt, not the Messenger, I am not saying the Messenger, he sent a messenger to go shout in the alleys, the messenger of the Messenger? No one said, are you serious? Are you for real? No one said that. Why did anyone not ask, is this Haraam or Makrooh? Is the Prophet saying is this Haraam or Makrooh?

It was the Tawheed that the Prophet sallallahu 'alayhi wa sallam worked on for over a decade that filled their hearts with Imaan, to accept the commands at such ease. They obeyed the orders, they refrained from the Haraam, no resistance. Rather, they obeyed it overwhelmed with joy, that we are the honoured followers of the Prophet Muhammad sallallahu 'alayhi wa sallam.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ...

Nay, no by your Lord, they will not have no faith, they will not be believers:

...حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ...

Until you be the judge in all disputes between them.

...ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿النساء: ٦٥﴾

٦٥

And they find nothing in themselves, no resistance. You cannot just accept it, you cannot have no resistance for decisions, you have to accept it with full submission.

The wise father returned to the Prophet sallallahu 'alayhi wa sallam. He said, oh Prophet it is your decision, and the Prophet sallallahu 'alayhi wa sallam married her to this man. The days go by, newly weds, the Prophet sallallahu 'alayhi wa sallam goes to a battle. Do you think a partner of a woman in such status and obedience to Allah and the Prophet sallallahu 'alayhi wa sallam, her partner, do you think he is going to go and cry honeymoon? He is like her.

...الطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ... ﴿النور: ٢٦﴾

Good spouses for good spouses.

When you are having difficulty, you brothers here, a lot of you are single, difficulty finding the woman at a high status in Imaan, then the problem is work on yourself. When you get to

that status, Allah Inshaa Allah is going to provide you a woman at that same status, like Julaybeeb.

Julaybeeb joins in the battle, at the end of the battle the Prophet sallallahu 'alayhi wa sallam usually asks, in many battles, he is known to say, who do you miss? Who do I miss from my Sahaabah? They begin to mention many names, so and so, and so and so. He says, do you miss anyone else, other than those who you mentioned? They say, no oh Prophet of Allah. Julaybeeb lived neglected, Julaybeeb lived a loner, but he had the honour of the friendship of the Prophet Muhammad sallallahu 'alayhi wa sallam, who did not neglect him. The Prophet sallallahu 'alayhi wa sallam says, but I miss Julaybeeb. So immediately they remembered and went in pursuit of Julaybeeb.

Then they find him near seven that he had fought towards the end of the battle, and he fought them and he killed them and they killed him. So he killed seven before meeting his end and they told the Prophet, oh he is over there and they explained to him. He said, he killed seven and they killed him, he is from me and I am from him, he is from me and I am from him, and he is from me and I am from him. The narrator of the Hadith said the Prophet kept repeating it either two or three times. The Prophet laid him in his forearms, imagine that, as the Sahaabah began to dig the grave. Then he, the Prophet sallallahu 'alayhi wa sallam took him, and put him in the grave with his blessed hands himself. The neglected man, the man who had an incomplete name, the man who was looked down in society.

Thaabit said there was none from the Ansaar whose financial status was like that woman who married Julaybeeb. She used to spend and spend, as if she never fears poverty. And it is because the Prophet when he heard what she said, he said:

اللَّهُمَّ صُبَّ عَلَيْهَا الْخَيْرَ صَبًّا ، وَلَا تَجْعَلْ عَيْشَهَا كَدًّا

Oh Allah, pour your blessings upon her and do not make her life hard.

And it was later in some other narrations said, that there was not a man standing at the burial of Julaybeeb, except that he wished he was Julaybeeb. Radhiallahu 'Anhu wa Ardhaahu wa Jama'anaa wa Iyyaakum Ma'ahu fil-Firdaws al-A'laa (رَضِيَ اللهُ عَنْهُ وَارْضَاهُ وَ)

(جمعنا وإياكم معه في الفردوس الأعلى).

CLASS SEVENTEEN

This is our seventeenth class on Al-Usool Ath-Thalaathah. Last class, we spoke on chapter two, we are on chapter two, the first matter. And you need your books, even though some of you memorise and I am very well aware of that. You need the books to follow along

because the structure of the book is important in understanding the book. It is very essential to it, and following along.

So again, matter number one, we broke it down into six subcategories, we said it is A through to F. We said A and B are knowing the Lordship and the Provider, introduction. C and D, why Allah created us and how to achieve that goal. He created us to worship and the Messengers taught us how to achieve that goal, that is the body. Then E and F is the conclusion, whoever obeys goes to Heaven, whoever disobeys goes to Hell. We started on D, we left off on D, whoever obeys him enters Heaven, and we did not finish that point right there.

فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ

فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ

Whoever obeys him, will enter Paradise. That is where we stopped off and we left over there, when we talked about the story of Julaybeeb radhiyallahu ‘anhu.

We mentioned that you must obey the Messenger. As a source of legislation, the Qur’an and the Sunnah come side by side. As a source of legislation, they come side by side, I reiterate that. If there is an order in the Qur’an that pertains to rules and regulations, it is identical to a Hadith that the Prophet sallallahu ‘alayhi wa sallam has where there is rules and regulations in it. The commands in the Qur’an and the Sunnah are three types, three types of commands in the Qur’an and the Sunnah.

THREE TYPES OF COMMANDS IN THE QUR’AN AND SUNNAH

A COMMAND ACCOMPANIED BY EVIDENCE TO INDICATE IT IS OBLIGATORY

Number one, a command which is accompanied by evidence. It has evidence in it which indicates that which is in it is obligatory. It is a command and within it, something indicates that it is obligatory. Like Allah says, and perform your Salah, in Surat al-Baqarah:

وَأَقِيمُوا الصَّلَاةَ... ﴿البقرة: ٤٣﴾

It is a command with proof that it is obligatory. The evidence from the Qur’an and the Sunnah and Ijmaa’, Qur’an, Sunnah and consensus of the Ummah is Ijmaa’, it indicates that the command to establish the five daily prayers:

وَأَقِيمُوا الصَّلَاةَ... ﴿البقرة: ٤٣﴾

Is obligatory. So that is not a disputed matter. So the first one is, command with proof that it is obligatory.

A COMMAND WITH PROOF TO INDICATE IT IS NOT OBLIGATORY

The second one is the opposite of the first one. It is a command in the Qur'an and the Sunnah that has evidence that shows it is not obligatory. Such as the Hadith in Sahih al-Bukhari:

صَلُّوا قَبْلَ الْمَغْرِبِ ، صَلُّوا قَبْلَ الْمَغْرِبِ ، صَلُّوا قَبْلَ الْمَغْرِبِ

Pray before Maghrib, pray before Maghrib, pray before Maghrib. Had it been left at that, it would have been Waajib. Had it stopped right there, it would have been Waajib. But then after the Prophet sallallahu 'alayhi wa sallam repeated it three times, he said in the third time, for whoever wants to:

قَالَ فِي الثَّالِثَةِ : لِمَنْ شَاءَ

Whoever wants to, indicates that the command is no longer for Waajib, it is no longer obligatory. So the second one is, there is proof where the command shows that it is not obligatory.

Here, it is an order, pray before Maghrib, Sunnah before Maghrib. Pray before Maghrib, that is a command, but then:

لِمَنْ شَاءَ

Whoever wants to, shows that it is by choice. So there is proof in the command that it is not obligatory. Sometimes in this category, the statement would drop down from a Waajib to a Sunnah for proof not within the Hadith, but in other Ahaadith. It is just like as if it was in that same Hadith.

For example, the Prophet sallallahu 'alayhi wa sallam said, be different from the Jews and pray with your shoes on, they do not pray with their shoes or their Khuff. So he said pray with your shoes on, they do not pray with their shoes or their Khuff. That right there is an order, that is a command, it makes it Waajib. Had it been left like that, that would have been Waajib, we have to pray with our shoes. Just as if it was in the Qur'an itself, just as if it was a command in the Qur'an itself. However, we know there is a Hadith, not in this Hadith,

in Sunan Abu Dawood. On the authority of Abu Sa'eed al-Khudri, where the Prophet sallallahu 'alayhi wa sallam took his shoes off during Salah because of impurity.

Also in Ibn Maajah:

حَدِيثُ عَمْرِو بْنِ شُعَيْبٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ ، قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي حَافِيًا وَمُتَّعِلًا

He said in this authentic Hadith, I seen the Prophet sallallahu 'alayhi wa sallam pray with shoes and without shoes. So praying with your shoes got dropped down from the command that we heard, be different from the Jews, got dropped down from the level of being Waajib. Had it been left at that it would have been Waajib, got dropped down by the Hadith of the Prophet sallallahu 'alayhi wa sallam where he was seen praying with and without shoes and by the Hadith where he took his shoes off when he had impurity on it. So the command got dropped from a Waajib to a Sunnah, because of proof in other Hadith.

This situation is unlike the beard, that last example is unlike the beard. The Prophet sallallahu 'alayhi wa sallam similar to praying with the shoes, said be different from the Jews and Christians and grow your beard. There is many direct commands to grow your beard, that makes it Waajib, that is Waajib right there. Unlike the situation with shoes, there is no Hadith to drop it down from Waajib to a Sunnah, no Hadith. Actually, if you bring me one Hadith where the Prophet sallallahu 'alayhi wa sallam shaved once, that drops it down to a Sunnah. If you bring me a Hadith that once the Prophet sallallahu 'alayhi wa sallam seen someone without a beard and did not say nothing, it would have dropped it down to a Sunnah. Even when the Prophet sallallahu 'alayhi wa sallam seen non believers, he did Inkaar al-Munkar (إنكار المنكر) on them for the beard. So the command to pray with your shoes is Waajib, be different, it got dropped down to a Sunnah because there was proof that the Prophet sallallahu 'alayhi wa sallam prayed without his shoes. The command to grow your beard is Waajib and it remains Waajib because there is nothing else to drop it down to a Sunnah.

So the second category is matters that are a command, which have extra proof to show that it is not obligatory. The categories we took so far, the first one is a command that has additional proof to show that it is Waajib. Second one is a command that specifically says it is not Fardh, there is additional proof within that same Hadith or within other Hadith that indicate that command is not Fardh. Sometimes that is in the same Hadith, like Sunnah before Salat al-Maghrib. Sometimes it is not in that same Hadith, like prayer with your shoes on.

THE GENERAL COMMANDS

The third category is called al-Amr al-Mutlaq (الأمر المطلق), the general commands. This is a little bit complex, or not complex but disputed. But it is very clear, disputed but really there is one correct opinion. Here we have a command which does not come with any additional indication as to whether it is obligatory or not, similar to the beard. The first category we took has proof, the second category has proof, this one is just a command and that is it. It is a plain command, no other additional proof to indicate it is Waajib, no other additional proof to indicate it is Sunnah. Just a plain command from the Prophet Muhammad sallallahu 'alayhi wa sallam or a command from Allah in the Qur'an. The ruling on such commands is they are obligatory, they are taken to be obligatory. A command from either the Qur'an independently or a command from the Hadith independently, that is not accompanied by any other indications, is taken to be obligatory.

Let me repeat, a command from either the Qur'an independently or a command in the Hadith independently, that has no extra, additional indication, should be taken to mean it is an obligatory command. This is the view of the majority of the scholars of the four Mathaahib. In Sharh Al-Kawkab Al-Muneer, you are going to find a lot of talk on this, that elaborates what I just told you. In Fataawa Ibn Taymiyyah, also in Sharh An-Nawawi 'Alaa Al-Imaam Muslim, the elucidation of an-Nawawi on Muslim.

So for us, we are trying to say, if the Prophet gave an order, it is absolutely no different than if it is in the Qur'an. Both are revelations from Allah subhaanahu wa ta'aala. Never ever say, why is that order not in the Qur'an, I do not believe it is obligatory unless I see it in the Qur'an.

So the three categories in a nutshell, in a summary. One, a command, do or do not in the Qur'an or either in the Sunnah that has support to indicate it is obligatory, that command becomes obligatory. Second one, a command either in the Qur'an or in the Sunnah independently, in one or the other, it may be that Hadith itself indicates it is not meant to be a Fardh, or it may be other Hadith clear up the meaning of that Hadith to mean it is Sunnah. The third one is, a command either in the Qur'an or in the Sunnah that has no additional indication that it is not obligatory, that is considered obligatory. A plain old command.

THE RELATIONSHIP BETWEEN THE QUR'AN AND SUNNAH

As part of obedience to the Prophet Muhammad sallallahu 'alayhi wa sallam, you need to know that in the Sunnah, there is relationship between the Qur'an and the Sunnah and we can break them down into three ways.

IN ACCORDANCE AND SIMILARTY

In accordance and in similarity, the Qur'an and the Sunnah come in accordance and similarity sometimes. For example:

كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلَّا مَنْ مَاتَ مُشْرِكًا

Every sin Allah will forgive, except if you die a Mushrik.

That is identical to the verse:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ... ﴿النساء: ٤٨﴾

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿الأنبياء: ١٠٧﴾

We sent you Muhammad sallallahu 'alayhi wa sallam, you are not but a mercy to the universe.

In a Hadith, the Prophet sallallahu 'alayhi wa sallam said:

يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا رَحْمَةٌ مُّهِدَاةٌ

He said oh mankind, I am not but a mercy to mankind. So the Hadith and the Ayah are nearly identical. Different terms, one is in the Qur'an and one is in the Hadith, but identical. Here, the first category is a Hadith and a verse that mean identically the same thing, like we mentioned.

THE SUNNAH GIVES DETAILS, EXPLAINS OR SPECIFIES

The second category of the Qur'an and Sunnah in relationship to each other, is the category of when the Sunnah comes to give details in matters that are in the Qur'an or makes them specific, or explain them. Details, explain or makes them specific.

وَأَقِيمُوا الصَّلَاةَ... ﴿البقرة: ٤٣﴾

Perform your Salah.

You go to the Sunnah:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

Pray as you seen me pray. So the Sunnah explains the Salah.

...وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا... ﴿آل عمران:

﴿٩٧﴾

خُذُوا عَنِّي مَنَاسِكَكُمْ

Allah said perform your Hajj. And the Prophet sallallahu 'alayhi wa sallam said, learn from me how to perform your Hajj. How to perform your Hajj is in the Sunnah.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ...

﴿المائدة: ٦﴾

How to make your Wudhu is in the Qur'an. However, the Sunnah comes to specify and to exclude those who are ill. If one cannot do Tayammum (تيمم) or when can one do Tayammum, all that is in the Sunnah.

وَأَنْ لِّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿النجم: ٣٩﴾

No one can have of his deeds, except that which he accumulated himself.

But then the Sunnah comes and tells us there is three exceptions. When the son of Adam dies, his deeds end like that verse says, but it makes three exceptions. Ongoing charity, a righteous son or knowledge that he passes on.

Also for example:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ... ﴿النساء: ١١﴾

You got to give your inheritance to these categories. Allah divided it in the Qur'an, each person gets a specified percentage.

The Sunnah comes and specifies. The Messengers do not inherit, they do not give inheritance. The non believers, a Muslim does not inherit from a non believer and a non believer does not inherit from a Muslim. And the third one is, one who kills. He does not get inheritance, that is not in the Qur'an. So the second category of relationship of Qur'an and Sunnah is when the Sunnah explains, specifies and details something in the Qur'an.

THE HADITH ARE INDEPENDENT IN LEGISLATING

The third point in the connection between the Qur'an and the Sunnah, is when the Hadith are independent. Independent in legislating, and this is where the ignorants have issues. Some deny Sunnah entirely as if it has no origin to them, and they are the people who are called the Qur'aniyoon (قرآنيون). They clearly tell you it, we do not believe in the Sunnah. But there is some who may not be blunt but they shyly deny the Sunnah, those are worse. Some of them are ignorants who say there is so much Ahaadith, there is weak, there is fabricated, there is Munkar, we do not know which is which and we will just reject all the Hadith.

Before we respond to that, an example of the independent Hadith legislating is:

لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا

If someone wants to marry two women, you cannot combine in marriage between a woman and her paternal or maternal aunt. You cannot combine between those, that is in the Sunnah.

The Sunnah legislates two months fasting for someone who breaks his fast in sexual intercourse with his wife, that is in the Sunnah. That is independent, completely independent. Wiping on the Khuff is only in the Sunnah, it has nothing in the Qur'an about wiping on the Khuff. The Zakah that you are all going to pay in Ramadhaan, Zakat al-Fitr, Saa' (صاع), that is in the Sunnah only. Ash-Shaafi'ee said, it is by Ijmaa', by consensus, that if a Hadith is clear on a matter, no one can leave it for any ones else's saying, no matter who. There are matters that are in the Sunnah that are independent in legislating, they are like that in the Qur'an.

When a woman went to Abdullah Ibn Masood radhiallahu 'anhu, she said you are the one who has been going around saying, may Allah curse the Naamisah (نامصة). It became popular that he was saying, may Allah curse women who pluck their eyebrows. She said, you are the one who has been going around saying that? He said yes. She said, I read the Qur'an cover to cover looking for that, and I did not find it. He responded to her, he said if you looked in the Qur'an, you would have found it. She said, how do you say that? He said:

...وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا... ﴿الحشر: ٧﴾

Whatsoever the Prophet sallallahu 'alayhi wa sallam gives you, you take it. That is Sunnah. That is in the Qur'an so that means the Sunnah is part of the Qur'an. And whatsoever the

Prophet sallallahu 'alayhi wa sallam forbids you from, you abstain and refrain from it. She said yes, I read that Ayah in the Qur'an, I did read that Ayah. He said well then, I heard the Prophet sallallahu 'alayhi wa sallam say, may Allah's curse be inflicted upon women who pluck their eyebrows. In Bukhari and Muslim. So he took it to mean it is in the Qur'an, he told her it is in the Qur'an. But it is not in the Qur'an, it is really in the Sunnah, it is in Bukhari and Muslim. But the Qur'an said, whatever the Prophet sallallahu 'alayhi wa sallam gives you, you take, orders you, you take. Whatever he refrains you from, you stay away from.

When Abdur-Rahmaan Ibn Yazeed seen a man doing Hajj, and as you know there is special clothing you got to wear in Hajj. You got to change into different clothing and there is under clothing you cannot wear, so there is special clothes you wear for Hajj. This man was in his normal clothing performing Hajj. He said, you cannot wear that. The man said, show me in the Qur'an where it says I cannot wear like this in Ihraam. So Abdur-Rahmaan Ibn Yazeed repeated the same verse that the Sahaabi repeated:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا... ﴿الحشر: ٧﴾

THOSE WHO DENY THE SUNNAH

Some raise the claim and argue, well we have so much weak Hadith and strong Hadith and Munkar Hadith and Dha'eef Hadith, we do not know which is which so we just cancel everything out. Those are the ones who in a way, shyly deny Hadith. They shyly deny it, they are not explicit in it, but they shyly deny it. The simple response to that accusation is what Abdullah Ibn Mubaarak, one sentence Abdullah Ibn Mubaarak said when they told him how the weak and fabricated Hadith were spreading all over so fast. He said, that is why the giants live.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿الحجر: ٩﴾

He used Dhikr to include Qur'an and Sunnah. Allah protected the Sunnah, in that people may try to put Hadith, but the giants are there to sort them out. The science of Jarh and Ta'deel, the science of figuring out which Hadith is authentic and which is not and how to do it, it is so amazing of a science that western Orientals got addicted and spent a lifelong time learning it and trying to apply it, to see how it is. The only one who has the problem with the weak and fabricated Hadith are the ignorants. Go to the 'Ulamaa, go to the people of knowledge and they will direct you. They will tell you this is weak, this is authentic.

This matter, pertaining to denying the Sunnah, is really an epidemic. I am not going to say go to secular countries which rule clearly and openly by Kufr, but go no further than the lands that claim they are guardians of the Tawheed. The lands that they allege, they are guardians

of the Salafiyyah. A man who portrays himself as a Daa'iyah, a Shaykh, a reviver. Mufakkir (مفكر), they call him Mufakkir, these terminologies that popped up recently. His name is Hasan al-Maaliki, he is all over TV, Youtube, Twitter. He has thousands and thousands of followers, tens of thousands of followers. And this man is in the lands that claim they are the guardians of the Tawheed. A man who bluntly, openly and boldly denies the Sunnah. He goes on public TV in the core of the lands that they call, they are guardians of Tawheed, and he says Khomeini is better than the Munaafiq Mu'aawiyah radhiallahu anhu. Just recently on a channel called Wesal, from the heart of Sa'oodiyyah, he says Mu'aawiyah the Sahaabi, the uncle of the believers, the writer of the Wahi, is a Munaafiq in the lowest point of Hell. Radhiallahu 'an Mu'aawiyah. And that Khomeini, the cursed Khomeini, is better than Mu'aawiyah. This entails denying verses and Hadith that praise the Sahaabah. He openly tweeted that Qur'an is all we need, we really do not need the Sunnah, he openly tweeted that.

This man who says these bold words of Kufr, do you know who stood up against him? Fourteen or fifteen years ago, Shaykh Nasir al-Fahd wrote a book, the first one who stood up to this man. Kashf ash-Shubuhaat, which is a book he wrote responding to this man. In fact, approximately twelve years ago, I tried to arrange a debate on these matters of 'Aqeedah between the two on a media channel I used to have. And the challenge was based on a request from Shaykh Nasir al-Fahd, may Allah hasten his release. And I spoke to Hasan Maaliki, and he of course dodged it back then, but look who stood up against him. If this, and many like this man, echo from the land that is supposed to be the land that protects Tawheed. He spreads this Kufr ideology, claiming the Qur'an is all we need and we do not need anything else, and degrading or diminishing principles of Islam, from the lands of Tawheed. And you got people like that and worse than that, in others countries.

Turki al-Hamad in Sa'oodiyyah. A man who wrote that Allah and the devil are two faces to one coin. He wrote poor Allah, we burden Him with our errors. He wrote another statement, where is Allah so I can put Him in a drawer and lock it, in some of his works. Statements like these, statements of Kufr. Nas'alullah Salaamah (نسأل الله سلامة). He has never been prosecuted, Turki al-Hamad, that one that wrote those statements has never been prosecuted. This is the land, that is why I say it, the land that says they are guarding the Tawheed. Fifteen years ago, Shaykh Hamood al-'Uqlah, when he was asked about these, particularly these three statements, he issued a Fatwa that anyone who says it is either mentally insane or if he claims to be a Muslim, he is really a Murtad, he is an apostate. He never got prosecuted.

Five to six months ago, Turki al-Hamad, this man was tweeting away and he said:

وجاء زمن نحتاج فيه الى من يصح عقيدة محمد بن عبدالله

We are now in a time and era that we need to correct the belief of Muhammad Ibn Abdullah. Just like that, that is a tweet. This is coming from the land of the Tawheed, we need to correct the belief of Muhammad Ibn Abdullah, sallallahu 'alayhi wa sallam. When he said that, it sparked some rage among very few people. And to calm the rage, they imprisoned him. This was five or six months ago. When they imprisoned him, I tweeted. I said, Turki al-Hamad is in prison and it is a matter of a short time, days or so, before they let him out. Last week, what I told you became true. Last week, he did not even stay, I do not think he even completed six months in prison, no court hearings, no charges, he walks arrogantly right out of prison. No charges, no sentences, nothing at all.

The real men who stood up to these Kufr statements and devoted their life for that, the real followers of Muhammad Ibn Abdul-Wahhaab. The guardians of Tawheed, the artistic masters of the studying of the 'Ulamaa of Najd and Muhammad Ibn Abdul-Wahhaab. The true inheritors of knowledge of Muhammad Ibn Abdul-Wahhaab, some are behind bars for ten years, and others are behind bars for twenty years. Some of them are close to twenty years they are going to be spending. I did not go to a fortune teller when I said he was going to be out, check my tweets. I did not go to a fortune teller and nor do I know the Ghayb. I do not believe in that. Ma'aath Allah. But we do not speak in ignorance, we know the reality of those people there and what they rule, and how they rule by. To us Alhamdulillah, blind obedience is to the Prophet Muhammad sallallahu 'alayhi wa sallam. And it is commonsense that it comes with Laa ilaaha illallah Muhammadar-Rasoolullah.

By the way, the same week they let Turki al-Hamad out, the ones who spend their life in prison get taken to court, in feet shackles and hand restraints. In fact, Ali al-Khudayr, his son asked him, why are you wearing socks? Last week, in court. He said, because the shackles on my feet are tight. They spend ten years and this man who spreads Ilhaad (الإلحاد), atheism, gets out of there.

1F: WHOEVER REJECTS AND DISOBEYS HIM WILL ENTER HELLFIRE

فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ

So whoever obeys him will enter Paradise, whoever rejects and disobeys will enter fire. We established in the last point, whoever obeys him, so now let us get to the conclusion.

Whoever disobeys him, this category, whoever disobeys the Prophet sallallahu 'alayhi wa sallam will be in Hellfire. Is everyone who disobeys the Prophet sallallahu 'alayhi wa sallam going to Hellfire? Are they all going to Hellfire forever? It depends on the sin. Let me divide it into three categories again.

CATEGORIES OF DISOBEDIENCE

MAJOR SHIRK OR MAJOR KUFR

If the sin is major Shirk or major Kufr, that person dies in major Shirk or major Kufr, he is in Hell forever.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿النساء: ٤٨﴾

In another verse:

...فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿النساء: ١١٦﴾

Unless one leaves the cloak of Shirk and Kufr, he is in Jahannam.

In another verse:

...إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ... ﴿المائدة: ٧٢﴾

Allah said it is Haraam. He declared it, He judged it is Haraam for a Mushrik to enter Jannah. Allah tells His Prophet, His beloved, the most beloved human to Him:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿الزمر: ٦٥﴾

If you, you Muhammad, you commit shirk, your deeds will go in vain, will be at loss, and you will be at loss.

This is a matter so clear, so decisive, yet it is has become an issue the ignorant heads compromise on and give in, or some are really ignorant of it. You do not doubt that a non Muslim who dies in the status of other than Laa ilaaha illallah Muhammadar-Rasoolullah, is a Kaafir. There is no denial of that.

Ibn Masood radhiallahu 'anhu said:

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ
النَّارَ...

Whoever dies invoking other than Allah as a rival to Allah, his destiny is Hellfire. Clear, there is no doubt about this principle, this is Tawheed.

...وَمَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ

And whoever dies without invoking anything as a rival to Allah, meaning dies on a status of Tawheed, will enter Paradise.

Hadith Anas radhiallahu 'anhu:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لِأَهْوَنِ أَهْلِ
النَّارِ عَذَابًا : لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ كُنْتَ تَفْتَدِي بِهِ ؟

In Sahih al-Bukhari. Allah will ask the person who is in Hellfire, who receives the least amount of punishment, if you had anything on this Earth, would you give it as ransom to free yourself?

...قَالَ : نَعَمْ...

They say Na'am, yes. Whatever it is of ransom, I will give it.

...قَالَ : فَقَدْ سَأَلْتُكَ مَا هُوَ أَهْوَنُ مِنْ ذَلِكَ وَأَنْتَ فِي صُلْبِ آدَمَ أَنْ لَا
تُشْرِكَ بِي. فَأَبَيْتَ إِلَّا الشِّرْكَ

He will say, while you were in the backbone of Adam, I asked you much less than anything you want to give Me. All I asked for is not to worship others beside Me, but you insisted on worshipping others beside Me.

This is one of the many details of interfaith, they adopt this principle. They want to eliminate or hide or change this issue. Interfaith is not just about going to churches and synagogues smiling, taking a few photo shots and leaving, posing for the camera and then walking right out. Interfaith is a religion in itself, it is Kufr on top of Kufr. This is just one of

the many examples the venom of interfaith tries to embed in order to strip the new Muslim youth, the new generation, and make them feel as if they are Muslim when in reality, inside there is nothing of Islam within them. They could not take Muslims out of Islam fully, it is difficult to do that. So they said let us leave them calling themselves Muslim, but give them the interfaith Islam, a perverted version that they made up.

You got Christians who boldly will tell you, the real ones, the truthful ones, if you do not believe Jesus is the saviour and the son of God, you are going to hell and doomed. Yet Muslims shy away from believing in that which is in the Qur'an. Their Bible clearly says, if you do not believe that he is baptised and that you are going to be saved through him, that you are condemned, the Bible clearly says that. A core belief of the Shi'ah is that if you do not believe in the twelve Imaams, you are a Kaafir going to Hell. In Haqq Al-Yaqeen Fee Ma'rifatu Usool Ad-Deen, one of their reference books, in the second volume they say it is consensus that one who does not give the rights of the twelve Imaams is a Kaafir, astray, going to Hell forever. And you know some of the rights of these twelve Imaams that they give them, are qualities that only belong to Allah. Some of it is giving them part of 'Ilm al-Ghayb in other matters. You got to believe in them to be a Muslim and give them the rights that they give them. That is not even mentioning the fact that they believe they are infallible. Then you get to Ahlus-Sunnah wal-Jamaa'ah, but what you got is deluded, sell out, defeatist, ignorant heads of those who claim to be Ahlus-Sunnah and say, oh well there is a Muslim and there is a Kaafir and there is a third category. Or the Qur'an states that non believers will enter Heaven. You see it, professors, doctors, and high ranking people. We say what Islam and the Qur'an says, whoever dies a non Muslim, a Mushrik, a Kaafir, then his abode is Jahannam.

Do not let that modernist and the interfaith play with your mind, manipulating the meaning of the Qur'an to suit their desires, claiming there is verses in the Qur'an where Jews and Christians and Sabians are all going to Heaven. Yes, Jews and Christians do go to Heaven, no doubt about that. Who can question or argue with the Qur'an? That is for sure. The Jews and Christians who believed in Musa 'alayhis salaam at his time, will certainly go to Heaven. We actually call them Muslim because they submitted to the teachings of Musa and 'Isa 'alayhis salaam. Any true Christian or Jew today would follow the Prophet Muhammad sallallahu 'alayhi wa sallam as he was told in their original, untampered scriptures. In fact, if Musa or 'Isa were alive today or were to come to this Earth today, they would follow the Sharee'ah and the teachings of their brother Muhammad sallallahu 'alayhi wa sallam.

Allah took a covenant on every Messenger that if Muhammad was to be sent during their lifetime, they would follow him. Every Messenger gave that covenant to Allah. Allah knew He was not going to send the Prophet Muhammad sallallahu 'alayhi wa sallam during the time of Musa and 'Isa and Yahya and Isma'eel and Ishaaq, but to honour the Prophet sallallahu 'alayhi wa sallam and to honour his Messagehood:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۚ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا ۚ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾ آل عمران:

Allah took a covenant on the Prophets, saying, take what I gave you of the Book and Hikmah. And if a Messenger, meaning Messenger Muhammad sallallahu ‘alayhi wa sallam, if a Messenger comes, Allah is telling the Prophets, the Messengers, if Muhammad sallallahu ‘alayhi wa sallam comes then you got to believe in him and help him. Then Allah says:

...قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي...

Do you agree to that covenant? They said, we agree. That is how they passed the stage of Prophethood. So Allah took a covenant on every single Messenger, if the Messenger Muhammad sallallahu ‘alayhi wa sallam is sent during their time, they must believe in him. When ‘Isa ‘alayhis salaam returns to this Earth, he follows the Sharee’ah of the Prophet Muhammad sallallahu ‘alayhi wa sallam. When ‘Isa returns, there is going to be an Ameer of the Muslims of this Ummah, a regular man, leader, he leads the Salah. When he sees ‘Isa, he offers to let him lead the Salah, yet ‘Isa ‘alayhis salaam declines, to pray behind him, as in the authentic Hadith in the Sihaah. Ibn al-Jawzi commenting on that Hadith said, the reason he will decline is to assure beyond a doubt that he ‘Isa, comes as a follower of the Sharee’ah of the Prophet Muhammad sallallahu ‘alayhi wa sallam and not establishing his own Sharee’ah or the Sharee’ah he was sent with before.

Islam is not old furniture that needs to be refurbished to accommodate for 2013. Islam is Islam, and the only version of Islam is the Islam of the Prophet sallallahu ‘alayhi wa sallam fourteen centuries ago. Some think they have more mercy than Allah. Are you telling me someone who builds hospitals, that is their argument, are you telling me someone who helps thousands and hundreds of thousands and possibly millions of orphans and takes out lands mines and helps millions in poverty, just because he died disbelieving in Allah, he never hurt no body he was just a Mushrik, are you telling me he is going to Jahannam? Yes he is. Yes he is, that is exactly what I am saying. They not only think they have better ideas than Allah and the Prophet Muhammad sallallahu ‘alayhi wa sallam, but they think they have more mercy than the All Merciful, the All Compassionate who gave the Universe from its start to its end one mercy, and saved ninety nine mercies for Him.

Some say it to score points, to avoid getting scrutinised, because those kinds of matters really gain you popularity in this day and age. Sell out, deluded, that type of style gets you popularity. They get followers from the ignorants and also one gets certified by the enemies of Islam, that he is now moderate, once you say those kind of statements.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ... ﴿البقرة:

١٢٠﴾

Never will the Jews nor the Christians be pleased with you Muhammad sallallahu ‘alayhi wa sallam, until you follow their religion. Some people take this verse meaning shout in the streets, I am a Jew or a Christian. Do you think that verse only meant running in the streets or writing articles and saying I am Jewish, I am Christian, I am Hindu, I am Atheist, whatever it may be, so they may be pleased with you? Statements of Kufr like the statements some of the interfaith make, statements of Kufr that please them, giving judgment of who enters Heaven and Hell to humans over the judgment that Allah already declared, is a core meaning of this verse.

...تَرْضَىٰ عَنْكَ الْيَهُودُ...

That is how they are pleased with some people.

So the first category is if one dies in Kufr and Shirk, then we believe his destiny is Jahannam. That is the general rule.

Some will say:

...وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿الإسراء: ١٥﴾

Allah will not punish someone unless they got a Messenger. That is a side issue Ibn Katheer spoke about in his Tafseer. But one thing is for sure, someone sitting in the Google age, someone sitting with cable, internet, someone sitting with TV and satellite and all that day and night at his finger tips, every one of those got the message. In fact, Imaam Ahmad during his time, he said, I do not know anyone today who has not gotten the message. In his time, Imaam Ahmad said that, so imagine today. Well someone is going to pop up and say well they got a tainted version, oh they are saying Islam is this and Islam is that today, they got a tainted version of Islam.

Let me ask you a question, be realistic. Quraysh when Islam was still gleaming and sparkling, they exerted all their resources to taint the image of Islam and the Prophet Muhammad sallallahu ‘alayhi wa sallam personally. Did you hear anyone or any saying of the Prophet

Muhammad sallallahu ‘alayhi wa sallam say, so and so are exempted from entering Hellfire because Quraysh tainted Islam so much, they only got a wrong interpretation of Islam so it is an excuse for him. It was not an excuse for those who listened to Quraysh. Are you telling me it is going to be an excuse for those who listen to what is propagated in the media today? There is a duty on us to convey the message. There is a bigger duty on them to search for the proper message. Just like they search for food that nourishes the body, there is a duty on them to search for food that nourishes the soul. If you abandon someone in a house, you put someone in a house in some secluded area, he does not have food or water, what is he going to do? He is going to sit in the house and wait for food and water to come in? He is going to go out and pursue and search. Likewise, one must search for the food of the soul, one must search for Islam.

A MUSLIM WHO MEETS ALLAH WITH SINS

The second category of those who may be destined to Hell, which we are talking about. If one is Muslim, note I said Muslim and we took the definition of Muslim about two classes ago. If one is Muslim, he meets Allah with sins, he truly repented from them, Allah is the Forgiving, He is the Ghafoor, He is the Raheem. Not only will He forgive, but He will love those who repent. Allah forgives, Allah loves those who repent and will change their sins into deeds. If he did not repent, he has major sins and minor sins. Let us say he has one or the other or both, it does not really matter. He meets Allah, he did not repent. He is Muslim, he meets Allah with major and minor sins, he did not repent. He goes on the scale, if his deeds outweigh his sins, he goes to Jannah. If his sins outweigh his deeds, this is what we are going to talk about.

This is what the verse means:

﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ ﴿المؤمنون: ١٠٢﴾

The ones whose scale, the good deeds are heavier, they are the successful.

﴿وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ﴾
﴿المؤمنون: ١٠٣﴾

﴿وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ﴾ ﴿الأعراف: ٩﴾

The ones whose scale of sins outweigh, then they are among those who are at loss and they have the bad abode.

أَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ
مَوَازِينُهُ ﴿٨﴾ فَأَمَّهُ هَٰوِيَةٌ ﴿٩﴾ ﴿القارعة﴾

And plenty of verses on that, about which side outweighs the other one. You can find more on that in Fataawa Ibn Taymiyyah, the tenth volume, he talks about this a lot.

Now if the deeds outweigh, you go to Jannah. If the sins outweigh, the more, there is major and minor sin, that is what we call someone under the Mashee'ah (مَشِيئَة). They fall under the will of Allah. Everything falls under the will of Allah, but this is something that Allah says He may forgive and He may punish. That is what Mashee'ah means. They may get the forgiveness of Allah or the punishment of Allah. They may get the Shafaa'ah of Allah, that is what Shafaa'ah means, intercession is in this. They may get the intercession of Allah. They may get the intercession of Messengers, Messengers have Shafaa'ah. Even the Qur'an comes with Shafaa'ah. Qur'an comes as the Hadith states, Surat al-Baqarah, Surat Aali Imraan, who recites them, come like a huge cloud to give intercession for that person, to defend him. Or it comes like a murmuration of birds to defend that person, as in the authentic Hadith.

Allah gives Shafaa'ah, Prophet sallallahu 'alayhi wa sallam gives Shafaa'ah, some righteous believers give Shafaa'ah. The angels, the martyrs, some of the general Muslims give, the children to their parents give intercession, fasting gives Shafaa'ah. The Black Stone gives Shafaa'ah, people who attend 'Arafaat, each one of these has specific, solid, authentic Hadith that they give intercession. If out of all that, one does not get saved and our hope Inshaa Allah is that everyone will get saved, the worst case scenario and I am not saying it is easy, is that he will be punished for the duration of those sins, then he will be allowed to enter heaven. And I am not diminishing that punishment, Nas'alullah Salaamah, but I am saying the worst case scenario.

ONE WHO MEETS ALLAH WITH MINOR SHIRK

The third category, and this is really why I wanted to mention them and break them down into three categories. The third category is dangerous and this is the one that we need to be careful and this is why I divided them into these three categories, so you understand. The third category is one who meets Allah with minor Shirk. Minor Shirk is not major Shirk, it does not take one out of the fold of Islam. Minor shirk does not take one out of the fold of Islam. One who is Muslim and commits minor Shirk, he is still Muslim. Minor Shirk, ash-Shirk

al-Asghar (الشرك الأصغر), includes everything that leads to major Shirk. Anything that is an avenue to major Shirk is considered Shirk Asghar. Anything described in the Qur'an or in the Sunnah as being Shirk but does not reach the level of big Shirk, we consider that minor Shirk. Minor Shirk is Shirk where the Prophet sallallahu 'alayhi wa sallam specifically said it is minor Shirk. He specifically used words at times in Hadith, that is minor Shirk. So any of that which I mentioned, is considered minor Shirk.

Minor Shirk is usually Shirk where the wording of the Hadith is without the definite article Al. If it is ash-Shirk (الشرك), that is usually the major Shirk. If it is Shirk (شرك), then it is minor Shirk. Minor Shirk is what the Sahaabah understood to be minor Shirk. If they described it as minor Shirk, we take what they explained it as. Examples of this Shirk is, we mentioned it before, giving an oath by other than Allah, we spoke on that Shirk.

Also statements like Mashaa Allah wa Shi't (ما شاء الله وشئت), whatever Allah wills and you will. Those are considered statements of minor Shirk. Law Lallah wa Ant (لولا الله وأنت), if it had not been for Allah and you. Tawakkaltu 'Alallah wa 'Alayk (توكلت على الله وعليك), I put my reliance on Allah and you. These are forms of minor Shirk. If one says I put my reliance on Allah and you, and specifies a human being, that is minor Shirk. If someone says I depend on so and so, on Allah and you for rank, that is major Shirk. But if it is not matters that pertain to major Shirk, then they still are minor Shirk.

Now this is dangerous, this is a dangerous matter. And what is dangerous also about this is, let me give you more examples, is people who put up posters, decorations, portraits, frames, Allah and Muhammad side by side. That is a form of minor Shirk. The contemporary 'Ulamaa have spoken on the permissibility of hanging Qur'an or Allah or Muhammad sallallahu 'alayhi wa sallam and statements like that on the wall. Some said it is Haraam, it is prohibited because it is disrespectful or that it may be getting neglected or some of them even I read that it may fall. Some said it is Mubaah, permissible, and some said it is even good. That matter really, that Fiqh issue of whether you can hang them up or not has leverage to which opinion you chose because the proof for those who prohibit it is not really that strong, I do not think it is that strong. And just as they can tell you there is 'Ulamaa, oh this Shaykh and so and so said that, I will bring you equivalent Shuyookh to that Shaykh they say, who said it is permissible and it is okay. So if someone puts it up as a reminder then it is good Inshaa Allah Ta'aala.

But why I mention that? For our purposes here. What you really need to worry about is putting Allah and Muhammad sallallahu 'alayhi wa sallam on the same line together. A portrait, Allah and Muhammad. A frame or a dish like Allah and Muhammad sallallahu 'alayhi wa sallam side by side. Like they do in clocks, you find the design in clocks, Allah and

Muhammad, or medallions or they have these candle like things that have Allah and Muhammad. That is all a form of minor Shirk. Over time, people tend to get the impression that Allah and Muhammad sallallahu 'alayhi wa sallam are at the same level. But just like you cannot say words like Mashaa Allah wa Sh'it, Tawakkaltu 'Alallah wa 'Alayk, you cannot write it, you cannot have portraits like that, that have Allah and Muhammad sallallahu 'alayhi wa sallam on the same level. Put Allah on one side, put Muhammad sallallahu 'alayhi wa sallam on a different side or at a lower status.

When a man told the Prophet sallallahu 'alayhi wa sallam Mashaa Allah wa Sh'it. He told the Prophet sallallahu 'alayhi wa sallam, whatever Allah wills and you will. The Prophet sallallahu 'alayhi wa sallam said:

أَجَعَلْتَنِي لِلَّهِ نِدًّا ؟ قُلْ مَا شَاءَ اللَّهُ وَحْدَهُ

The Prophet sallallahu 'alayhi wa sallam said, you make me a partner or equivalent to Allah subhaanahu wa ta'aala? Say, what Allah ever wills alone.

In another Hadith, the Prophet sallallahu 'alayhi wa sallam said:

لَا تَقُولُوا : مَا شَاءَ اللَّهُ وَشَاءَ فَلَانٌ , وَلَكِنْ قُولُوا : مَا شَاءَ اللَّهُ ثُمَّ شَاءَ
فُلَانٌ

Do not say whatever Allah wills and whatever you will. Waaw (وَ) over here is Musaawaah (مساواة), Musaawaah means equivalent. Waaw here means and, and it means equal, it makes them equivalent. You use Thumma, Thumma means Tarteeb (ترتيب), not Musaawaah. Thumma means Tarteeb, to put in order, and then. Thumma means and then. Whatever Allah wills and then what you will, if it is under his control. Al-Bukhari has a chapter called:

بَابُ لَا يَقُولُ مَا شَاءَ اللَّهُ وَشِئْتُ

And you remember what we said about the chapters that Bukhari has, how he named them. Two classes ago, I explained how important the chapters of Bukhari are and how he chooses their names. So he has a section just on this issue. Other examples of minor Shirk is for example, prolonging Salah for other people so they can notice, prolonging the recitation or 'Ibaadah or beautifying the voice for others, that is included in minor Shirk.

DOES ONE WHO COMMITS MINOR SHIRK FALL UNDER THE MASHEE'AH?

All that was an introduction. Now here is why I brought it up and here is why I mention it in relationship to our talk, because we are sticking to our book here. Does one who commits minor Shirk fall under what we call Mashee'ah like Muslim sinners do, like we explained in category number two. The question is, does he fall under Mashee'ah, one who meets Allah with minor Shirk? What is Mashee'ah? Again, take it step by step, I do not want you to get confused, and focus with me, give me your undivided attention.

We said those who are Muslim and their scale of deeds are more, they go to Jannah. If their sins are more, they fall under Mashee'ah. Mashee'ah means they will either be punished for the duration of the sins or Allah will forgive them, or intercession of those who give intercession will save them Inshaa Allah Ta'aala. So that is Mashee'ah. So is one who falls under minor Shirk which he is Muslim, we said he is Muslim, does he fall under Mashee'ah too? By Ijmaa', one who does minor Shirk, he is Muslim, only in matters he did minor Shirk, he is not Kaafir. It is by Ijmaa' of the Muslims that a Muslim who enters Hell for minor Shirk, will not be Hell forever. Now, does minor Shirk fall under Mashee'ah?

If you read the works of Ibn Taymiyyah Rahimahullah, you are going to see at times where he mentions that Allah will not forgive the doer of small Shirk. He does not fall under Mashee'ah, he is going to get punished. Meaning everything is under the will of Allah of course but Allah told us certain judgements that He already made and decided, and among that is those who commit Shirk will be doomed to Hellfire. So according to Ibn Taymiyyah Rahimahullah and many other scholars, they will have to be punished. Whoever does minor Shirk must be punished, they do not fall under the Mashee'ah, unlike major and minor sinners that fall under Mashee'ah.

Their main proof for that is:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ...

﴿النساء: ٤٨﴾

Allah will not forgive Shirk for anyone, but He will forgive anything less than that. They said this verse includes major and minor Shirk. Except for minor Shirk, they said he gets punished for that minor Shirk and he gets out and goes to Jannah. With major Shirk, A'aathan Allah wa Iyaakum Min Thaalik (أَعَاذْنَا اللَّهُ وَإِيَّاكُمْ مِنْ ذَلِكَ), he never leaves Jahannam. This is also the opinion of Siddeeq Khan, Abdur-Rahmaan Ibn Qaasim, and some of the students and followers of Imaam Muhammad Ibn Abdul-Wahhaab.

Then in other parts of Fataawa I read, Ibn Taymiyyah treats minor Shirk like major sins and he says it falls under Mashee'ah, meaning Allah may forgive or punish. It is not among that which is declared that Allah decreed and judged that He will not forgive them. It falls under Mashee'ah. And this is also the opinion of Muhammad Bin Ali Ibn Ghareeb and as-Sa'dee in his Tafseer seems to lean towards this opinion. Their proof and the second opinion of Ibn Taymiyyah, their proof mostly roams around the verse itself.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ... ﴿النساء: ٤٨﴾

They said that is major Shirk only because they said, their proof is that the chain of verses that Allah is talking about this, the chain of verses, Allah is talking about Mushrikeen and Munaafiqeen and the People of the Book. And also the end of the verse seems to lean more towards talking about major Shirk than it is minor Shirk, so the verse really applies to major Shirk.

There is actually a very big Masters degree thesis that I heard about some time ago that studies and analyses this issue in depth. I have not read it and I do not think it is even printed yet. But this is a matter where a giant Imaam like Ibn Taymiyyah had two opinions, seem to be like two conflicting opinions on the same matter. And then the Imaams of the Da'wah of Najd, the students of Muhammad Ibn Abdul-Wahhaab, his descendants in knowledge, the author of this book, they are split on this issue. I just mentioned the two opinions and I will leave selecting out for now.

The danger of this matter is what you should come out of this matter with. You stand before Allah with major and minor sins, you may fall under the Mashee'ah. You stand before Allah with the minor Shirk and according to one opinion, one goes to Hell.

Ibn Masood:

لَأَنْ أَحْلِفَ بِاللَّهِ كَاذِبًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْلِفَ بِغَيْرِ اللَّهِ صَادِقًا

You remember a few weeks ago we took, Ibn Masood said I would rather give an oath lying than I would give an oath by other than Allah. Why? Because giving an oath by other than Allah is minor Shirk, lying is a sin. So he would rather do the sin than minor Shirk, and that seems to be that he also supports the opinion that minor Shirk is among that which one may not fall under the Mashee'ah. So it is very dangerous, just knowing the opinion that it is among that which one has to be punished, unless he repents to Allah. You stand before Allah with minor Shirk and the first opinion we said, is that one must be punished for it, there is no Mashee'ah in that matter.

THE DU'AA TO SHIELD ONESELF FROM MINOR SHIRK

Now you know the meaning of what the author says, and whoever disobeys him will go to Hell. Some faces look horrified and I actually remember a Hadith by Abu Bakr radhiallahu ‘anhu and I will leave you with this Hadith to know because yes, it is dangerous, minor Shirk is dangerous. Abu Bakr narrated that the Prophet sallallahu ‘alayhi wa sallam said Shirk in my Ummah is much more hidden than the pace of an ant crawling on a black stone. It seeps into this Ummah like a black ant on a black stone, slowly and surely. Shirk is very hidden, it enters the heart very silently and very few are safe from it. Abu Bakr when he heard that, he got upset, he got horrified.

He said, how can I be safe from that oh Prophet of Allah, the question on your minds. The Prophet sallallahu ‘alayhi wa sallam taught him a Du’aa to shield him from minor Shirk. Oh Allah, Yaa Allah, I seek refuge in You that I associate anything with you knowingly, and I seek Your forgiveness for that which I do not know.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

...وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

Means I seek Your forgiveness for that Shirk which I do not know, because it seeps, it crawls silently into one’s actions. There is two similar narrations to that Hadith by Abu Bakr as-Siddeeq, but that is a proper Du’aa, write it down. Do not leave this Du’aa out of your regular Ad’iyyah. Make it a potion of your regular Ad’iyyah. Make it a habit to say it regularly because I say minor sins and major sins may fall under Mashee’ah. Minor Shirk, according to one of the opinions, may not fall under the Mashee’ah of Allah, that is very dangerous.

WHY DID ALLAH CHOOSE MUSA TO COMPARE WITH THE PROPHET MUHAMMAD?

The final point is the author mentions the verse at the end as proof:

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا

﴿المزمل: ١٥﴾

That is the proof the author mentions as a final thing in the first matter of the three matters in chapter two. We sent a Messenger to you oh people, as a witness and favour for you or against you, to testify for you or against you on the Judgment Day, on the Day of Resurrection.

...كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا

Just as We sent a Messenger to Fir'awn, We sent you a Messenger.

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿المزمل: ١٦﴾

But Fir'awn denied and rejected the Messenger so he was taken with a severe punishment. Allah said to the Kuffaar of Quraysh, We sent you a Messenger like We sent Musa.

Why did Allah choose Musa out of all the Messengers, to compare to the Prophet Muhammad sallallahu 'alayhi wa sallam when He is speaking to Quraysh? Muqaatil said, because what Musa and Muhammad sallallahu 'alayhi wa sallam had in common was that they were belittled and they were shown contempt because they were raised and grew up immediately by the people who they are now calling to Islam. Fir'awn of Bani Isra'eel raised Musa, Fir'awn was his stepfather.

أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا... ﴿الشعراء: ١٨﴾

Likewise, Muhammad was raised by his family of Quraysh, the ones he was conveying to, the ones who disbelieved in him. You see that these days. You get a mother or a father who calls me for example, and they say could you talk to my son, he will listen you. Or some of you tell me, oh talk to my father about letting me get married. Why would you come to me when I am not your relative, why do you not talk to your father? It may be a custom and a norm sometimes that a man's family members, he may not be as reserved as outsiders with them. He is open and there is sometimes a level of disrespect, less consideration to each other in matters of advice and here not only were they not reserved, but they were disrespectful and harmful to them. So that is why Musa was chosen and that is the common denominator he had with Musa as to why Allah chose him in this example.

...فَأَخَذْنَاهُ أَخْذًا وَبِيلًا... ﴿المزمل: ١٦﴾

Allah says about Fir'awn, We took him severely. Severely means heavy destruction of rain. We took him severely with heavy destruction of rain. Ibn Abbaas and Mujaahid said, Allah means He took him severely with destroying him by rain, and then he is saying your destruction oh Quraysh is going to be worse than that which Allah destroyed Bani Isra'eel, because Allah loves Muhammad sallallahu 'alayhi wa sallam. If Allah destroyed Bani Isra'eel for what they did to Musa, imagine what He is going to do to you if you continue on with your transgression, as Allah loves Muhammad sallallahu 'alayhi wa sallam more.

With this Inshaa Allah, we will conclude. Jazakum Allahu Khayr.

CLASS EIGHTEEN

Today's class Inshaa Allah, we are going to start matter number two of chapter number two. Last week we finished off matter number one, in chapter two. Today we will start off Inshaa Allah, matter number two of chapter two and we will try our best to finish it.

THE SECOND MATTER: SHIRK AL-ULOOHIYYAH

The second matter is, the author says:

الثَّانِيَّةُ : أَنَّ اللَّهَ لَا يَرْضَى أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ

Allah is not pleased that anyone should be a share in worship with Him. Allah is not pleased with that.

لَا مَلَكٌ مُقَرَّبٌ

Neither an angel.

وَلَا نَبِيٌّ مُرْسَلٌ

Not any Prophet or Messenger that is sent.

This is the second matter that I am reciting or reading to you. Then he says:

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾

﴿١٨﴾

He quotes the verse of Allah, and the places of worship are for only Allah. They are for Allah alone. Do not invoke anyone other than Allah, and we will get to that verse at the end of the class.

So that is the second matter of chapter two, that Allah is not pleased that anyone should have any share of worship besides Him, in matters of worship.

INTRODUCTION ON TAWHEED AND SHIRK

In Surat an-Nahl:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...

﴿النحل: ٣٦﴾

Verily, We sent among every Ummah, every community and every nation, a Messenger, a Messenger telling them to worship Allah.

...أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...

And keep away from the Taaghoot, which is all false deities. The common denominator among the Messages of the Messengers and Prophets Allah sent, is Tawheed in Allah. The verse says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ...

In every nation, every Messenger came with this. The details were different. Some fasted from talking, it is prohibited in our religion, but the common denominator no doubt about, is Tawheed in Allah.

The author here is saying in this matter, Allah is not pleased with Kufr and Shirk. What Allah is not pleased with should never be anything for a believer to be pleased with. What pleases and displeases a believer, must come from what pleases and displeases Allah. One who is a true believer loves that which Allah loves, one hates that which Allah hates, one is angered at that which angers Allah.

When one gives any share in his worship along with Allah, to other than Allah, that is Shirk al-Uloohiyyah (شُرْكُ الْأُلُوْهِیَّةِ). Here the author did not say Shirk al-Uloohiyyah but the way it is worded, giving a share of your worship to other than Allah, that is Shirk al-Uloohiyyah. This matter, the author clearly meant Shirk al-Uloohiyyah.

In Surat ash-Shu'araa:

تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿الشعراء: ٩٧﴾

Allah quotes a quote of the people in Hell, conversation they have. By Allah, we were truly in great, manifest, deep error. Why?

إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ ﴿الشعراء: ٩٨﴾

We held you false gods, they are telling their false gods, we held you false gods as equal in worship with our Lord of the 'Aalameen. These people who this verse is talking about, they are not those who make partners to Allah in Allah being the Creator, Sustainer, Provider, Giver, the One who gives life, the One who gives death, or that He had a share in His Kingdom. That is Tawheed ar-Rububiyyah, they had no issue with that. They were actually, the ones the verse is talking about, they had Tawheed ar-Rububiyyah good. The verse is talking about those who had an issue in this matter that we are talking about today. These are people who made partners to Allah in their worship going up to Allah. They made Shirk in that, in their acts going to Allah. In their love and their submission and their humility, in their intercession, in their prostration to Allah, they made a share to other than Allah.

Shirk is the biggest calamity committed on the face of this Earth at all times, and all places. Shirk is the biggest type of oppression. Shirk is the biggest form of ignorance. The opposite is, Tawheed is the peak of justice. Tawheed is the most honourable of all knowledges and sciences. Allah forgives all sins, small and major, except Shirk.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ... ﴿النساء: ٤٨﴾ ﴿النساء: ١١٦﴾

In Surat an-Nisaa', twice. Allah forgives not, Allah will not forgive that partners should be set up with Him. In worship, this is in Tawheed al-Uloohiyyah.

...وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ...

And He forgives anything else to whom He wills. Decisive decision.

Allah told us:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿الزمر: ٦٥﴾

It has been revealed to you oh Prophet of Allah Muhammad sallallahu 'alayhi wa sallam, and to those before you, if you join others in the worship of Allah, then all your deeds will be in vain. This is talking to the Prophet sallallahu 'alayhi wa sallam and to Messengers, not to me and you, so imagine how the situation is going to be for us. You will certainly be among the losers if you commit Shirk.

Allah told every Messenger including our Prophet Muhammad sallallahu ‘alayhi wa sallam and those before him, if you commit Shirk, your deeds will be erased and you will be among those who are losers.

Tawheed is essential. In Sunan at-Tirmidhi and Muslim, authentic Hadith:

أَنْسِ رَضِيَ اللَّهُ عَنْهُ قَالَ : يَا ابْنَ آدَمَ ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي ، غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي...

And this is the wording of the one in Tirmidhi, the wording in Muslim is slightly different. Oh son of Adam, as long as you invoke Me and plead and make Du’aa to Me, I will forgive whatever you have committed and it is not much for Allah. He says and it is not much for Me, this is a Hadith Qudsi.

...يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي...

Oh son of Adam, if your evil deeds reach the borders of the sky, reach the limit of the sky, and then you ask Me for forgiveness, I will forgive you.

وَلَا أُبَالِي

It is not much for Allah.

...يَا ابْنَ آدَمَ ، لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ، لَا تَشْرِكُ بِي شَيْئًا ، لَا أَتَيْتَكَ بِقُرَابِهَا مَغْفِرَةً...

Hadith Qudsi, oh you son of Adam, if you come forth with the earth full of errors, full of mistakes and sins, and you meet Me while, this is the point of the Hadith, and you meet me while you do not associate anything or anyone with Me, I will bring forth My forgiveness for you.

...وَلَا أُبَالِي

And it is not much for Allah.

Tawheed is the massive weight that if a drop was placed on mountains of sins, it will erase and eliminate it.

Sunan at-Tirmidhi as well, authentic. On the authority of Abu Hurayrah radhiallahu 'anhu, Allah will save a man from this Ummah who stands before Him with a record of sins that fill ninety nine books or registries. Each book, each registry of those ninety nine goes and extends as far as the eye can see. He stands before Allah, Allah asks him, did the angels wrong you? No, he says no, confesses the truth. Then his sins outweigh his deeds, there were more. Then Allah will order them to bring a card that has the word of Tawheed on it, Laa ilaaha illallah. Tawheed, it will outweigh the rest. The Prophet sallallahu 'alayhi wa sallam said, nothing is of any weight with Allah's name but the word of Tawheed.

The word of Tawheed outweighs everything. Tawheed is heavy, that is why we study it. Tawheed is heavy, an ounce of Tawheed hurled against sins, knocks out its brain and its head into the dust. And obviously just like Tawheed is the bright of the brightest, Shirk is the dark of the darkest.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۚ
إِلَهٌ مَعَ اللَّهِ... ﴿النمل: ٦٢﴾

Is there any God other than Allah subhaanahu wa ta'aala who responds to the distressed one when he calls? And the One who removes the evil and the One who makes you inheritors on this earth, generation after generation, is there other than Allah that does that? A rhetorical question that does not need an answer, it is a statement. Wallahi, there is no Lord other than Allah that relieves the distressed, that removes the evil, it is only Allah. It is only Allah who hears the footsteps of a black ant on a black stone, in the deep, darkest of all nights.

Tawheed is to ask Allah and Tawheed is to seek aid in Allah and only Allah. Tawheed is to know what the Prophet sallallahu 'alayhi wa sallam taught that young child, young Ibn Abbaas who was still young. If the universe in its totality came together against you in something that Allah did not write for you, it will not happen. Nothing will happen for you or against you, except that which Allah wrote for you, even if the whole world came against you with all their resources. That is Tawheed.

It is sufficient to know that fear of Shirk should be in the hearts of every believer, that is how important Tawheed is. It was the fear of the man who demolished the statues, the one we call Millat Ibraheem, Ibraheem 'alayhis salaam.

... رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾ ابراهيم:

﴿٣٥﴾

Ibraheem made Du'aa. Millat Ibraheem, Haneefan, the man Ibraheem 'alayhis salaam, oh my Lord, make this city Makkah one of peace and security, and keep me and my sons (وَاجْنُبْنِي وَبَنِيَّ) from worshipping idols. Ibraheem at-Taymi said, if the reviver of Tawheed Ibraheem 'alayhis salaam, Millat Ibraheem, if the reviver was worried and he made Du'aa out of fear of Shirk, then who can be safe from it? I ask you by Allah, how many of you ever made Du'aa to be free and safe from Shirk al-Uloohiyyah?

Ya'qoob on his deathbed wanted to make sure, he himself was afraid as well, over his descendants.

Were you witnesses:

أَمْ كُنْتُمْ شُهَدَاءَ...

Were you witnesses when Ya'qoob approached his death, he was on his deathbed. Ya'qoob on his death bed, he said to his sons, what are you going to worship after me? What is it that you are going to worship after me?

In Surat al-Baqarah:

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَالِلّٰهِ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿البقرة: ١٣٣﴾

What are you going to worship after me? You know when one is on his deathbed, he only speaks of serious, essential, important matters. His worry on his deathbed, he is a Messenger and his children who he raised, are they going to be on the Tawheed or not.

When they said we shall worship Ilaahak (إِلَهَكَ), we will worship your Lord, your God.

...وَالِلّٰهِ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ...

And the lord of your fathers Ibraheem, Isma'eel, Ishaaq.

...إِلَهًا وَاحِدًا...

Tawheed, one God.

...وَنَحْنُ لَهُ مُسْلِمُونَ...

And we are going to submit to it. When he heard that, it brought ease to him. That is what he wanted, on his deathbed.

There is Shirk in giving partners in Uloohiyyah, there is Shirk in Rububiyyah and there is Shirk in Asmaa' and Sifaat, every one one of them has Shirk. Here, since it was possibly a common epidemic during the time of the author, he specified this Shirk as the second matter of chapter number two. And he said it is Shirk in Ibaadah, which automatically means Shirk al-Uloohiyyah. Worship must be only for the sake of Allah. Everything in Sharee'ah considered worship, must be for the sake of Allah. I will repeat, everything in this Sharee'ah considered worship, must be for the sake of Allah. Worship is all matters of the heart, worship is matters that you say, worship is matters or actions, they all must be for Allah and solely for Allah. Whoever gives a portion of worship to other than Allah has fell in major Shirk.

Now let us break down Shirk in Uloohiyyah. Shirk al-Uloohiyyah, we will divide it into three types.

THREE TYPES OF SHIRK AL-ULOOHIYYAH

THE FIRST TYPE: ASSOCIATING A PARTNER TO ALLAH

One is whoever thinks Allah is worthy of being worshipped but puts a partner to Him. And that is very simple and clear, like those who claim 'Isa is the son of Allah. That is simple and clear, everyone in this Ummah knows that is clear cut Shirk. That is the first type.

THE SECOND TYPE: GIVING A PORTION OF YOUR WORSHIP TO OTHER THAN ALLAH

The second type which is a little bit more problematic, its details are a problematic area to many of this Ummah, is to give a portion of your worship to other than Allah. Like a portion of your heart worship to other than Allah, a portion of your saying, your money, your Ibaadah, to other than Allah, and this has many forms. So number two, and you look at your outline, that is why we gave you an outline this time, because it will help you follow along.

SHIRK IN DU'AA AT-TALAB

We are going to take examples, the first example is Shirk in Du'aa. Du'aa is when you ask Allah and Du'aa when you ask Allah is Du'aa at-Talab (دعاء الطلب). Seeking from Allah directly, is Du'aa at-Talab.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿غافر: ٦٠﴾

Allah said invoke Me, ask me for anything, I will respond to your invocation. So Du'aa at-Talab is when you ask Allah directly for something, you verbally say it.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿الجن: ١٨﴾

The verse that we will get to at the end of this class Inshaa Allah Ta'aala, the verse the author uses. The mosques are for Allah alone so invoke no one along with Allah.

Du'aa is the biggest means to get what you want of good and save you from evil. Whoever does not ask Allah, asks creation. And that is why the Prophet sallallahu 'alayhi wa sallam said in the Hadith:

الدُّعَاءُ هُوَ الْعِبَادَةُ

Du'aa is worship. It is so important that he made it as if it was all of worship, but that is to draw attention as to how essential it is. And the Prophet sallallahu 'alayhi wa sallam said to Ibn Abbaas:

إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ

When you ask, ask Allah. He taught that to a young boy, to raise him on the upbringing of Tawheed.

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ
إِذَا هُمْ يُشْرِكُونَ ﴿العنكبوت: ٦٥﴾

When the Mushrikeen used to embark on a ship, it was a nightmare back then. A ship probably not structured all that well, the winds come and the currents and waves. So they begin invoking Allah, making pure faith solely for Allah, even though they were Mushrikeen. And Allah would answer them even though Allah knows beforehand from His 'Ilm al-Ghayb, He knows that when he brings them to safety, they are going to give a share of their worship to other than Allah. He knows that and He still answers them when they had pure Tawheed in Du'aa. So imagine, if they had full faith and Tawheed just at moments of distress and Allah answered them, and Allah knew that they are going to go back to their old ways once they hit the shore. Do you think He will let your Du'aa down when you make it, when your intention is perfect and your whole life is on Tawheed, not just moments of distress or hardship.

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ
الظَّالِمِينَ ﴿يُونُسُ: ١٠٦﴾

Allah tells His Prophet, do not invoke anyone besides Allah.

...مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ...

He will not profit or harm you. If you do, you will be among the wrong doers. In fact, Allah described those who make Du'aa to other than Allah as the worst of the worst. They are classified by Allah as the worst of the worst.

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ
وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿الْأَحْقَافُ: ٥﴾

Who is worse, who is more astray than one who calls and invokes besides, other than Allah.

Shirk in Du'aa has basically four forms, or four examples. To ask from creation what only the Creator Allah can do, that is the major Shirk. The creation that they ask could be dead or alive, could be a Messenger, it could be those who they assume is a Wali, it could be a king or a Jinn. Asking a dead to cure an ill person, Shirk, automatic Shirk Akbar. Or victory over enemies, or to remove a calamity or to bring rain or any matter that only Allah can do, it is major Shirk. It takes one out of Islam because he believed the creation has power only Allah has. He gave a share of his worship to other than Allah.

The first one would be someone asking the alive, the Wali. The second one would be some asking the dead. It could be a Wali that is dead or whatever. The third one is one who is not

present, thinking he will help or know of your situation. And by you asking that he hears, you give him power that while he is dead, he can hear and know what is going on and help you, that is also major Shirk. That is the third example. A fourth example, to place mediators between you and Allah in Du'aa, thinking Allah will not answer directly, rather that He needs a mediator, the messenger between you and Allah. That is the Shirk of Quraysh, they believed that the statues that they used to worship, they claimed that these were statues of righteous people and they needed those statues to get to their righteous people who had died, to get the Du'aa to Allah, as mediators between them and Allah.

And do not say this is something this Ummah does not do. When I was young in Madinah, before they had companies to clean the Haram, they had maybe about thirty or forty individuals that they paid to clean the Haram. And one was somewhat crippled and he was from Yemen, he would come and talk to my father as I memorised Qur'an in the Haram. And my father of course would ask him what he cleans up, he was the one in charge of cleaning the Hujrah of the Prophet sallallahu 'alayhi wa sallam. He would go inside behind the brass walls that you see and he would clean over there, behind the brass cage. He said we pick up bags, I remember as a child I heard it, he said we pick up bags and bags of trash from people who throw in letters to the Prophet sallallahu 'alayhi wa sallam asking him, they send pictures of themselves or their kids or their daughters, asking to fix their marriage. That is going to the Prophet sallallahu 'alayhi wa sallam, that is major Shirk in itself.

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ... ﴿الزمر: ٣﴾

The worship and obedience is only for Allah. Allah wants it pure. Allah quotes those who did Shirk as saying we take Awliyaa', protectors, helpers, lords, gods besides Him, they say we worship them only, why? What did Allah quote them as saying? We worship them only that they may bring us closer and near to You. That is their purpose. Actually, the Shirk of Quraysh was at a lesser level of the Shirk than some of the Shi'ahs and some of the Sufis and some of the ignorant masses who think and have hope and love and Du'aa in Imaams and supposedly Awliyaa' in their graves. So the first one is Du'aa.

SHIRK IN DU'AA AL-IBAADAH

The second category of Shirk al-Uloohiyyah, we said Du'aa is A, the second one is B and B has a whole number list under it. B is Du'aa al-Ibaadah (دعاء العبادة). Du'aa at-Talab, A, means to directly invoke Allah, to directly ask Allah. Oh Allah forgive me, regular Du'aa, the one we all call Du'aa. Make me happy, grant me, give me, take away this from my life or

take away this hardship from my life, that is Du'aa at-Talab. Then you got Du'aa al-Ibaadah which is B. Du'aa al-Ibaadah is all other forms of worship to Allah, it is called Du'aa al-Ibaadah, you got to know these terms in the books of the 'Ulamaa. It is all other forms of Du'aa, all forms and shapes. Ibaadah of the heart, the saying, the action, fear, hope, love, Salah, fasting, sacrifice, reciting Qur'an and praising Allah, all that is the second form, Du'aa al-Ibaadah.

It is called Du'aa, why is it called Du'aa though? Because worshippers in reality do these worships, they may be just worships not directly invoking Allah, but they do them seeking something from Allah. Unlike the first form Du'aa at-Talab, you directly ask Allah for something. Over here, Du'aa al-Ibaadah, all other forms of Ibaadah, one does those worships for the sake of reward or fear of punishment. It may not be a direct invocation asking Allah for something, but his status when he does the worship is that he wants something from Allah. Du'aa at-Talab is where one asks Allah for matters He can do. Say if you make Salah out of fear from Hell, Du'aa al-Ibaadah is you make Salah out of fear from Hell or to enter Jannah. Du'aa at-Talab is when you raise your hands, Du'aa al-Ibaadah is all other forms of Ibaadah. And we will take some examples on Shirk in this matter, on Du'aa al-Ibaadah which is all other forms of Ibaadah.

SHIRK IN INTENTION

The first one which would be A for example, is Shirk in your intention, in one's intention or purpose.

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿هُود: ١٥﴾

Whoever desires this life in this world and its glitter and that which it has, We shall give them in full in this life and they will have nothing in the life after.

This Shirk is found in the Munaafiqeen. We are not talking about the minor Nifaaq, the major Nifaaq, this Shirk is found in the Munaafiqeen, Nifaaq Akbar. No one appears as a Muslim to the public yet has no Islam in his heart, except a Munaafiq, major Nifaaq. They are the hypocrites in the principle of the Imaan, not in the details or minor stuff.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا...

When they meet those who believe, they say we believe.

...وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ... ﴿البقرة: ١٤﴾

And when they go back to their Shayateen, they tell their friends we are with you. There are the hypocrites in the principle of Laa ilaaha illallah, the major hypocrisy. Some of them may be even hypocrites in details as well. Some of those who fall under this Shirk in Niyyah who are hypocrites in the major hypocrisy, also may have Shirk in details of Ibaadah.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿النساء: ١٤٢﴾

The hypocrites seek to deceive Allah, but He is the One who deceives them.

...وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ يُرَآءُونَ النَّاسَ...

When they stand up for Salah, they stand up with laziness and to be seen and to be noticed. These are the people who are classified, a combo classification of Shirk Munaafiqeen, they have a combo classification. There is Shirk but their Shirk also has an aspect of the major Nifaaq to it. That is the overall picture of Shirk in Niyyah, but there is some notes that one should know under the Shirk of Niyyah.

One of those notes, some Muslims perform deeds and seek by doing the deeds, the sake of Allah. They are Muslims on Tawheed, they seek for Allah but his reward that he wants for that is something in this life. He wants possibly wealth, he wants protection, wants a happy life, he wants a cure for a child, that is his sole objective. He is doing it for the sake of Allah but his sole objective is not reward, his sole objective is to do it for this matter. The ruling on that is one is given his reward and Thawaab (ثواب) in this life. He wants a low worldly matter, no matter how high one might think it is, he gets the reward in this life. He did not do it for other than Allah, otherwise it would be major Shirk. His full intention was for Allah but he wants the reward for some worldly matter totally. Totally, his total reward he wants to be recompensated in this life. That is one note.

A second note is worse than the first, which is one who does that but not for something in return in this life, to show off. And this is the Shirk al-Asghar that we talked about last week and we spoke about it at the end of last week. I want to stay focused on our topic which is Shirk al-Uloohiyyah, the major Shirk, but I have to pinpoint to these little matters so you get the understanding of the major Shirk.

A third note is those who do deeds for wealth, for profit. For example they go make Hajj to make money, they go do Hajj on the behalf of others to make money. To migrate from one area to another, not for the sake of Allah but to marry a woman. These are somewhat wiser than the previous category because at least they got some money out of it but all that falls under Shirk al-Asghar, he gets his deeds in this life.

The fourth one is, deeds sincerely for Allah, no deficiency in it. Sincerely for Allah but that person has a matter or a status in which he is on a major Shirk in it. Like one who says for example, 'Isa is the son of Allah. Ta'aal Allahu 'An Thaalika 'Aluwan Kabeera (تعالى الله عن

ذلك علواً كبيراً). Then he gives charity or does some good for the sake of Allah. They have deeds that are genuinely, truly for the sake of Allah, but they are on a status of major Shirk. Or like those who become apostates and then do deeds, some kind of minor deed for the sake of Allah. They may get rewarded with wealth, kids, happy life, fame, whatever it may be, there is nothing in the life after.

A fifth note on this matter, if one does Salah, Zakah, Hajj, seeking the life after, and then did some matters for this Dunya, you know some matters he did to show. He is whatever ends up more in the balance, on the scale. I refer you to the class last week on minor Shirk, that falls under minor Shirk. The difference between Shirk Akbar and Shirk Asghar is major Shirk, Shirk al-Akbar, one will be in Hell forever and he demolishes his Deen. Minor Shirk for a believer, demolishes the deed. One demolishes the Deen, one demolishes the deed.

SHIRK IN LOVE

The next example of Shirk is love.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ... ﴿البقرة: ١٦٥﴾

There is some of mankind who take and worship other than Allah, they love them as much as they love Allah.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ...

But those who believe, love Allah more than anything. Ibn Zayd said, these are the Mushrikeen who associated partners to Allah and loved them as much as they loved Allah.

There are different types of love, we got to take some notes on love. Mahabbah Waajiba (محبة واجب), obligatory love. The love of Allah, the love of the Prophet Muhammad sallallahu 'alayhi wa sallam and to love that which the Prophet and Allah subhaanahu wa ta'aala love. This is the complete type of love for Allah, you have to have complete type of love for Allah. Like in this matter that we are studying, if you note the wording of the author, he said Allah dislikes Shirk. So the meaning, you must dislike it as well, you must stay away from it.

The second type of love is Mahabbah Tabi'eeyah (محبة تبعية), natural love. Like love for food for one who is hungry, natural love, water for one who is thirsty. This love is permissible but even this type of love cannot be love of ennoblement, glorification or humility and that which is equal to the love of Allah or above the love of Allah.

The third one is Mahabbat Rahmah wa Ishfaaq (محبة رحمة وإشفاق), love of mercy and sympathy and compassion. Like the love of a father for his child, the love of a mother for her child, or the opposite. For this to be permissible, it must not be love of ennoblement, glorification, humility, and being equal or above the love of Allah, just like the second category of love. If it goes equal or above the love of Allah, then it falls under the verse in the Qur'an:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اقتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ
اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿التوبة: ٢٤﴾

If your fathers, if your sons, if your brothers, if your wives, if your child, if your wealth, if your commerce that your fear may decline and dwellings which you are in become dearer to you than Allah and His Messenger, then:

...تَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ...

Wait until Allah brings about a torment.

The next type of love, Mahabbat Uns wa Ulf (محبة أنس وألف), love of amiability. You find two Muslim brothers who love each other for the sake of Allah but there is also a common interest between them, like maybe knowledge, maybe they are business partners, maybe they travel with each other. These last three types of love that I mentioned, I mentioned four so far, the last three are normal among Muslims, they are not Shirk. If someone has it, he is not considered one to have Shirk in the love of Allah. It is permissible as long as it is not love of ennoblement, glorification, humility, and that which will be equal or similar or above the love of Allah. The Prophet sallallahu 'alayhi wa sallam loved sweets, he loved honey, he loved his wives, he loved cologne, Aishah was his most beloved wife, he loved the Sahaabah and the most he loved out of the Sahaabah was Abu Bakr as-Siddeeq. This is not pertaining to Walaa' and Baraa' but we will talk in the future Inshaa Allah about Walaa' and Baraa'.

The fifth category of love is Mahabbah Shirkiyyah (محبة شركية), love that is Shirk. It is special love that is only suitable for Allah, the love that is only suitable for Allah. If one loves other than Allah, the love that must only be for Allah, then he has committed major Shirk. Shirk of that type which Allah will not forgive. Love of worship, this love over here that we are talking about, love that entails and requires humility, humbleness, submission, surrender, glorification, ennoblement, that which only belongs to Allah. One who gives this kind of love to other than Allah has committed major Shirk. If one gives this to other than Allah, he committed the major Shirk.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ...

﴿البقرة: ١٦٥﴾

In a nutshell, love that requires complete obedience, submission, dedication, sacrifice, over and above everything else, is love for Allah. That is the love that the Mushrikeen associated other than Allah with Allah subhaanahu wa ta'aala.

SHIRK IN FEAR

So now we complete love, let us move on to Shirk in Khawf (خوف), in fear.

Allah subhaanahu wa ta'aala said:

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنْتُمْ مُّؤْمِنِينَ

﴿آل عمران: ١٧٥﴾

It is only the Shaytaan that instigates to you to fear his Awliyaa', the people on the side of the Shaytaan, his helpers, supporters. So do not fear them but fear Me, Allah is saying fear Him only, if you are true believers.

This is what the Mushrikeen used to do to the believers, to try to get them to fear their statues or their dead who they call dead saints or their dead Awliyaa'. Fear has three types.

The first one is al-Khawf ash-Shirkee (الخوف الشركي), fear that is Shirk. And that is to fear a human or a creation with honour, love, humility, glorification and ennoblement, as you would Allah. That is like the fear of a dead person with love and honour, that he can harm, curse or benefit you. Fear a statue or a dead, that he may take your wealth or money, or he may be upset at you or take away your blessings.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى
الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

﴿التوبة: ١٨﴾

The mosques of Allah shall be maintained by those who believe in Allah and the Last Day, perform their Salah, give their Zakah and fear not none but Allah. Khashiyah (خشية) is fear with honour. It has with it honour, reverence, and love, in a worship fashion. This type of Shirk in fear, to fear from other than Allah in this manner, that one will be touched by harm by a creation or that he has fear of powers that only Allah has, this is major Shirk. If one for example claims Allah gave a living or a dead saint Shafaa'ah or some power to do that which only Allah can do, that is Shirk in Khawf. If one claims that saint or whatever it may be, got those powers on his own, Allah did not give it to him, that is the same thing. He can bring him poverty, he can bring him illness, fear of that is also major Shirk whether they think Allah gave it to them or that those Awliyaa' attained that power on their own.

This is what the Mushrikeen thought of their statues and their idols. We do not have time to give many examples but it resembles the Shirk that you see in some Muslim societies today, it resembles this very much. This is what the grave worshippers of the Ummah do today. They fear those who possibly some may have been righteous throughout their life, they are now in their grave so now people worship them in a way. Sometimes it is evil people in the grave, sometimes it is actually no one in the grave. They fear them like they fear Allah, possibly fear them more than Allah. How so? Let me give you a detailed example how.

You go to someone, he will give you probably a hundred oaths by Allah on a lie. And if you say give me an oath by Sitna Zaybab, someone who they claim is a Wali or a Waliyyah or someone they cherish, he will consider that saint with more power than Allah, he will not

give you an oath on a lie by him. Why? For the sole reason that in his heart, the love for that Wali is more than the love of Allah. His fear of that Wali and the power he may inflict on him is more than the fear of Allah. So a hundred oaths by Allah on a lie he will give you, but not one by their Sitna Zaynab like they say. You can see that, an example how Shi'ah went by flocks defending who they claim, Sitna Zaynab in Iraq. The motivation and inspiration that took the Shi'ah from Iraq and from Hizbullah and the sermons of their leaders, is how they need to defend the monument, the grave of Sitna Zaynab.

الخوف الذي يحمل على ترك (Al-Khawf Allathee Yahmil 'Ala Tark Waajib Aw Fi'il Muharram)

(واجب أو فعل محرم) is number two, number two type of fear. Fear that causes one to leave an ordain or to do a prohibition, that is the second type of fear. This is not Shirk as many think of, but this is Haraam. Haraam type of fear, to leave that which is obligatory like ordaining the good, forbidding the evil, with no proper reason or justification except fear of people, that is Haraam. And usually, this fear is a figment of one's imagination instilled by the Shaytaan. It is an imaginary fear or possibly at times it is a minute fear, but not sufficient for one to leave an ordain or to do a Haraam. Like not speaking the truth, especially those who the burden is on them, the people who are of 'Ilm.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنْتُمْ مُؤْمِنِينَ
 ﴿آل عمران: ١٧٥﴾

Hadith Abu Sa'eed al-Khudri radhiyallahu 'anhu:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا يَمْنَعَنَّ أَحَدَكُمْ هَيْبَةُ النَّاسِ أَنْ يَقُولَ فِي حَقِّ إِذَا رَأَهُ أَوْ شَهِدَهُ أَوْ سَمِعَهُ

Let not the fear of people stop you from speaking or testifying to that which you know of truth. It is in the Silsilah Sahihah, this Hadith deters one from not speaking the truth and makes it Haraam. And that is basically why we call a certain category of people the cowards of the Ummah, because even if it means loss of wages or fear of being hit or cursed or losing followers, that is not the type of fear that you can remain silent in. This Hadith is talking about those who refuse to speak the truth, imagine how it is for those who are on the side of evil. If this is for those who do not speak the truth, then imagine those who testify and side with the evil.

This is an area where many go wrong in it, they read a quote or two of Ibn Taymiyyah or Muhammad Ibn Abdul-Wahhaab for example on fear, as happens so much, and then they

declare half the Ummah Mushrikeen Kuffaar. This type of fear that I just mentioned is Haraam, but it is not Shirk unless it gets to the level we spoke about in number one.

Number three is al-Khawf Min Allahi Ta'aala (الخوف من الله تعالى), the next one is fear of Allah subhaanahu wa ta'aala. Fear of Allah that contains with it love, honour, humility, reverence. That is the fear that is a Waajib and it is a Waajib only to Allah subhaanahu wa ta'aala. Fear from the torment of Allah, you fear from the torment of Allah.

...ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾ ابراهيم:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٦﴾ الرحمن:

This fear, whoever establishes this fear and establishes it good, this is among the peak of Imaan and it is great unless it makes one despair and give up hope, then it has gone wrong.

The fourth type of fear is al-Khawf al-Jibillee (الخوف الجبلي), the natural type of fear. This is Mubaah, if there is an actual reason for it, natural fear, then it is Mubaah. For example, an enemy right in front of you and the sword is out, a lion right in front of you, you are in the middle of drowning, a house collapsing on you, it is shaking and collapsing. This is the fear that Allah said in Surat al-Qasas about Musa:

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ... ﴿٢١﴾ القصص:

He went out of the town fearing. Even though it is not considered Shirk, there is another aspect to it. The stronger one's Imaan is, the less he will have of this type of fear. You have some of the Salaf who made Sujood and a lion over their heads and the lion breathing over them, they did not get scared. And if you see Musa, he was afraid at one time, Allah quotes him as afraid but towards the end of his Messagehood when Bani Isra'eel were hesitant:

قَالَ كَلَّا ۖ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾ الشعراء:

He was at the utmost of Imaan.

SHIRK IN HOPE

The next type of Shirk is Shirk ar-Rajaa' (شرك الرجاء), in hope, Rajaa' is hope. Shirk in Rajaa', to have hope in a creation in a matter that you should only have hope in Allah in. Those who have hope for example in creation in matters that only Allah can provide, like for

example providing a child or doing a curse or something that is only under the will and control of Allah, this is major Shirk that takes one out of Islam. Going to a doctor, that is means, that is not associating a doctor in the level of Allah. That is not believing the doctor in himself can cure or has supernatural powers or a doctor in the West Coast of the universe can cure someone in the East Coast, that becomes Shirk, with no means available. But if he goes and gives you medication, that is not Shirk right there.

SHIRK IN RUKOO' AND SUJOOD

Another example is Shirk ar-Rukoo' (شرك الركوع), and Sujood. Whoever makes Salah, Sujood, Rukoo', to a creation, bowing and prostration to any creation other than Allah in submission, subordination and surrender, in Ibaadah and in love, has made major Shirk.

... لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿فصلت: ٣٧﴾

Prostrate yourself not to the sun, to the moon, prostrate yourself to Allah who created them.

قُلْ إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ... ﴿١٦٣﴾ ﴿الأنعام﴾

When they asked the Prophet Muhammad sallallahu 'alayhi wa sallam, shall we prostrate to you? The Prophet sallallahu 'alayhi wa sallam said:

مَا يَنْبَغِي لِأَحَدٍ أَنْ يَسْجُدَ لِأَحَدٍ

One may not make Sujood to anyone else. Note, we mentioned in matters of worship, whoever dismisses a matter of worship to other than Allah, that belongs to solely to Allah, committed major Shirk. We said that in the beginning, as definition of Shirk. So if one makes Sujood to another, that is clear Shirk right there. One who makes Sujood to another other than Allah, that is clear Shirk right there.

There is a very important detail, this is one of the matters that I want your undivided attention in it. There is a very important detail many neglect to mention and you need to know it, in the difference between Rukoo' and Sujood to other than Allah, and actually Qiyaam as well and other matters that follow along in this. It makes a clear distinction for

you to know the difference the two, this is one important matter you only hear the big 'Ulamaa mention it, 'Ulamaa who mastered Tawheed.

THE DIFFERENCE BETWEEN SUJOOD, RUKOO' AND QIYAAM

If someone does Rukoo' or Sujood as Ibaadah to other than Allah, as Ibaadah, his intention is Ibaadah to other than Allah, he committed major Shirk and he is out of the folds of Islam. If someone does Sujood to other than Allah, pay attention to my wording, he committed major Shirk automatically. If one does Rukoo' to other than Allah, it is slightly different.

We said major Shirk is to do an Ibaadah to other than Allah, to dismiss it to other than Allah, that only belongs to Allah subhaanahu wa ta'aala. Sujood is an independent Ibaadah, it is an independent worship outside Salah. We have Sujood at-Tilaawah (سجود التلاوة), we have

Sujood ash-Shukr (سجود الشكر), so it is outside Salah, an independent Ibaadah. Rukoo' is only a worship in Salah, there is no Ibaadah in Islam that is called Rukoo' outside of Salah, independent Ibaadah.

If one does Sujood outside Salah, you see someone do Sujood outside Salah, you are going to say oh he is probably doing an Ibaadah of Tilaawah, probably passed a verse of Tilaawah, recitation, he made Sujood. Or he probably got some good news, he is doing Sujood ash-Shukr. So Sujood outside of Salah is worship in itself, we have that established. On the other hand, if you see someone, if someone comes to us right here in front of me, he does Rukoo' outside Salah, he is either crazy or he is an innovator because we do not have nothing outside Salah that is Rukoo'. There is no Ibaadah.

The conclusion is, whoever makes Rukoo' for someone other than Allah, not considering it Ibaadah, then you cannot classify him as a Mushrik because it is not an independent Ibaadah in itself. As long as he does not do Sujood, because Sujood is an independent Ibaadah. Rukoo' is not an Islamic worship on its own, independent, outside of Salah. There is no such worship outside of Salah called Rukoo' and we said Shirk is to give an Ibaadah that belongs to Allah to someone, to dismiss it to someone else. Rukoo' is not an Ibaadah, if someone does Rukoo' independent of Salah, you call him a Mubtadi'. It is part of an Ibaadah, but it is not an Ibaadah in itself. If someone does Rukoo' to Allah, no Salah, we will look at him and say what are you doing? He says I want to make Rukoo' to worship Allah. Is he really worshipping? No, he made something totally up and he is an innovator.

There is no Rukoo' worship independent of Salah, unlike Sujood. If he made Sujood outside of Salah, that is an Ibaadah right there. We know he is making Sujood ash-Shukr, we know he is making Sujood at-Tilaawah, so Sujood is an independent Ibaadah outside Salah. That has been established, that Sujood is an independent Ibaadah outside Salah, Rukoo' is not an independent Ibaadah outside Salah. If one makes Sujood to other than Allah, he gave an

independent Ibaadah, he gave an Ibaadah, he dismissed it to other than Allah, then that is major Shirk. But if he made Rukoo' without considering it Ibaadah, it is not Shirk because Rukoo' is not Ibaadah independently.

CLASS NINETEEN

Rukoo' is like standing, same thing applies to standing in Salah. Standing is an Ibaadah in Salah, it is a worship in Salah. Is standing an independent worship outside Salah? No. Can I stand here for ten minutes and you tell me what are you doing, not initiate Salaam but just stand here, any one of us, and stand for ten minutes as an Ibaadah for the sake of Allah? There is no such thing, that is an innovation, just like Rukoo' independently. If people stand for a king or a leader, that is not Ibaadah because standing alone is not an Ibaadah. If they intend it to be an Ibaadah to a king or to a leader, that is a different story then, then that becomes Shirk. Unlike Sujood for example, there is no independent worship of standing for Allah outside of Salah, it is not an Ibaadah. If someone just stands, we say what are you doing, are you crazy or are you innovating? There is no such thing as an independent Rukoo' outside of Salah, it is not an Ibaadah, just mere Rukoo'.

Since standing and Rukoo' are not independent Ibaadah, whoever does it for other than Allah is not considered a Mushrik unless he intends it as an Ibaadah. Unlike Sujood, anyone who does Sujood to other than Allah is Mushrik because it is an independent Ibaadah and it is Shirk to dismiss an Ibaadah to other than Allah. Sujood independently is classified as an Ibaadah, you dismissed it to other than Allah, that is major Shirk.

The apparent ruling on one who does Sujood to other than Allah is he is a Mushrik, right by the act itself he is a Mushrik. One who bows to a statue, to a king, to a president, Sujood, he is a Mushrik. The ruling stays on him unless he is excused out of it, the ruling of Shirk stays on him unless he gets exempted out of it. For example, he said I made Sujood because I seen that brick over there, I thought that was a Sutra, that was the only Sutra, it turns out it is a huge statue, then the Shirk is lifted. For example, it was a big statue and he seen the bottom of it, he did not see a big statue, then the label, the classification of Shirk is lifted.

To salute someone by standing, if someone comes and you stand for him or if it so happens like the Chinese, you know how they bow slightly down, Japanese or Chinese, in somewhat of a Rukoo'. I am not saying it is proper, I am not saying it is right, the Sahaabah radhiallahu 'anhum did not stand for the most beloved Muhammad sallallahu 'alayhi wa sallam, the most beloved man to walk on the face of the earth. Unless it is exceptional, for example someone sees a brother, he has not seen him for a while and he embraces him, but to make it a tradition that one stands when certain people walk in, every single time, habitual, then that is not proper or correct. If I walk in the class and some people do, they stand up, if it happens, of course that does not happen here, then that is not proper, but is it Shirk? No, standing and Rukoo' is not an independent Ibaadah outside of Salah so in reality it is not an

Ibaadah at all, so it is not an act of worship, so no act of worship was dismissed to other than Allah.

Now if someone says, I was making Rukoo' or standing in worship to a king, then that is Mushrik because of the intention right there. I think it is clear now. In a nutshell, Rukoo' and standing, mere standing, is not Ibaadah. Just Rukoo' and standing, is not Ibaadah outside Salah, it is not Ibaadah. If one did it to another, he is not Mushrik unless he intended it as an Ibaadah. Sujood is Ibaadah outside Salah, so one who did it to other than Allah, dismissed it to other than Allah, is Mushrik. I am not saying to stand to other than Allah nor am I saying to make Rukoo', but we are classifying what is Shirk and what is not.

SHIRK IN SACRIFICE

Next one is Shirk in sacrifice, let us move on. Shirk in sacrifice is different forms, it is pretty obvious but we will go over them quickly. Sacrifice to seek the pleasure of Allah like that in Hajj, in Ibaadah. Some Ibaadah is to sacrifice for Allah, that is great, among the best of worshipping. Second one is sacrificing for a guest, for a wedding. That is for the sake of Allah but for a good cause, that is Sunnah, that is recommended. And then you got a third form, sacrificing to other than Allah.

It could be dead or alive, sacrificing to anyone, ordinary creation, dead or alive, Jinn or human, to get closer and showing your humility in a way that only belongs to Allah, it is major Shirk and no one can eat from its meat. That is what you see people doing when they sacrifice at graves or for saints. If he sacrificed to a human or a Jinn or a grave, there is Ijmaa' on the matter that it is major Shirk and the meat of it is prohibited to eat.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

Nusukee (نُسُكِي) is to sacrifice, for Allah.

فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾

Wanhar (وَانْحَرْ) is to sacrifice.

Ali Ibn Ab Talib radhiallahu 'anhu in Sahih Muslim, the Prophet sallallahu 'alayhi wa sallam:

لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ

May Allah curse one who sacrifices for other than Allah.

SHIRK IN TAWAAF

Tawaaf is an Ibaadah, you cannot give it to other than Allah by Ijmaa'. Tawaaf, walking around the Ka'bah. Whoever does it for other than Allah, has fell in major Shirk. And do not say it is uncommon. We go through these things and I know some of you are different levels, the class as you know, some of it is high level and some of it is basic things. One walks around the Ka'bah for other than Allah, that is major Shirk. If one walks around a grave of a saint in worship, that is major Shirk. If one walks around the grave of saints as they do in some countries, that is major Shirk right there.

I recall one time we went to Egypt when I was younger, in my early teens, we went to a Masjid to offer Salah. It turned out that that Masjid has a grave so we ended up walking out. On our way walking, my father usually Alhamdulillah is very calm, rarely ever gets mad or angry, may Allah grant him a long life full of deeds, I did not notice it but there were people walking around that grave as they do around the Ka'bah. So my father actually got very upset and began to grab them by their hands and tell them this is major Shirk what you are doing. Tawaaf is an independent Ibaadah and it could be only done for Allah.

SHIRK IN TAWAKKUL

Among the other types of Shirk or examples of Shirk is, you have in your outline, Shirk in Tawakkul.

...وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿المائدة: ٢٣﴾

You put your trust and reliance in Allah if you are truly or indeed believers. This is proof that depending on Allah is Ibaadah, that Tawakkul is Ibaadah. And once again, Ibaadah, you must give it completely for the sake of Allah otherwise it becomes Shirk. Once it is dismissed or a portion of it is dismissed to other than Allah, it becomes Shirk.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿الأنفال: ٢﴾

The believers are all those who when Allah is mentioned, they feel fear in their hearts.

...وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ...

And when the verses are recited:

...زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

It boosts their Imaan and they put their trust and reliance and dependency on their Lord Allah.

Tawakkul is two types. Dependence or reliance on other than Allah in matters only Allah can do, like those who depend on someone dead in achieving their needs, for victory, for health, for provision, for intercession. Matters which only Allah can do, that is clear Shirk right there.

The second type is apparent reliance, reliance in normal matters that one has the ability to do. Reliance on someone to pick you up from work, asking someone to save you from harm which is in their physical control to do. That is not major Shirk as long as it is under the power of that person, which we have common sense, we know who has power to do certain things, if someone has the power to come bring his car seven o'clock in the morning and pick you up and take you to work. However, the stronger one's Imaan, the less he relies on others in matters, even those that are permissible.

An example that will probably clear the difference between the two, one who is drowning and he sees a boat passing by and he relies on them to get him or even calls them. When he calls them that becomes like Du'aa, but that reliance or that Du'aa is in their power and their means, it is not Shirk. One who is drowning and relies on one who he assumes is a saint and begins to call him, living or dead, human or Jinn, that is nowhere near to be found, then that falls under the category of major Shirk.

We finished number two, Shirk al-Uloohiyyah, the second one.

IS TAWHEED THREE CATEGORIES OR FOUR CATEGORIES?

Before I move on to the third category of Tawheed al-Uloohiyyah, a question that I was asked many times since the very first class. And I said be patient I will answer it since it is not a matter of essence, is Tawheed three categories or four categories? I said in the first class for example which sparked a question, you can find all three types of Tawheed in Bismillah and I broke down how you can do that.

You can also find it in Surat al-Faatihah, outside of Bismillah, we said Bismillah you can find all three types of Tawheed in it.

In the verse:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

Is Rububiyyah.

الرَّحْمَنُ الرَّحِيمُ ﴿الْفَاتِحَةُ: ٣﴾

Is Asmaa' and Sifaat.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿الْفَاتِحَةُ: ٥﴾

That is considered Tawheed al-Uloohiyyah.

Look at other Surahs in the Qur'an.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿النَّاسِ: ١﴾

That verse right there is Tawheed ar-Rububiyyah, Lordship.

مَلِكِ النَّاسِ ﴿النَّاسِ: ٢﴾

Malik, that is as-Sifaat, qualities and attributes.

إِلَهِ النَّاسِ ﴿النَّاسِ: ٣﴾

That is right there, Uloohiyyah, that is Tawheed al-Uloohiyyah, worship.

You see them in one verse in Surat Maryam:

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۚ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿مَرِيَم: ٦٥﴾

Lord of the heavens and the earth and what is between them, that is Rububiyyah.

...فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ...

So worship Him, that is Uloohiyyah.

...هَلْ تَعْلَمُ لَهُ سَمِيًّا

Do you know of anyone similar to Him? That is Asmaa' and Sifaat, so all three are in that verse. You can also see the theme of some Surahs according to the types of Tawheed. In Surat al-Kaafiroon, overall that is Uloohiyyah. Surat al-Ikhlaas is Asmaa' and Sifaat. Surat an-Naas is Lordship overall, the theme of the Surah.

The division of Tawheed like this is to help us explain Tawheed. A Bedouin back in the days waving his stick at the sheep with his dirty clothes used to have more knowledge in the Arabic language to know these types of Tawheed straight out of the Qur'an, but because of the diminishing of our understanding of the Arabic language and some who do not speak the Arabic language, we need to break it down to understand it.

Some will say and I have heard them, categorising the Tawheed like this is like believing in the father, the son and the holy spirit. And that is due to their hatred to Ibn Taymiyyah and Muhammad Ibn Abdul-Wahhaab Rahmatullahi 'Alayhim, they clearly and openly said that. This division is merely to get people to understand the proper Tawheed and it is not taken actually like they say, it is not taken from Ibn Taymiyyah or Muhammad Ibn Abdul-Wahhaab. It is found way before in the work of Abu Haneefah, he was possibly the first. Not specifically, but he indicated so in his book Al-Fiqh Al-Absat:

والله يدعى من أعلى لا من أسفل ، لأنَّ الأسفل ليس من وصف
الربوبية والألوهية في شيء

So he mentioned Rububiyyah and Uloohiyyah in his book. His student Abu Yusuf also hinted to it, Ibn Munda in his Book Kitaab At-Tawheed, and all these were before Ibn Taymiyyah. Ibn Jareer at-Tabari who was approximately three hundred and ten after the Hijrah, in his Tafseer, in the famous Tafseer of Tabari under the verse of:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ... ﴿مُحَمَّد: ١٩﴾

Also hinted to it. Abu Ja'far at-Tahaawi who is approximately three hundred and twenty one after the Hijrah, he also mentioned about it in Al-'Aqeedah At-Tahaawiyyah. Ibn Battah al-Akbari in his book Al-Ibaanah also mentioned it. Then after that, Ibn Taymiyyah did mention it and Ibn al-Qayyim mentioned it. And az-Zubaydi after that mentioned it in Taaj Al-'Aroos and then ash-Shanqeeti mentioned it in Adhwaa' Al-Bayaan.

So before Ibn Taymiyyah, there were those who hinted to it. It is not the division of Ibn Taymiyyah that he divided Tawheed into three categories, this is a pattern to show how 'Ulamaa chose to teach Tawheed and this comes from reading and duction, outlining knowledge. People knew grammar back in the days offhand, as time went by, people began

to lose touch with the Fusha (فصحى) and it was necessary to make an outline of the Arabic language so they can know the rules of grammar. Back before that happened, they knew it, the Arabic language was known to them but then as time went by, they needed to outline it to teach it future generations. That is exactly what happened with the rules of Usool al-Fiqh. Likewise with Tajweed, Tajweed became outlines, Idh-haar, Ikhfaa', Iqlaab, Idghaam, al-Mudood, you know all that, we had to put them in outlines so we can understand it over time.

The next issue, is it three as I always mention, Rububiyyah, Uloohiyyah, Asmaa' and Sifaat, or is it four? The fourth being the Tawheed of al-Haakimiyyah, governorship. The 'Ulamaa that I mentioned previously, Abu Haneefah and Ibn Munda and Ibn Jareer and like them, seem to have mentioned it as three. If you look into the books of Ibn al-Qayyim, I believe he may be one of the early ones who mentioned by itself, Tawheed al-Haakimiyyah, I have read in his book the word al-Haakimiyyah. Likewise, you can see some of it in books of Tawheed after that.

The fourth category became somewhat of a controversial topic when some decided to make it a fourth category, possibly to give it emphasis in the epidemic, because we have an epidemic of rulers who do not govern by the Sharee'ah of Allah. So they possibly gave it a fourth category, to draw emphasis to it. Some in the past divided Tawheed into two categories. When the issue of two and three came about, it was brought to the attention back then, of the grandson of Muhammad Ibn Abdul-Wahhaab and he said a valuable quote, that is why I say it, a valuable quote regarding the dispute between two or three categories. He is Sulaymaan Ibn Abdillah Ibn Muhammad Ibn Abdul-Wahhaab, the grandson of Muhammad Ibn Abdul-Wahhaab. He said as long as you encompass all Tawheed, it does not matter if you divide it into two or three.

I think it is wrong by some contemporary 'Ulamaa to consider someone a Mu'tadi' because they chose to outline Tawheed in four categories rather than three. Me when I teach it, I teach it as three. You choose a way that relates to your audience, not just in Tawheed I am saying, in other matters. I choose a style to relate to my audience, other people choose a style to relate to their audience so they can understand it, you do not consider them a Mu'tabi' for that. I personally see in this matter, that categorising them into three is more appropriate and I personally prefer that. A personal preference to divide it into three, Rububiyyah, Uloohiyyah and Asmaa' and Sifaat.

Why? Because al-Haakimiyyah could be in a way Rububiyyah and it could be in a way Uloohiyyah, so I do not see why you have to divide it into a fourth category, separate category. If you mean Allah is the governor of this world, of the universe, that portion of Haakimiyyah falls under ar-Rububiyyah. If you mean what I am going to talk about next, the next category of Shirk al-Uloohiyyah, if you mean submitting to the rule of Allah, meaning that one must accept the Sharee'ah of Allah. That one must implement it and accept the

only legislation, the rule of Allah subhaanahu wa ta'aala, then that falls under Uloohiyyah. So it has a Rububiyyah aspect to it and it has an Uloohiyyah aspect to it. This is very similar to the rules of Laa ilaaha illallah, some said it is seven, and then some said again it is eight. Even though Kufr in Taaghoot is included in the seven, some separated it into a separate category, to give it more importance.

Back in the days when the Murji'ah were popping up and spreading, this happened in the old days and Salaf used to say, Imaan is action, saying, and belief. Action, both in the tongue and the physical action, and then the saying and the belief. When the Murji'ah came about, the Salaf began to say Imaan is action of the pillars, and saying and belief. So they added 'Amalun bil-Arkaan (عمل بالأركان), they added the word pillars because now they are facing the Murji'ah, whereas before they did not need it to clear an issue and to draw the distinction between us and the Murji'ah. Some felt the need to make it a fourth category like I said, because of the epidemic of lack of ruling by Sharee'ah today, no one with his right mind can doubt that.

I like to stick to three and if you want to put emphasis to it, then you can do it within the context of the three. Back in the days of Muhammad Ibn Abdul-Wahhaab Rahimahullah, it was an epidemic, there was grave worshippers and building over graves and worshipping and sacrificing for graves. Today the epidemic is the lack of ruling in the Sharee'ah of Allah. We can emphasise it, but under one of the three. If someone chooses to do it as a fourth which is not the way I teach it, then he is not a Muftadi', it is a different style of teaching.

THE THIRD TYPE: SHIRK IN GOVERNORSHIP

Now having said that, we can move on to the third type of Shirk al-Uloohiyyah, and that is Shirk in at-Taa'ah or Shirk is governorship. And Shirk here also means:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا
أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا... ﴿التوبة: ٣١﴾

To obey to other than Allah like you obey Allah. They took their Rabbis, their monks to be their lords besides Allah. Once while the Prophet sallallahu 'alayhi wa sallam was reading this verse, 'Adi Ibn Haatim said oh Prophet of Allah, they do not worship the Rabbis and monks. They do not, because he came from a background from them. The Prophet sallallahu 'alayhi wa sallam said yes they do, they worship the Rabbis and the monks. The Rabbis and the monks make legal, things that Allah made illegal, and legal things that Allah made legal, they make them illegal. And the Jews and Christians follow them and by following them,

they really worshipped them, that is worship. So listening to them in the Haraam and Halaal became a matter of worship.

Ibn Taymiyyah in the seventh volume talks a lot about this, he said they listened to their monks in telling them what is Halaal and what is Haraam, knowing that they changed the Deen of Allah, yet they still followed them. That is Shirk even if they do not make Salah or Sujood to them. Listening to them in the Haraam and the Halaal knowing that they are making a new legislation, that is Shirk even if they do not make Sujood and Salah to them. I will revise the statement of Ibn Taymiyyah somewhat, whoever derives his legislation, his Halaal and Haraam from the rules of democracy or other man made rules or ideology, knowing they changed the Deen of Allah, has in reality worshipped democracy or those man made rules or laws or whatever they may be. And he followed them, he committed Shirk even if he does not make Sujood and Salah to democracy or to those man made laws.

Those who give blind obedience to those who they claim 'Ulamaa or saints or an A'immah (أئمة), twelve Imaams for example, that contradict the Qur'an and the Sunnah to the point that those 'Ulamaa become their source of Haraam and Halaal and it opposes the Haraam and Halaal in the Qur'an and Sunnah, they have worshipped them. This is part of the statement of Ibn Taymiyyah or a summary of some of the stuff that Ibn Taymiyyah said. Philosophists and some modernists for example who reject the Qur'an and the Sunnah for their mind or their rationale, giving their mind and rationale precedent over the Qur'an and the Sunnah and judging the Qur'an and the Sunnah according to what their mind tells them and they call those who adhere to the Qur'an and the Sunnah as people of Bid'ah or Kufr, have worshipped their minds and their rationale instead of Allah even if they do not bow and prostrate for their minds and their rationale.

Let us take some more practical examples of Shirk in governorship. One who thinks the rule of other than Allah is better or like the rule of Allah is a Mushrik. Shirk Akbar because he is disbelieving in the clear verses.

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

﴿المائدة: ٥٠﴾

Do they seek the judgment of other than Allah, do they seek the judgment of the days of ignorance? Hukmal-Jaahiliyyah (حُكْمَ الْجَاهِلِيَّةِ).

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴿التين: ٨﴾

Is not Allah the best of all Judges? These are rhetorical questions, they do not need an answer, it is a statement.

Another form is to merely think it is permissible to rule by other than Allah and that which other than Allah revealed, that is Shirk Akbar. Why? Because it is against what is in the verses and it is in the Hadith and Ijmaa', prohibiting judging by other than what Allah has ordered. A third scenario is to legislate laws or a Sharee'ah different than what is in the Qur'an and the Sunnah, believing this law is permissible to judge by or believing this law is better or equal to the laws of Allah. Shirk Akbar, legislating in contrary to what Allah has ordered.

A fourth example, willingly obeying or accepting whoever governs by other than the rule of Allah. Acceptance by giving them precedent over the Qur'an and the Sunnah, by showing discontentment to the laws of Allah, by thinking it is ok to be governed by other than the rules of Allah, by believing this rule or law is better than the rule of Allah or like it.

...وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿المائدة: ٤٤﴾

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿محمد: ٩﴾

One quick note on this, and I can give a very long talk on this but I want to try to summarise it. Some who read a few quotes from the two Imaams in particular, and it always happens, they like to read a few quotes and then declaring people Mushrikeen and Kuffaar left and right. This is an issue that really I plan Inshaa Allah Ta'aala to write a book on, but I will summarise it real quick. It stems out of the matter about mainly those who are in the west. Someone who tries for example to retrieve a loss, wealth, devastatingly lost wealth, or kids through a legal custody. If one's heart is full of belief in Allah and he goes to retrieve that right that causes him extreme, severe hardship, if it is a major catastrophic loss or if one loses for example kids who are going to grow up to be non Muslims. If it is an extreme, devastating loss and his purpose is only to retain a right taken from him, you do not call him a Mushrik if he goes to a court in the west. If he has Kufr in Taaghoot and belief in Allah and he is just going to retrieve a right.

The Prophet sallallahu 'alayhi wa sallam, he witnessed the covenant of al-Mutayyibeen, it was a covenant that the Prophet sallallahu 'alayhi wa sallam praised and the wording itself is taken from the word Tayyib (طيب), good, a name given to those who conducted that treaty. He said:

شَهِدْتُ مَعَ عُمُومَتِي حِلْفَ الْمُطَيِّبِينَ، فَمَا أَحَبُّ أَنْ أَنْكُتَهُ، وَأَنْ لِي حُمْرَ النَّعَمِ

So the Prophet sallallahu ‘alayhi wa sallam praised that covenant that was done prior to his Messagehood and he attended it. He praised it after and it was attended by Banu Hishaam and Banu Zahrah and it was in the house of Ibn Jad’aan. That covenant was to retrieve the rights of those who were oppressed or wronged and to give them their rights back. That treaty made and entailed law where people are judged by and would have to accept the decision when settling disputes of those who are oppressed. No one can say the Prophet sallallahu ‘alayhi wa sallam said that statement and praised those, that he approved the laws of Tawaagheet because he attended it in his Jaahiliyyah or praised it after Islam. A treaty by the leaders, the heads of Kufr, entailed judgment in courts to settle disputes for those who were oppressed. When the Sahaabah were brought before an-Najaashi, it was like a court, you cannot say they were forced because they could have chose to go back to Makkah.

More so, more clear than that, more proof on that is the story of al-Hajjaaj Ibn ‘Alaat as-Silami, the Sahaabi who was a very rich merchant. After the Battle of Khaybar, he went after the Battle of Khaybar, look how late, he went and asked the Prophet sallallahu ‘alayhi wa sallam permission to go back to Makkah, live there for a while. He needed a term to live there, be kind to Quraysh to retrieve his wealth. He got to go and talk to the leaders of Quraysh and sweet talk them to get his money back, and he even told the Prophet sallallahu ‘alayhi wa sallam it may be that he has to speak ill about the Prophet sallallahu ‘alayhi wa sallam and the Prophet sallallahu ‘alayhi wa sallam allowed him to go.

This is a matter that a full book needs to be written on and I can explain more on it and both opinions fully. The point is, it is not to encourage people to go to courts of the Tawaagheet, we are not talking about that. This is exceptional circumstance of one whose heart is full of Imaan, full of Tawheed, despises the Tawaagheet, yet has a right taken away that causes him extreme, devastating hardship and he cannot get it but through those courts. Each situation of what constitutes a hardship is judged individually, cannot generalise what constitutes a Dharoorah (ضرورة) and extreme hardship. A major catastrophe, not just something minor, if it is something he can handle without going into the courts of Tawaagheet, do not go. Seek recompensation from Allah.

...وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿الطلاق: ٢﴾

But if one cannot handle the situation and it is an extreme hardship and there is no other way to retrieve his right, and he goes to retrieve that right, fully accepting the laws, his heart is full in accepting the laws of Allah, despising the Tawaagheet, then you do not call him a Mushrik Kaafir, this is my point.

A group of brothers several months ago wanted me to speak to one of their peers who was running around calling his other brother a Mushrik Kaafir because he fought a custody battle to get his daughter from the hands of someone, a woman who was going to take her and raise his daughter a Mushrikah Kaafirah. And he is calling the brother who fought to get that daughter in court, a Mushrik Kaafir for going to that court. His proof are quotes taken of context from some of the 'Ulamaa, some of our prominent 'Ulamaa like Ibn Taymiyyah and Muhammad Ibn Abdul-Wahhaab. And he began to repeat the quotes over and over, Kufr in Taaghoot. You know some people, it is like a shell that you know about, Kufr in Taaghoot, but what is in it, they do not know what is in it.

I finally asked him at the end, I said who are the 'Ulamaa you look up to? He said well you are number one and then he said Shaykh Ali al-Khudayr number two. Love his Fataawa, you know his Fataawa on Takfeer are full of proof, he knows what he is talking about Shaykh Ali al-Khudayr. I said, put me aside, go read what Shaykh Ali al-Khudayr wrote about this issue. He mentioned it in one of his books and he wrote it, and I directed him to go there to where Shaykh Ali al-Khudayr mentioned it. May Allah hasten his release, him and his brothers and all our brothers and sisters in prison. So I directed him to go read it.

Generally speaking in all matters, if one did not study the works of Ibn Taymiyyah and Muhammad Ibn Abdul-Wahhaab fully and thoroughly and does not know their style of writing, do not sit there and take quotes out of context and call people Kuffaar and Mushrikeen, making Takfeer left and right. Especially Ibn Taymiyyah, if you do not fully study his work and read his complete Fataawa, do not think you are at a status of taking snippets and quoting it, I do not care how high one thinks he is. In many issues, for those who do not know the works of Ibn Taymiyyah, he has matters that appear to be contradictory. Even in the simple matter, the recent one, the half of Sha'baan, he has matters that appear to one who does not know his work, to be contradictory.

You see one who has never opened a volume of Fataawa Ibn Taymiyyah, he never of course read it cover to cover, let alone studied it. In fact, he does not know the language of the Fataawa to read it, takes out of the Fataawa snippets and second and third hand translations and issues Takfeer and Shirk. That is why elucidations like this what we do, and explanations of the books of Ibn Taymiyyah, Muhammad Ibn Abdul-Wahhaab, Wallahi there is books written on the style of the works of Muhammad Ibn Abdul-Wahhaab, on his style of writing. That is why I said there are those who devoted years and years to the study of giants like this, to show them what they mean, to show what the words mean, what appears to be contradictory in one Fatwa to another Fatwa and how to combine between the two and what the circumstances were.

Place the quotes of 'Ulamaa to situations where they belong. Where they intended them to belong, not where you feel they belong, and do not declare others Mushrikeen Kuffaar in matters the giants disputed, that is what I am trying to say. Yes it is a disputed matter but do not declare one whose heart is full of Imaan, who hates the Tawaagheet and goes to retrieve a right, it is a matter that giants disputed, do not declare people Mushrikeen Kuffaar on it. And like I said, you can read what Shaykh Ali al-Khudayr and others wrote about this matter and if Allah permits, I am going to write a detailed book on this matter.

Let us move on. I mentioned the four examples of Shirk in governorship. The fifth example in Shirk of governorship is to call to rule by other than the Sharee'ah of Allah. Like those who call for laws that allow women to walk with no Hijaab, or those who call for laws to have open usury in the society, or those who call for laws to stop the law of having four wives. The call to any of that is major Shirk, takes one out of Islam because calling to such a call can only stem from a heart that admires laws of other than Allah in those matters and deems those better than the laws of Allah. The call to it merely implies that clearly and openly and it implies hatred to the laws of Allah, that is major Shirk. He is also most likely a Munaafiq because he will tell you he is a Muslim and he is a supporter of the Muslims and he will bring you picture of him in the Jumu'ah Salah.

The one who declares a matter Halaal and it is Haraam and he is a sincere, genuine Mujtahid, that is a totally different situation. A Mujtahid may declare a matter Halaal and say it is Haraam, and the opposite, by error. For one of many excuses that 'Ulamaa outlined in this matter, such as for example the most popular scenario is the Hadith did not reach him, so he considered a matter Halaal because the Hadith did not reach him. The error of a reputable, genuine Mujtahid is not Kufr or Shirk, it not even a sin, it is actually something he will get rewarded for, one reward.

For one who knows it is wrong and follows a path different from the path of the Prophet sallallahu 'alayhi wa sallam knowingly, then that is Shirk. Ibn Taymiyyah in his third volume in the Fataawa said, when one makes Halaal Haraam or opposite, that has an Ijmaa' on it or switches and replaces the Sharee'ah, meaning replaces the Sharee'ah with another, then it is consensus he is Kaafir by the consensus, by Ijmaa' of the Fuqhahaa'. In volume thirty five, he spoke about 'Ulamaa as well, pertaining to this matter. He said when an 'Aalim leaves his knowledge of the Qur'an and the Sunnah and follows a ruler who is opposition to the rules of Allah and His Messenger and apostate legislations, he is worthy of punishment in the life after and he is an apostate.

Ibn Katheer in Bidaayah wan-Nihaayah, in the thirteenth volume, he said whoever leaves the Shar' that was revealed to the Prophet Muhammad sallallahu 'alayhi wa sallam and chooses to be governed by other than the Sharee'ah, that is Kaafir. He means if you leave the Qur'an and Sunnah to go to the laws of the Tawrah and the Bible, that is what he means. Then he went on to say in Bidaayah wan-Nihaayah, he said if that is for those type of laws, at one point in time those were the laws from Allah before they were tampered with,

before they were abrogated, those were laws that Allah sent to people. He said if that is for those types of laws today, because they are now abrogated, imagine how it is for one who chooses to be governed by other laws, whoever does so is Kaafir by Ijmaa'.

Ash-Shanqeeti in Adhwaa' Al-Bayaan said, after mentioning some proof, look at these beautiful quotes, I love this beautiful quote, he said whoever follows man made laws made by devils on the tongues of humans, contrary to the Sharee'ah of Allah that is on the tongue of the Prophet Muhammad sallallahu 'alayhi wa sallam, there is no doubt he is a Kaafir and a Mushrik. The only one who doubts that is one who Allah obliterated his vision and blinded him from the brightness of revelation.

Shaykh Muhammad Ibn Ibraheem when he mentioned:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ... ﴿النساء: ٦٥﴾

He said, Allah denied Imaan for those who do not put the Prophet as their judge in their disputes, this is a denial with an oath.

THE PROOF OF THE AUTHOR

Finally, the time is almost up, I am getting notices that the time is up, finally the proof the author uses for these. There is a lot more I wanted to talk about but I think that is a sufficient summary.

The author at the end uses the proof, a verse in the Qur'an:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿الجن: ١٨﴾

The places of worship are for Allah alone so do not invoke anyone other than Allah. We mentioned that verse several times. Allah alone is the One worthy, deserving of having the right to be worshipped.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿الجن: ١٨﴾

This verse basically summaries it all, summarises the Tawheed in Uloohiyyah to Allah.

Anna (أَنَّ) is Tawkeed, Anna here is to affirm that Tawheed is only for Allah. Now why did Allah mentioned Masaajid? Why was al-Masaajid, mosques, mentioned here, the places of worship? Masaajid is to establish the two types of Ibaadah we talked about. The Du'aa and

invocation of Allah, Du'aa al-Mas'ala (دعاء المسائل) that we mentioned, Masaajid is to do that in it. Masaajid is to worship Allah, Salat al-Fardh, Sunnah, learn, teach. That is all called Du'aa al-Ibaadah, Du'aa al-Ibaadah is all other types of Ibaadah. They are all called Du'aa al-Ibaadah because even though you are not directly asking Allah, your Salah, your Siyaam, your Ibaadah are in a way asking Allah for Jannah. You are asking Allah to help keep you away from Jahannam through those Ibaadah, asking Allah to be pleased with you and asking Him not to be displeased with you through those deeds. So those are the two types of Ibaadah, we do them in the Masaajid. The Masaajid is established for those two types of Ibaadah which is all the Ibaadah in totality. So the verse is saying do not do either of those but for Allah in the Masjid, and do not do them for anyone other than Allah outside of the Masjid as well.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ... ﴿غافر: ٦٠﴾

Here, Du'aa is Du'aa al-Mas'ala. Du'aa al-Mas'ala, meaning Yaa Allah, grant me. Some scholars said in that verse, it is Du'aa al-Ibaadah which means all forms of Ibaadah. I am just trying to explain Du'aa al-Ibaadah, Du'aa al-Mas'ala. The verse:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ... ﴿غافر: ٦٠﴾

Ask Me and I will give you. If it means to invoke Me, Du'aa al-Mas'ala, I will respond to you at the end of the verse, means He will give you what you asked for. If it means Du'aa al-Ibaadah then the end of the verse I will give you, means I will give you your reward. I am just trying to show you the two Ibaadahs.

So the Masjid, the verse here:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿الجن: ١٨﴾

Encompasses both Ibaadahs, Du'aa al-Mas'ala and Du'aa al-Ibaadah, both of them. When other faiths used to worship in their places of worship, they used to commit Shirk, so Allah is trying to tell you, you should not do Shirk in these places of worship, you should not do Shirk outside of them. Some said the verse here, Masaajid means the entire universe because you know the Hadith where a speciality of the Prophet sallallahu 'alayhi wa sallam is he makes Salah everywhere and that is a speciality of this Ummah. So meaning, the whole universe is for Allah, the whole universe is a Masjid, do not make your worship to other than Allah.

Sa'eed Ibn Jubayr said that:

وَأَنَّ الْمَسَاجِدَ... ﴿الجن: ١٨﴾

Is the limbs of Sujood. The forehead, the hands, the knees, the feet, that is what he took it to mean, that these are for the sake of making Sujood solely for the sake of Allah, do not use them to make Sujood to anyone other than Allah. Whatever meaning you take or choose, the verse clearly means in the final point, one thing, to establish pure Tawheed in your Ibaadah for the sake of Allah.

CONCLUSION

With this we will Inshaa Allah conclude, I am getting notification that the time is up. May Allah grant us beneficial knowledge and may Allah make the knowledge that we learnt in this and in previous classes, beneficial knowledge. I ask Allah subhaanahu wa ta'aala to reward you for attending and being so eager in pursuing the classes. And I have to mention specifically, I have a very, very special place in my heart for our Talabatul-'Ilm who follow the classes online. As'allullah Subhaanahu wa Ta'aala An Yazeehum Khayra (أسأ الله سبحانه

وتعالى أن يزيهم خيرا). May Allah subhaanahu wa ta'aala make the time you took in learning and applying this Tawheed, be the heaviest deed on your scale in the Aakhirah.

Just as we met for the sake of Allah and His sake only, there is many I will possibly never meet in this world, people who are so thirsty for pure Tawheed and one can only love them for the sake of Allah subhaanahu wa ta'aala because of their pursuit of knowledge in this day and age and in the circumstances that the Ummah is going through, so I ask Allah subhaanahu wa ta'aala to reunite us under the throne of Allah on the Judgment Day and then in our lofty palaces in the Jannah. We got no materialistic gain out of this but we did strike a business deal with Allah, a sure, trade gain that will never perish.

...يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ ﴿٢٩﴾ لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّنْ فَضْلِهِ... ﴿٣٠﴾ ﴿فاطر﴾

I ask Allah that we be called on as the learners of Tawheed, together in groups, Zumara.

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا... ﴿الزمر: ٧٣﴾

Because you get called in groups to enter Jannah, people enter in groups. And I ask Allah that we enter in a group of those who got together for His sake to learn Tawheed, implementing the pure Tawheed as strangers in this Ummah.

Finally, this will be the last class until after Ramadhaan Inshaa Allah, to allow everyone to prepare for Ramadhaan and give Ramadhaan their all in their worship. If Allah wills, we will resume right after Ramadhaan Inshaa Allah Ta'aala. I ask Allah that you reach Ramadhaan and that you pass it with success and you be among those whose necks are freed from Jahannam. Wallahu A'lam. Wa Sallallahu 'Ala Sayyidina Muhammad wa 'Ala Aalihi wa Sahbihi wa Sallam.

CLASS TWENTY

This is our twentieth class of Sharh Al-Usool Ath-Thalaathah and it is after a very long Ramadhaanic vacation or break. I mentioned in two separate classes, previous classes, the structure and break down of this book Al-Usool Ath-Thalaathah, meaning how it was organised. So you can refer to that in previous classes and it is important to know that to understand the book. But in summary, I will give you what we took so far. The first chapter it was four introductory principles, al-'Ilm, al-'Amal, ad-Da'wah, as-Sabr. Then we took chapter two and chapter two has three sub sections to it, A, B, C. Chapter 2A was matters pertaining to Lordship and the Creator, and if you remember that in itself had a lot of subsections. Then chapter 2B was matters pertaining to Shirk and of course the opposite of Shirk is Tawheed, and we stopped there, that is where we stopped.

Now chapter 2C is our topic today, and it pertains to and roams around Walaa' and Baraa'. And the closest terms to it in English I believe is alliance and disassociation, we will use the Arabic terms, Walaa' and Baraa'. Alliance and disassociation is Walaa' and Baraa'.

Alliance, what do we mean by alliance or Walaa'? Walaa' to Allah subhaanahu wa ta'aala, loyalty to Allah, to the Prophet Muhammad sallallahu 'alayhi wa sallam, to the believers who obey Allah and His Messenger; and disassociation from the enemies and those who fight and oppose Allah subhaanahu wa ta'aala and the Prophet Muhammad sallallahu 'alayhi wa sallam and the believers. It is really pretty basic and simple, very straightforward, simple matter. And after we conclude Walaa' and Baraa' which I doubt we will be able to finish it today, by then we will conclude chapter two and we will move on Inshaa Allah to chapter three.

It is a very lengthy topic, Walaa' and Baraa'. Ever since I was young when I read books, I would write the titles categorised by subjects. When I looked under Walaa' and Baraa' several days ago, I had a list of over forty five books or booklets or portions of books that have chapters on Walaa' and Baraa'. And that is to show you how intensive and deep this matter is, in that the 'Ulamaa gave it plenty of attention and consideration. Walaa' and

Baraa' is worthy of an entire in depth series by itself because it branches out into details and it is among the main aspects of Laa ilaaha illallah that the Ummah needs today. In fact, the author's own grandson Sulaymaan Ibn Abdillahi Ibn Muhammad Ibn Abdul-Wahhaab, was one of the top 'Ulamaa who carried on the Manhaj of his grandfather and he felt the need to write an entire separate booklet on Walaa' and Baraa' called Awthaq 'Ural-Imaan (أوثق عرى الإيمان). We will mention Inshaa Allah essential matters that everyone needs to know and in the future if Allah grants us life and time, we may go into deeper, detailed issues that students of knowledge like to hear and know.

THE THIRD MATTER: WALAA' AND BARAA'

So chapter two, matter number three or you can put it as C in your notes, the author says:

الثَّالِثَةُ : أَنَّ مَنْ أَطَاعَ الرَّسُولَ

The third matter is that whoever is obedient to the Messenger sallallahu 'alayhi wa sallam.

وَوَحَّدَ اللَّهَ

And singles out Allah with his worship and Tawheed. So here, the author is saying if what we established earlier in this booklet is implemented, if you are obedient to the Prophet Muhammad sallallahu 'alayhi wa sallam, we talked about that, that is number one. And if you only worship Allah alone, we talked about that. That is basically what he is trying to tell you, if you have that established, those matters we talked about, then that entails, that necessitates something. What does it entail or necessitate?

لَا يَجُوزُ لَهُ مُوَالَاةٌ مِّنْ حَادِّ اللَّهِ وَرَسُولِهِ وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ

It is not permissible for him to have alliance, to have Muwaalaah (مُوَالَاةٌ) with those who oppose Allah and His Messenger, even if he is the closest of the close to you.

PROOFS ON WALAA' AND BARAA'

What is your proof? Where did you get this from? His proof that he states:

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ
 حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ
 عَشِيرَتَهُمْ ۚ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ
 وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ رَضِيَ اللَّهُ
 عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ
 ﴿المجادلة: ٢٢﴾

Allah says you, oh Muhammad sallallahu ‘alayhi wa sallam, you will not find people who believe in Allah and the Last Day making Muwaalaah with those who oppose Allah and His Messenger sallallahu ‘alayhi wa sallam, even if they were their own fathers or their own sons or their own brothers or their own kindred or their tribesmen, whoever they may be.

...أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ...

For those who have Muwaalaah to Allah:

...أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ...

Allah has written faith in their hearts and strengthened them with Rooh, means proof, light, and true guidance.

More proof on this matter is in Surat al-Mumtahanah:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ
 وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ... ﴿الممتحنة: ١﴾

Oh you who believe, take not My enemy and your enemies as Awliyaa’, showing affection towards them, while they have disbelieved in that which has come to you of truth.

In Surat at-Tawbah:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اقتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا...

If your fathers, if your sons, if your brothers, if your wives, if your tribesmen, if your wealth that you have gained and commerce in which that you fear a decline and dwelling that you have delight and pleasure in. What about all that stuff Yaa Allah?

...أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ
اللَّهُ بِأَمْرِهِ ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿التوبة: ٢٤﴾

If they are dearer to you than Allah and His Messenger and striving hard and fighting in the cause of Allah. If you love them more than Allah, if you love that more than Allah, you take it dearer more than Allah and His Messenger, what happens if you love any of that more than Allah and His Messenger? Then wait until Allah brings His decision. His decision of what? His decision of torment.

...وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

And Allah does not guide people who are Faasiqeen, meaning the ones who are disobedient to Allah and rebellious.

If you love any of that more than Allah, just merely loving any of that more than Allah, love is the core of Walaa' and Baraa, await catastrophes, torment, lowliness, massacres, genocide, humiliation. When does that happen Yaa Allah? When you love anything more than Allah and His Messenger. Not just the enemies of Allah you cannot love more than Allah and His Messenger, even your wealth and your family, you cannot love anything more than Allah and the Messenger sallallahu 'alayhi wa sallam. Love is at the core of Walaa'.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ
أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ... ﴿المائدة: ٥٧﴾

Oh you who believe, take not as Awliyaa' those who take your religion as mockery and play. How could you take someone and be loyal to him, who takes your religion, the dearest thing to you as mockery and play and jokes.

...مَنْ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ...

From among those who received the scripture before you and nor from those disbelievers, you cannot take them as Awliyaa'.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ ۚ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾ آل عمران

Oh you who believe, take not as Bitaanah (بِطَانَةً), take not as your Bitaanah, what does Bitaanah here mean? Bitaanah here means those you take as consultants, protectors, advisors. Do not take them outside your religion. Why Yaa Allah, why are You telling us this, what is the reason?

...لَا يَأْلُونَكُمْ خَبَالًا...

They will not fail to do their best to corrupt you.

There are clear verses in the Qur'an, I am not bringing nothing from my pocket.

...وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ...

They desire to harm you severely, hatred has already appeared on their tongues and mouths but what their breasts and hearts conceal is far worse.

The textual proof on this is so much and so many, from the Qur'an, from the Sunnah, from the Sahaabah, from the 'Ulamaa.

Imaam Hamad Ibn 'Ateeq Rahimahullah Sabeel An-Najaah wal-Fikaak (سبيل النجاة والفكاك) said:

ليس في كتاب الله تعالى حكم فيه من الأدلة أكثر ولا أبين من هذا الحكم – أي الولاء والبراء – بعد وجوب التوحيد وتحريم ضده

Imaam Hamad Ibn 'Ateeq said, after the proofs on the oneness of Allah and its opposite which is prohibiting Shirk, there is no ruling with more clear, more decisive proof than this matter that we have here, which matter? Walaa' and Baraa'.

So first we took the proof and I could go on for this entire Halaqah with verse after verse and Hadith after Hadith on this essential topic. Let us move on.

THE IMPORTANCE OF WALAA' AND BARAA'

The second point I want to talk briefly about is the importance of Walaa' and Baraa'. What is it overall? How can we understand it? What is this thing they call Walaa' and Baraa'? Especially you, young, growing up in this country, what is this thing Walaa' and Baraa'? What is it, how is it a main part of Laa ilaaha illallah? This topic really does not need a single verse or a single Hadith to prove it, not a single verse or Hadith. The proof for this topic is Laa ilaaha illallah Muhammadar-Rasoolullah. Walaa' and Baraa' does not need a single letter of proof more than the word Laa ilaaha illallah Muhammadar-Rasoolullah. The Qurayshians who fought the Prophet Muhammad sallallahu 'alayhi wa sallam understood Walaa' and Baraa' from the mere word of Laa ilaaha illallah, they did not need nothing else, they knew it from Laa ilaaha illallah.

This matter was co clear to everyone in earlier generations, they did not need to write about it and explain it and elucidate and argue back and forth, it was clear, Walaa' and Baraa' was clear. It was not an issue needing an explanation or talk until those philosophists who gave their undeveloped minds precedent over the texts of the Qur'an and the Hadith coming out giving their input, that is when the explanation and the elucidations and what the 'Ulamaa meant. They are the ancestors of those who gabble today in what they do not know, thinking they know it all.

I do not know nothing about football, I even several times Wallahi I put an effort to learn football, I could not. I do not know the details of it, that is even though I grew up here. Subhan Allah, Allah blocked my mind from it for some reason even though I tried because my nephew may Allah protect him and safeguard him, he is a professional player. And I never could learn this game, I do not know what they are doing when they are playing. There is one thing I do know for sure about that sport, when you join a football team and you cheer for the opposite team, what happens? In Mexico, people get hurt for matters like that in soccer.

Why? It is embedded, it is natural, it is Fitrah, you do not need to be told this, you are part of the team, you are a team player, you owe a duty of loyalty and alliance to your team. It is commonsense when you join a team that you are part of that team, you do not cheer for the opposite team, you do not ever cheer for the opposite team. You do not even wish in your heart that they win, you are deceiving your team even if it is in your heart. You cannot take the coach or captain of the opposite team and hail with him praises and love and loyalty, you just cannot do that. Or tell the coach of the opposite team a weakness that you see in your own team, whether you are joking, whether you are serious, whether you did not mean it, you do not do that.

Let me take it further, when your own team makes mistakes and that happens a lot in sports, they get angry, missed passes, lost place. The team may scream at each other, they yell at each other, sometimes it gets out of hand where they push and shove, sometimes it get fully out of hand where the team mates of one team fight, that happens. My question is, do you go to the rival team or the coach or captain of the rival team and say my team members did not pass the ball at the proper time and complain to them? Do you go to the coach or captain or the players of the opposite team and tell them come here, help me fight my own team mates and massacre them and commit genocide with them?

The core structure of gangs, bums in the streets and gangs and criminals, the core structure of gangs is Walaa' and Baraa' to that gang. In religious institutions, all religions, the core matter of it is Walaa' and Baraa'. Nations, the core matter of the structure of that nation is Walaa' and Baraa' to that nation. If you look at nations and countries, the worst crime in a nation and in a country is treason against that country and against the government. It is dangerous to the security of that nation to have people commit treason, treason is Walaa' and Baraa' to that country.

Now, pay attention. If Walaa' and Baraa' is essential to a mere soccer league, a little soccer league or a football team, if it is fundamental to the progress, continuation and success of any nation, why is it so difficult for Muslims today to have Walaa' and Baraa' to Laa ilaaha illallah Muhammadar-Rasoolullah? That is Walaa' and Baraa', it is Fitrah, it is commonsense. Merely Laa ilaaha illallah Muhammadar-Rasoolullah says Walaa' and Baraa', you do not need none of the proofs that I mentioned to you. You do not need a single verse on that, but Allah revealed them all and the Hadith to emphasise the importance of this matter. Today, the deluded Munaafiqeen want you to join the team of Laa ilaaha illallah but they want you to cheer, to support, to clap, to aid, to abet everyone and everything but the team of Laa ilaaha illallah Muhammadar-Rasoolullah that you joined.

THE DANGER OF HAVING ANY DEFICIENCY IN THE BELIEF OF WALAA' AND BARAA'

This is an important topic because this topic is the identity of a Muslim. Let me repeat, Walaa' and Baraa' is the identity of a Muslim, Walaa' and Baraa' is the selfhood of a Muslim. Without this topic fully embedded in your hearts, especially in non Muslim lands, the grandparents and great grandparents of today are giving birth to future non Muslim grandkids and great grandkids. Woah, what? Let me repeat that to you, listen closely. Without true belief and understanding of Walaa' and Baraa', for everyone, but more so for those in non Muslim lands, the grandparents and great grandparents, us, who are going to have kids Inshaa Allah and grand kids and great grand kids; the grandparents and great grandparents of today are giving birth to future non Muslim grandkids and great grandkids.

What do you mean? Let me tell you what I mean over here, let me tell you this example so you understand it. A family I know very well and I could even name their names, in 1920 or so two brothers came to this country from Jordan, one of them settled and one of them returned. The one who returned, he did not like it here or it did not go well for him, he returned. One of them stayed here, so now that one who stayed here, there is possibly four or five generations now since it is the 1920s. The great grandfather who returned to Jordan, his descendants overall are all Muslim, they all have the spirit of Islam. At the end of the day, you ask them, they will tell you we are Muslim. Yes some of them are astray, some of them are sinners, but Inshaa Allah they all have Tawheed and Laa ilaaha illallah in their hearts and Inshaa Allah one day they will come back to the true teachings.

The brother who remained in this country and died here and most of his first generation children I believe are all dead now, there is now four to five generations from that man, they grew up in a city and there is so many of them that a city in the United States is named after them. Do you know from the descendants of that man who remained in this country from the 1920s, there is not a single one who says I am a Muslim? I am not saying that they neglected their Salah so they are not Muslim, that is not what I am saying. I am saying when you ask them what is your religion, he is either Christian or Catholic or Buddhist or Hindu or atheist, a lot of them are atheists, this is something I know first hand with names and details. We ask Allah subhaanahu wa ta'aala to guide them back to Tawheed and Islam. We got to ask why?

We spoke many, many times that non Muslims can never be compelled to say Laa ilaaha illallah, it is impossible.

لَا إِكْرَاهَ فِي الدِّينِ ... ﴿البقرة: ٢٥٦﴾

Even when Islam is ruling a nation and there is non Muslims living under it, it is impossible that we force or coerce anyone into Islam, impossible. Even when the rulers of that country are by the solid Sharee'ah, the ideal Sharee'ah, the ideal Khilaafah, they even get the utmost protection from Muslims while they are on their false belief. Wallahi, non Muslims get treated under Muslim rule better than they treat us when we are under their rule. Non

Muslims get treated under Muslim rule, better than their own people treat them when they are under the rule of their own people, that is when there is the ideal Khilaafah.

But at the same time, and here is what I am trying to get at, that treatment does not mean we approve or condone their false, tampered, made up belief. Ahl al-Thimmah (أهل الذمة), those who live under Muslim rule, and you know they are weak and vulnerable because they are living under Muslim rule, a lot of Muslims, Muslims are the popular and the strong ones. They live under Muslim rules, at times the Muslims got to protect them but we teach our kids and we put it in our hearts that their faith is a false faith. We embed it in our hearts, in our minds, in the minds of our kids, that that cross that they are wearing, if someone died believing in it, they will be in blazing Hell forever. You have to teach that, you have to know that, you have to solidly believe that.

When you have Muslims that are taught that the faiths have minor differences amongst them, they downplay the difference in belief, in Shirk and Tawheed, it is not a biggy. They say we are all going to Heaven, your religion, my religion, same God, we are all going to Heaven so nothing really matters. They say Jesus is the son of God, 'Isa is the son of God, we say he is the Messenger of God, it really means the same thing when you get down to it, it is really a technical, linguistic difference. When you boil it down, we are all the Abrahamic religions and oh the Qur'an said it, everyone is going to Heaven, it is in the Qur'an, and they falsify this and tamper. The deviants also say explicitly or implicitly, anyone who mentions Hell or that someone is going to Hell, that is a radical extremist. Hell, Jahannam, these days without Walaa' and Baraa' has become to many like an abandoned dwelling that no one enters, it is just there to be there, no one is going to Hell. It is as if Allah, Ma'aath Allah, created it in vain, that is basically what they are saying. Ma'aath Allah, Ta'aal Allahu 'An Thaalika 'Aluwan Kabeera.

What is the result of that distorted teaching? The first generation of Muslims without Walaa' and Baraa' will hold some ground to Laa ilaaha illallah, possibly. Second generation, third generation possibly, may have the smell of Laa ilaaha illallah. The fourth, fifth and ongoing will be atheists, Jews, Christians, Hindus, Buddhists, scientologist, whatever you want, they have it without Walaa' and Baraa'. That is all because of the deficiency in Walaa' and Baraa', because it is your religious identity, that is what it is. Walaa' and Baraa' is our religious uniqueness as Muslims, Walaa' and Baraa' is our personality.

Fifteen years ago, I was at a lecture and a famous lecturer gave a very popular talk that he always goes around giving about the early on Muslims in this country and early on Masaajid. He had a projector with pictures of old Masaajid, that particular lecture was about Muslims who came from overseas as slaves and those who embraced Islam in this country and he had some real, solid evidence of the existence of Islam very early on. Everyone was so happy to hear the Masaajid back in the 1800s or even before that or after that, I do not remember.

And after the lecture we sat down to eat, I said those Masaajid are gone but where are those communities of Muslims? Where are the Muslims? Where are the descendants of those Muslims that you have been talking about for the past hour and a half? I know and I understand that structures and Masaajid burn down, they fall, they deteriorate over time, but what Masjid did the congregation transfer to? Where on earth are those people you are talking about, where are their descendants? Those Muslims you were talking about in the 1800s, they were all barren, they did not have no kids that we can see today? If they were barren I can understand that, they did not have kids so that means there is no Muslim kids that came out of them.

According to the numbers that he was talking about, for example the overwhelming majority of African Americans are supposed to be Muslim and there is more than that from other origins. Muslims should be way more, I want to know where they are at, it is impossible that they all were barren, they could not conceive kids. He said that is a good question, I do not know, there should be studies done on that. I said do you not think over the decades and the centuries, they were washed out of Islam? I am going to save you some time, you do not got to do no studies, do you not think they were washed out of time?

No Walaa' and Baraa' embedded in their hearts. And look this, if this was back in the days where there was merely no Walaa' and Baraa' due to ignorance, imagine how it is today and what your kids are going to turn out to be when it is not only ignorance in Walaa' and Baraa', it is a full blown war on the teachings of Laa ilaaha illallah and Walaa' and Baraa'. The bombshells falling on Walaa' and Baraa' by those who claim to be of our own, claiming to be Muslim and Du'aat and Shuyookh, are more dangerous, more lethal than the bombshells that fall on the heads of the innocent brothers and sisters throughout the world. Wallahil-'Adheem, there is a war on Walaa' and Baraa', Wallahil-'Adheem. Do not get me wrong, enemies of Islam, they always had an issue with Islam and they always had an issue with Walaa' and Baraa'. It is nothing new and it is nothing to be surprised about, but now the problem is with the Munaafiqeen of our Ummah that claim to be followers of this Ummah, who are spreading a contaminated form of Walaa' and Baraa', a lethal dosage of Walaa' and Baraa' that is going to take you out of your Islam.

Locally, my father was a founder of a local Masjid, he took the responsibility of that Masjid and he was at the core of changing it. It was built in the thirties but my father, may Allah subhaanahu wa ta'aala grant him a long life full of deeds, was a main person in charge of it in the sixties and the seventies, along with a Shaykh from Yemen who was one of the first graduates of the Islamic University of Madinah and came here as a Daa'iyah. May Allah raise his rank to Firdaws as I heard he died recently and he left me some books when I was a young boy to read, one of them was Kitaab At-Tawheed. The upper floor of that Masjid was a Masjid, the bottom was a wedding hall where they have music and parties and at times alcohol was served in it.

My father and this Imaam went over the Masjid and changed it to a Masjid, upper and basement of it. I remember my father would go make Salah and sit from Maghrib to Isha' and on a good Jumu'ah, not on a good day, on a good day Jumu'ah, there would be three to four old men and my father would be the youngest and I was the only kid. At times, I remember when they would sit in Maghrib and Isha' and there was parties downstairs. The old men would go downstairs, Wallah I remember, they would go downstairs and tell them to lower the music for five minutes so they can offer Maghrib or Isha', Wallahi I remember it as a kid.

The names and families of the founders of that Masjid in the thirties we know, I just want you to do one thing, go do a study on what happened to most of their grand kids. Where are they? What happened to them? I am not going to talk about it, it is hurtful to talk about it but you are going to be surprised at the results you are going to see. Do a study and come back and tell me what you find.

I do not want to sit and make our precious moments of this Tawheed class storytelling ones, but this needs to be told so you can know what Walaa' and Baraa' is, to know the danger of having a deficiency in the belief in Walaa' and Baraa'. It must be said like it is by the 'Ulamaa, by the Shuyookh, by the Du'aat, by the Muslims. Why? To discharge our duty before our Lord and free ourselves from guilt before Allah when we meet Him.

THE GOAL AND RESULT OF DILUTING WALAA' AND BARAA'

Diluting this topic makes what every enemy of Islam wants, what is it they want? They want Muslims that appear from the outside like they are Muslims, a name Muslim, on his card he is Muslim, but inside they are like a tree trunk that is hollow and rotted out, that is what they want to see. You look at the tree, you think it is nice, it is beautiful, big, you get close and you see a hole in it, and the slightest breeze or push or touch will blow it down to the ground, that huge trunk that you thought was strong. The enemies of Islam hate this topic with a passion, why? It is nearly close to impossible to take someone out of Islam into another faith, it happens, I am not going to deny, but it is extremely rare, very rare. It is very difficult to get a Muslim and take him out of their faith into another faith. Tawheed is very heavy on the hearts, Laa ilaaha illallah Muhammadar-Rasoolullah leaves a deep impact on the heart when one believes in it.

A Daa'iyah told me once that Evangelists or missionaries went to a very impoverished, poverty, drought stricken Muslim town or towns and they had a crew of doctors and loads of food and medicine, construction workers and equipment. You know how parents are when their kids get sick, they get desperate for help from anyone and they are probably at times willing to do anything for it. They brought these simple vaccinations for the kids and they helped the kids and when they would help or do anything they have a picture of what they claim is 'Isa 'alayhis-salaam and they this is from your lord 'Isa. They helped them

reconstruct their mud houses, they helped them bring food, they helped them every step of the way and every step of the way they would tell them this is from 'Isa, your lord.

Finally before they were about to leave, they were done and they thought these people graduated, they thought they had them, they had a goodbye party. They brought generators and they wanted to show them a movie on the projectors, and these people do not know what electricity is, now suddenly they are watching movies on a projector. And the projector brings an image of what they claim is 'Isa 'alayhis-salaam and the projector brings this image closer and closer and you know the picture gets bigger and bigger and the Evangelist, the Crusader tells them, this is the son of Allah or this is Allah, this is the one who brought and cured and this and this for you. Just when they thought they had them, one of the leaders of those tribes innocently jumped up in astonishment when he seen what they claim is Allah, he jumped up in astonishment, he said Laaaa ilaaha illallah! That is Allah?! In astonishment, the word Tawheed came out of his tongue. They had hope but it did not work because Laa ilaaha illallah leaves an impact on the heart, it is extremely difficult to take Laa ilaaha illallah out of the hearts.

So number one, Laa ilaaha illallah is difficult to take out of the hearts. Number two, many knowledgeable in their falsified scripture, those who really know what they are talking about and their scriptures, fear that a Muslim or even an ex Muslim is not worthy of joining their religion. We do not want these people, so what is the solution? We do not want them as Muslims, but we do not want them in our faith. The goal of the haters, the conclusion is, not to take Muslims into their faith, but rather to take Muslims out of their faith. Just take Muslims out of their faith and let them run like wild animals astray in the wilderness.

This is why they openly intervened in Muslim countries and Muslim curriculums, namely in the lands of the Haramayn, our holiest, to remove and delude this topic of Walaa' and Baraa' in their curriculum. They ordered in particular that the authorities in the lands of the Haramayn remove and change the curriculum of Walaa' and Baraa' in the grade school, and even in the universities. This is public facts, I am not saying anything from my own. This is not hidden, this is not made up, go research it and you will see, it started or intensified or it got to the media around 2003 and then in 2006 and 2007. The stooges and subordinates in Bilaad al-Haramayn said to their masters, what they should have said to Allah, they said to their masters, we hear and we adhere, we will take care of it. In fact, it got to a point where even Saalih al-Fawzaan openly and publicly stood up against this matter and objected to the change in the curriculum in public, wrote against it.

And after the curriculum changed and matters changed, over time they made out of Makkah, a centre to call for interfaith. They mask it with this dialogue baloney, but it is really interfaith. I collected and wrote an article on our old site, I do not know what happened to the article, if you remember, I gathered thirty names of thirty 'Ulamaa in the lands of the Arabian Peninsula who called someone Kaafir or Kufr who believe or adopt or promote interfaith. There is even a Fatwa by the official 'Ulamaa, Hay'ah al-Kibaar al-

'Ulamaa, considering it Kufr. Wallahi one scholar who the Murji'ah attribute themselves to in the lands of Haramayn said, whoever calls for interfaith is worse than Jews and Christians. Every main aspect of interfaith is aimed to attack and demolish our 'Aqeedah and Walaa' and Baraa', the purpose of interfaith is to destroy Walaa' and Baraa', I am going to be clear with you.

Now we have the Du'aat who we call Ruwaybidhah (روبيضة), their ultimate purpose has become to demolish the 'Aqeedah of Laa ilaaha illallah Muhammadar-Rasoolullah. They use interfaith as a sneaky way to mask their demolition of Walaa' and Baraa' and the true authentic belief of Laa illaha illallah Muhammadar-Rasoolullah, or rather Islam because Islam is Walaa' and Baraa' and Walaa' and Baraa' is Islam. These Ruwaybidhah have made fools out of themselves, even to the Kuffaar themselves, the ones they aim to please. I heard of experts, this week an expert on what they claim is radical Islam and terrorism, or what they call terrorism, he said in the West they have been teaching such a deluded form of Islam that it is no longer making sense to the youth, rather it is generating an opposite of what it was intended to do, it is creating Jihaadists. This is an expert saying this, making fun of them.

Many of the Du'aat and Shuyookh today who are anti Walaa' and Baraa', deluded in the teaching and taint the version of Islam and work for the enemies of Islam, twelve years ago this week those same men appeared in their teaching, as solid on Walaa' and Baraa' as can be. Notice I say appeared, a Muslim does not moult, they appeared twelve years ago to be solid on Walaa' and Baraa'. They appeared, meaning if you go back twelve years ago to their recordings and before that, it will refute what they are barking about today and what they have been poisoning the Ummah with in the past twelve years. I do not think you need a rocket scientist to tell you what changed, you can guess on your own. This is Du'aat not only in the West, but in the East there is just as many, if not more. Look at their faces and look at their 'Aqeedah twelve years ago and before that, and look at them today, look at them and listen to them now. They clipped their Walaa' and Baraa' so Allah clipped their appearance from the honour of looking like the Prophet Muhammad sallallahu 'alayhi wa sallam.

Compare and analyse and think, now do not tell me they are the Shaafi'ees of our time, they seen circumstances and they recanted and because of different circumstances, different situations, they changed like a Shaafi'ee. I heard them use it, a lot use this excuse, I personally heard some of them use it. They say we are like ash-Shaafi'ee, in Iraq he had his own Madhab then he went to Egypt, people and circumstances were different so he had a totally different Madhab for the people in Egypt there. Ash-Shaafi'ee fil-Qadeem, ash-Shaafi'ee fil-Jadeed (الشافعي في القديم ، الشافعي في الجديد). They make it as if ash-Shaafi'ee Rahimahullah established laws of Islam for Iraq where he was, and a different set of laws of Islam for the people in Egypt, because of different circumstances, different

nature, different people. I am going address that later on but that is one of their claims, but look with me.

TWO ATHAAR REGARDING THOSE WHO CHANGE IN THEIR BELIEF

In Ibn Abi Shaybah and al-Haakim fil-Mustadarak, Hudhayfah Ibn al-Yamaan, you know who Hudhayfah is, the trustee of the secrets of the Prophet sallallahu 'alayhi wa sallam, he said, listen to what he said:

مَنْ أَحَبَّ أَنْ يَعْلَمَ أَصَابَتْهُ الْفِتْنَةُ أَوْ لَا ، فَلْيَنْظُرْ...

Hudhayfah said, if you want to know if you were hit by a Fitnah by Allah, if Allah misguided you, you want to test it, if you want to know, then look. He gave us a test to see if Allah hit one of us with Fitnah or not, if Allah misguided one.

...فَإِنْ رَأَى حَلَالًا كَانَ يَرَاهُ حَرَامًا...

If he used to deem matters Halaal, that he used to regard as Halaal, and now he changed it, he flipped it.

...أَوْ يَرَى حَرَامًا كَانَ يَرَاهُ حَلَالًا ، فَلْيَعْلَمْ أَنَّهُ قَدْ أَصَابَتْهُ الْفِتْنَةُ...

Or matters that he made Haraam which he used to deem Halaal, then he has been hit with a Fitnah by Allah. What Hudhayfah means, not an innocent person learning and he finds out this is Haraam and Halaal, or a Shaykh on one issue here or there, over time finds out the proof was not authentic or something like that. What Hudhayfah means by switching the Haraam to Halaal and the Halaal to Haraam, he means those who change their Haraam to Halaal and their Halaal to Haraam to make it easy and pleasurable to them and to please others who are not Muslims, that is what he means.

And worse than that is those who change their 'Aqeedah, if he is talking about Haraam and Halaal and Halaal and Haraam, worse than that is those who change their 'Aqeedah. What a coincidence, the sudden changes in the principles of Islam so suddenly, so drastically all happened twelve years, what is going on here? What happened? Did they all suddenly get some type of revelation we do not know about? What was it that happened that their 'Aqeedah so suddenly changed, drastic change overnight?

In another narration in Musannaf Abdur-Razzaaq and in Sunan al-Bayhaqi, Abu Masood al-Badri entered upon Hudhayfah. Abu Masood al-Badri walked in on the Sahaabi Hudhayfah, the same Sahaabi we are talking about, the holder of the secrets of the Prophet sallallahu

‘alayhi wa sallam. He said advise me, he is seeking advice from the man the Prophet sallallahu ‘alayhi wa sallam trusted with secrets. He said:

إِيَّاكَ وَالتَّلَوْنَ ، فَإِنَّ دِينَ اللَّهِ وَاحِدٌ

Do not be like a snake shedding skin in the Deen of Allah. The skin of a Muslim does not moult in the Deen of Allah, the moulting in the Deen of Allah by some Du‘aat has become a topic of mockery to the non Muslim journalists and to the non Muslim experts in these matters. Being firm on the correct way is an honour, say Alhamdulillah if you are on the firm way and you have been on it, Wallahil-‘Adheem it is the biggest blessing you could get.

وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي... ﴿المائدة: ٣﴾

It is an honour many had but Allah deemed them unworthy of it, so He stripped many of that honour and kept the very few. Those who bolster in interviews about having been on the ‘Aqeedah of the Sahaabah and now they left it, they bolster about that today, do not bolster big boy, do not bolster about that big boy. Wallahil-‘Adheem, following in the footsteps of the Sahaabah was an honour, Allah the Almighty stripped you from it.

Who keeps people firm on the right ‘Aqeedah and who takes them away from the right ‘Aqeedah? Allah tells His own beloved sallallahu ‘alayhi wa sallam:

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿الإسراء: ٧٤﴾

Muhammad, you would have been misguided if Allah did not keep you on the right guided path. Had We not made you stand firm oh Muhammad, you would have nearly inclined to them a little. That is talking to the Prophet sallallahu ‘alayhi wa sallam.

An Arabic poet who seen changes in his scholars in his area said:

ليس الخليل على ما كنت تعهده ، قد بدل الله ذاك الخل ألوانا

Your friends are no longer what you used to see them as, they went through phases and phases of moulting and changing. As Fitan go on, as the snow keeps melting, and the more you will see of the reality of many more. That is the great benefit of the struggles that the Ummah goes through, the snow melts, you see what is under it.

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ... ﴿الأنفال: ٣٧﴾

Do you not know, do you not see, those who went twelve years ago from teaching Tawheed and Shirk and Walaa' and Baraa' to becoming suddenly like Gloria Borger wannabes, the chief analyst of CNN. You look left and right and in front of you and behind you, where are the people of the Haqq? And that reminds me of a statement Shaykh Kishk Rahimahullah used to say back in the sixties, he used to say the real and true Islam is behind the prison walls.

A SPECIAL CATEGORY OF CARRIERS OF KNOWLEDGE

There are the few, there are the pure, there are many of them but they are a few, regardless of their number they are the few. They are the pure and they are the prophecy of the Prophet Muhammad sallallahu 'alayhi wa sallam, let me conclude with this Hadith. Listen to this Hadith, a prophecy of the Prophet sallallahu 'alayhi wa sallam. Even though some spoke about the chain of authenticity of this Hadith, it is authenticated by many and among them is Imaam Ahmad Ibn Hanbal and Ibn al-Qayyim mentioned this Hadith is Miftaah Daaris-Sa'aadah. You will find good talk on the chain of authenticity and its narration in Takhreej Ahaadith Mishkaat Al-Masaabeeh (تخريج أحاديث مشكاة المصابيح).

It is on the authority of Usaamah Ibn Zayd, Abu Hurayrah, Ibn Masood, Ali, Ibn Umar, Mu'adh and other Sahaabah. A prophecy and an honour for a category of people of knowledge, may Allah subhaanahu wa ta'aala allow us to be amongst them. The Prophet sallallahu 'alayhi wa sallam said:

يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ عُدُوهُ...

There will be just, credible descendants who carry this knowledge from their forefathers. A praise from the Prophet for the few, the righteous that carry on this Deen as pure as it was when it was first revealed to the Prophet Muhammad sallallahu 'alayhi wa sallam. What is their main duties? What is their characteristics? In this Hadith the Prophet sallallahu 'alayhi wa sallam mentions three characteristics, three qualities of these people that he praised and glorified, they are worthy of praise and glory because of three characteristics.

Number one:

...يَنْفُونَ عَنْهُ تَحْرِيفَ الْغَالِينَ...

The first characteristic has Ghaal (غال) in it, Ghaal is one who exceeds his limits in matters pertaining to religion, meaning those who go extreme. They are for example like the Khawaarij who went to an extreme and they took texts intended to be geared for example

to the Kuffaar and put it on the sinners of the Ummah, they went to an extreme. The Prophet sallallahu 'alayhi wa sallam warned about Ghulu (غلو) which is the word similar to extreme, in Ibaadah as well. When he said why do certain people do this and this and that, in the famous Hadith. You see that in Takfeer, you see that in Walaa' and Baraa'. You see those who do a domino affect on Takfeer among Muslim inhabitants of an entire nation, and I would not believe it if I did not hear it myself. An entire nation, they consider them Kuffaar, a domino affect.

There is this Ghulu in this topic, in Walaa' and Baraa', some went to an extreme, especially lately when the 'Ulamaa no longer began to teach this topic and then the West put a ban on it thinking they are smart. In the East, they did not let them teach it in the East. So many young brothers went out on their own reading the text or second hand text of Ibn Taymiyyah and Muhammad Ibn Abdul-Wahhaab and some few, few, may have went to Ghulu in it. Many who have never touched the original works of Ibn Taymiyyah first hand, use snippets of his work to declare Muslims Kuffaar in totality. Like I said, I would not believe if I did not hear it myself, one person who declared an entire nation Kuffaar.

I read the works of Ibn Taymiyyah several times, from the first to the last. Every time you read it, it is mind boggling. You need giants to break it down for you, you need to be careful and have thorough knowledge of his style, as well as comprehensive reading of his entire work or at least comprehensive reading of his entire work on the area you are trying to talk about, especially with Ibn Taymiyyah. To understand his Fataawa on crucial matters, you need to gather the shattered Fataawa throughout his Majmoo' and you have to take them collectively to understand. And then go and understand who he was talking about in each Fatwa to understand the circumstances behind the Fatwa, if you want to adopt it, if you want to go by it. Today you see those, some, not many Alhamdulillah, who take from second hand booklets, translated languages, and then want to declare an entire nation Kuffaar. You can take statements out of context from the Imaams of Najd and merely declare everyone who is living in the West today a Kaafir, Ma'aath Allah that they say that or that we say that or that anyone would say that, but I am just saying you can take certain statements out of context. That is why it is essential to study these books with the 'Ulamaa.

So the first characteristics of the people that the Hadith mentions, is:

...يَنْفُونَ عَنْهُ تَحْرِيفَ الْغَالِينَ...

They protect and guard this religion from the distortion of taking matters to an extreme.

The second characteristic:

...وَأَنْتَحَالَ الْمُبْطِلِينَ...

Wallahil-'Adheem it is as if the Prophet sallallahu 'alayhi wa sallam is sitting amongst you here today, talking to you, telling you this Hadith. Prophecy of the Prophet sallallahu 'alayhi wa sallam, and it is true today.

...إِنْتِحَالَ الْمُبْطِلِينَ...

Are those who take the text out of its context and bend and twist its meaning to suit their desires. They crop the proof out like you crop a photo in a Photoshop program, like woe to those who pray, and put a period there.

فَوَيْلٌ لِلْمُصَلِّينَ ﴿الْمَاعُونَ: ٤﴾

And stop. A more practical example is Walaa' and Baraa' for example, those who take one category of Walaa' and Baraa', crop it from the other categories and make it as if it is the only branch of Walaa' and Baraa' that there is. And we will talk about it Inshaa Allah next Halaqah. Part of Walaa' and Baraa' as many 'Ulamaa mentioned and you can read it in al-Qarraafi who mentioned it in his book Al-Farooq, part of it is to be peaceful, kind, to non warrior non Muslims, Ahl ath-Thimmah, that is part of Walaa' and Baraa'. In fact, at times Muslims are responsible before Allah to defend the non Muslims, they got to put their life at stake for that. Al-Qarraafi mentioned this in Walaa' and Baraa' when he speaks about this matter. Now you got the modernists who take that category, crop it out from the rest of Walaa' and Baraa' and teaching and make it seem like it is all of Walaa' and Baraa'. It is as if the Prophet sallallahu 'alayhi wa sallam is here teaching you.

The third characteristic of the people the Prophet sallallahu 'alayhi wa sallam praised of with knowledge, are those who protect knowledge from Ta'weel al-Jaahileen. First one was those who protect the teaching from Ghulu, from extreme. The second one was who protect it from the likes of the modernists, who crop and bend and twist the proofs to suit their desires and their masters at times. The third category is about those who are ignorant, they are some what ignorant, who speak in ignorance.

...وَتَأْوِيلَ الْجَاهِلِينَ...

These are those who are ignorant, they misrepresent text, they interpret it wrong. All of them have no knowledge, because they are ignorant. They have no knowledge and they have no foresight, they hit you with verse after verse and Hadith after Hadith not even knowing what the 'Ulamaa said about them and not even knowing if they are abrogated or not. Those are the ignorant people, some may not mean to be evil but their actions speak for themselves, and some are really evil, ignorant people. They have in common, both of them, the evil and non evil, they have in common that they speak without knowledge and

they are the likes of those I mentioned a brief talk about when I said who is not a Shaykh today. If you look at for example eating swine, drinking alcohol, you will see there is exceptions where one can eat and drink that if there is a necessity, if there is a Daroorah. But speaking about Allah without knowledge, there is no exception to it.

...وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿البقرة: ١٦٩﴾

Imaam Ahmad Ibn Hanbal commenting on this Hadith, he said Alhamdulillah in every era, Allah has those few who call people to the correct guidance and deter people from evil. How many killed by Iblees did they bring back to life, how many slaughtered by the Shaytaan did they bring back to life, how many astray and misguided did they bring back to the right path. How beautiful is their affect on people, they are the honourable guardians of the Deen of Allah, and then he mentions the statements of this Hadith.

CONCLUSION OF HALAQAH

In conclusion for today, I want to say Walaa' and Baraa' is at the core meaning of Laa ilaaha illallah Muhammadar-Rasoolullah, after the Tawheed of Allah, one of the top meanings after the oneness of Allah. Walaa' and Baraa' is the identity of a Muslim, Walaa' and Baraa' is the armour that protects the descendants from changing their faith decades and centuries from now, you got to look to that and plan from now and have the proper belief in Walaa' and Baraa'. They hate Walaa' and Baraa' so much because it is the identity of a Muslim that they do not want us to have, they want our religion to melt in their melting pot, that is what they want.

Before I started the class today, I asked you all a question when we were having the little talk, I said what is the biggest rival football teams. You said in Michigan it is Michigan Vs. Michigan State. And on the professional level you told me, it is The Pittsburgh Steelers Vs. The Baltimore Ravens. I am not here to talk about sports, I am here to make a point, I am not trying to keep up about sports and it does not interest me at all Wallahi, but I am trying to make a point. What would you say if I was a player on the field for the Pittsburgh Steelers, wearing the shoulder pads, the helmet and all the gear, and I intentionally pass the ball to The Baltimore Ravens, what do you say about me? What do the hundreds and thousands in those stands say? Or imagine I am benched, I am a player benched, I am sitting at the bench drinking the water and I play for the Pittsburgh Steelers, and my heart gets delighted and happy and I cheer and jump up and clap and jump up and down every time The Baltimore Ravens score. What do you think about me? Or I am on the team of the Pittsburgh Steelers but when they come to interview me, I keep praising and glorifying The Baltimore Ravens and say they are the best, they are the most qualified, they are the greatest, they are the strongest, they are the sincerest, what do you call me?

A traitor, that is the characteristics of a traitor, a treasonist, a collaborationist, that is what it is. That is Walaa' and Baraa', those deviant Shuyookh of today want you to call yourself Muslim but cheer and praise and love and support everyone but your own side, the side of Laa ilaaha illallah Muhammadar-Rasoolullah. The world today wants Walaa' and Baraa' snatched out of your hearts, not because of harm it did to them but because of what Allah said in the Qur'an:

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ
أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ
بِأَمْرِهِ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿البقرة: ١٠٩﴾

Many of the People of Scripture wish that they could turn you away as disbelievers after you have believed. Why, why do they want to do that? Why do they want that Walaa' and Baraa' out of our hearts? Out of envy from their own selves, Hasadan (حَسَدًا), even after the truth has become manifest and known to them.

...فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Forgive and overlook until Allah brings His command.

We will continue Inshaa Allah next Halaqah with this topic.

CLASS TWENTY ONE

We continue on our Tawheed class and this topic is a continuation of Walaa' and Baraa' and let me say that each point we mention or even sub point that we mention, is worthy of an independent class or even possibly many classes or lessons. The explanation of elucidation that we do expounds on the book more than any of the 'Ulamaa that taught me and I told you in the beginning that I have learned it with many of the 'Ulamaa. The reason we expound to this extent is because this is our first chapter as part of an on going curriculum that we plan, Inshaa Allah Ta'aala. We are building a foundation and it saves us time in the future when we could refer to matters that we took here or at least, the least of it is it will make difficult matters that we may be studying in the future, easier to understand and comprehend. Nas'alullah An Yutimma 'Ala Khayr (نسأل الله أن يتم على خير).

I make this comment here in response to the many brothers and sisters who ask to elaborate on issues of interfaith. Since interfaith is nothing but a cannon directed at Laa ilaaha illallah and Walaa' and Baraa', they have a right to ask, that that is a very good question and Inshaa Allah like I said we will probably do classes just for that.

TYPES OF PEOPLE WHO PROMOTE INTERFAITH

Those who attend interfaith or go to programs under the banner and platform of interfaith, those are one of two categories. They are either ignorant people who may love Da'wah but they are ignorant, they love to spread Islam and they think that is the proper way to do it, that is their ideal way of doing it or one of their ways of doing it. Those are the type of people who should temporarily withdraw from Da'wah and the Da'wah field and arena and sit back and learn, before they misguide and get sins instead of the deeds that they are expecting. We are pro Da'wah, I said it many times, our life roams around it. I said convey what you know of 'Ilm, that is true, solid 'Ilm. No matter how much you know, even if it is a little bit, convey it. We spoke in this class on how to be kind and wise in conveying the Da'wah so you can open the hearts and your message can reach them, but interfaith and Da'wah are two opposites.

A group of those who promote this and attend these and their platforms, they are Islamically untaught. Their idea of Da'wah is a photo shoot sitting and standing with a priest and a Rabbi and then at the end of the day returning to their wives on a full meal, thinking they have accomplished something big in Da'wah. They have accomplished nothing more than getting the title of being total losers as a declaration by Allah from on top of seven skies.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ
الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ ﴿الكهف﴾

Allah says to the Prophet sallallahu 'alayhi wa sallam, shall We tell you, the greatest of the losers?

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا
﴿١٠٤﴾

They are those whose efforts have been wasted in this life, while they thought that they were acquiring good by their deeds. They thought they were doing good deeds and

acquiring good deeds but in reality what they were doing was sins. They are losers, Allah said they are losers.

If one does not know the difference between Da'wah and interfaith, the origin and root and history behind it, there is a history behind it. If one does not know that, how it started in Judaism and how it started in Christianity and then how some of the so called Muslims began to promote it and who and why and their agenda, it is a history behind it, then one at the end then he goes to interfaith and blames you, why you talk about interfaith, I am doing Da'wah, these are true losers. They do not know what they are doing, they are accumulating sins and thinking they are doing something noble which is Da'wah. They are ignorant and they should withdraw until they learn, ask them the history behind it, they could never tell you.

The second is the category of those who promote the history and the ideology behind it. The second is those who promote it with knowledge of aspects of it, or believers of it, and like I say, that is a total belief yet they still promote it. These are the Ruwaybidhah and the Munaafiqeen of this Ummah and of our time, they believe in this ideology, they are the ones that help the enemies of Islam stop the spread of the true, real Islam, The Islam. They are seeking a version of Islam that pleases the enemies of Islam, when in fact they are supposed to please Allah.

NEVER WILL THE JEWS NOR THE CHRISTIANS BE PLEASED WITH YOU

Listen to what Allah says:

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ... ﴿البقرة:

١٢٠﴾

It is a verse in the Qur'an. Never will the Jews and Christians be pleased with you sallallahu 'alayhi wa sallam, Allah is telling the Prophet sallallahu 'alayhi wa sallam, until you follow their religion. So now if followers of any faith or ideology or religion, they say that Muslim, that preacher, that Shaykh, that group, that organisation, that is good, they are not Muslims and they say that, that means one of two things. That means either number one, they are liars, they are just saying that. Or number two, if they are truthful, that means that person, that Shaykh, that organisation is not on the path and the Islam of the Prophet sallallahu 'alayhi wa sallam because Allah said:

وَلَنْ تَرْضَىٰ...

Allah does not lie.

...وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا... ﴿النساء: ١٢٢﴾

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ... ﴿البقرة: ١٢٠﴾

So if they will never be pleased with you, should we join them? The next part of the Ayah, what do we do? Allah keeps giving us guidance, Allah says:

...قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ... ﴿البقرة: ١٢٠﴾

Tell them the guidance, all the guidance, the only guidance, is the guidance of Allah. Do not follow in that interfaith and in their footsteps, all the guidance is the guidance of Allah. Interfaith is a Kufr ideology, Da'wah is the path of our beloved Muhammad sallallahu 'alayhi wa sallam. Comparing between the two is like attempting to compare between apples and oranges, the oranges being the interfaith and a rotten orange for that fact.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ۚ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿المائدة: ١٠٠﴾

Never will they be equal, they are not equal, the things that are filth, the filth can never be equal to the good. The filth for example like interfaith can never be equal to the good, Tayyib, like Da'wah.

...وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ...

The next part of the verse is, even though the abundance of the filth may dazzle you. When you look around, actually that is what scores points for Du'at today.

...وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ...

Even if it dazzles you.

THE STATEMENT OF ABUL-WAFAA' IBN 'AQEEL

Abul-Wafaa' Ibn 'Aqeel who died 513 years after the Hijrah said:

إِذَا أَرَدْتَ أَنْ تَعْرِفَ مَحَلَّ الْإِسْلَامِ مِنْ أَهْلِ الزَّمَانِ...

If you want to see the status of Islam in any era.

...فَلَا تَنْظُرْ إِلَى زِحَامِهِمْ فِي أَبْوَابِ الْجَوَامِعِ...

Do not look to how crowded they are at the doors of the Masaajid.

...وَلَا ضَجِجَهُمْ فِي الْمَوْقِفِ بِلَبَّيْكَ...

Nor look at their loud wailing of Labbayk during Hajj, that is not what you look at.

...وَأِنَّمَا أَنْظُرْ إِلَى مُوَاطَّاتِهِمْ أَعْدَاءَ الشَّرِيعَةِ...

Rather, look to their status in Walaa' and Baraa'. So he is saying, if you want to see the status of Islam in an era, do not go to the doors of the Masjid to see how crowded they are over there. Do not go see how loud they are in Labbayk, go to their level of Walaa' and Baraa' and see what level it is at.

Like I said last week, Walaa' and Baraa' was such a simple matter until the underdeveloped minds wanted to give their input and cast doubts, so the 'Ulamaa had to stand up and show the pure form of this matter. Now we have the modernists and all kinds of groups who have been casting doubts and if we respond to them, we would stay here in this topic for weeks to come. I advise those who can read in Arabic and I am not sure if it is translated, a great book on this topic by Shaykh Bakr Abu Zayd on interfaith, may Allah raise his rank to Firdaws. And there is also another book better than that one, a four volume, in depth book by a professor called al-Qaadhi, on interfaith, amazing book that talks in depth about it.

A RESPONSE TO THOSE WHO SHED IN THEIR 'AQEEDAH AND CLAIM TO BE LIKE ASH-SHAAFI'EE

The next point I want to mention, I mentioned last class that many had drastic change in their Walaa' and Baraa' in the past decade and they moulted in their belief like snakes moult their skin. We spoke on that, this happened in both the Muslim world and in the west, in the past decade or so. What I needed to finish off mentioning, that I said I will talk about, is that some of them attribute their drastic change in Walaa' and Baraa' and justify it by using the

change of ash-Shaafi'ee in his Madhab. Some of them, you hear them say we changed like ash-Shaafi'ee changed, ash-Shaafi'ee changed, we changed.

What happened is ash-Shaafi'ee basically has two Madhabs. Initially in his early part of his life, he was in Iraq, he had his rulings, his teachings, his writings and his students there. Then he travelled to Masr later on in his life, then he had his rulings, teachings and writings and students there. Many of those who changed in their 'Aqeedah say they changed like ash-Shaafi'ee changed. Let me respond quickly to that so we will not be fooled by that, oh yeah ash-Shaafi'ee changed so yeah later on you want to change your Deen and moult in your Deen, you can change.

Ibn al-Qayyim in *l'laam Al-Muwaqqi'een* (إعلام الموقعين) said a Faqeeh, to give a ruling, in addition to the textual knowledge of the Qur'an, Sunnah, Ijmaa', he has to know the tradition, the timing and the custom, the settings that surround the matter he is going to be talking about. A Faqeeh must know that, but that is in Fiqh. 'Aqeedah does not change and even in Fiqh, the entire Madhab does not change like ash-Shaafi'ee changed, based on traditions or customs or timings or places. It may be a few issues that those timings and settings and the people and the status, a few issues that may affect them, may, you have to know it.

The change that happened with the Madhab of ash-Shaafi'ee was due to exposure to more proof, because when he left Iraq, he went and accumulated more proof. Number one, if you analyse the Madhab of ash-Shaafi'ee, he did not change after he got to Egypt, his reform and change began before he left Iraq. Right before he left Iraq he began to change, the change in Iraq before he left to Egypt was because more proof was reaching him. His change was not to make the inhabitants of a country happy or make it easier or to please authorities or anything of that nature, it was because of more exposure to proof and it started where? It started in Iraq.

Second point, had ash-Shaafi'ee intended on making two Madhabs, one for each country that he was at, one in Iraq, one in Masr, based on traditions or to please western authorities there or whatever it may be, what other factor they may claim, he would have said I wrote this in Egypt and that is for Egypt and what I had wrote in Iraq, that is for Iraq. Had he said that, we would have understood that every country has its own circumstances and different set of rulings from the Qur'an and Sunnah. That is not ash-Shaafi'ee, that is not the way ash-Shaafi'ee works. Ash-Shaafi'ee actually is quoted as saying the opposite to that, because that is now how ash-Shaafi'ee works. Ash-Shaafi'ee is quoted, az-Zarkashi in *Al-Bahr Al-Muheet* (البحر المحيطة) quotes ash-Shaafi'ee saying it is prohibited for anyone to narrate any of my old Madhab when I was in Iraq. He did not base his new change on circumstances, climate, lifestyles and wishes of the people, or to make it easier to please authorities, but rather on more proof that he was exposed to. He clearly abrogated his old Madhab.

A third point on this matter, had it been that he changed because different Fatwas suit different people in different countries, his students who know him best in Iraq would have kept promoting his work in Iraq and they did not do that. Number four, the real, genuine followers of ash-Shaafi'ee and they know him best, never mentioned that he changed because of a different country or different people or circumstances or any of that. In fact, if you analyse and read carefully you would realise that when and if his students adopted opinions from his old Madhab, because some of his students became Mujtahideen. If any of them adopted opinions from his old Madhab that he changed from because they deemed it strong, they adopted that opinion because as Mujtahideen they deemed that opinion strong, they would take that opinion but not attribute it to their Shaykh because he retracted his entire Madhab. If they preferred one of his old opinions and they chose it, because they are Mujtahideen, they would use it without attributing that to him, why? Because he abrogated it, they are doing it on their own, they do not want to attribute something to him that he did not want.

Fifth point, if ash-Shaafi'ee changed his Fiqh based on change of countries and nature of people or circumstances or whatever reason people claim, if it was not based on proof, then he would have said only the people of Egypt follow this Madhab and if you are in Iraq, follow the Madhab in Iraq, and no one else. He would not have allowed followers from any portion outside of that country where he was in, to follow the Madhab he was forming and teaching and outlining. That never happened, in fact an-Nawawi Rahimahullah, you know that he is a Shaykh, Shaafi'ee, Imaam in the Shaafi'ee Madhab, he said in his book Al-Majmoo', any time you see two opinions for ash-Shaafi'ee, the correct opinion is the new one, meaning the one where he was after he travelled.

The seventh point I wanted to mention on this matter is that those who use the Shaafi'ee change, when they say it, they say it to justify their change of being astray and to making matters easy or popular, they will choose the popular matter at that time to please others, because that scores points. They do that even if it is against the Qur'an and the Sunnah, so they want to make matters easy to please people. Not only do they do it in Fiqh, they took it a step up to doing it in 'Aqeedah and it is bad in both, to please people, make it easier, Yassiru. But if you analyse the works of ash-Shaafi'ee in Egypt and Iraq, his overall views in the new Madhab are considered harsher, tougher, so he changed to a harsher view and he did not shed out of his principles in 'Aqeedah. How so? Look at his Usool, his principles that he founded his new Madhab on, the changes that took affect.

A, in his new Madhab he based a lot on precaution, when you base a lot on precaution that makes matters tougher. B, he did not use the principle of al-Masaalih al-Mursalah (المصالح المرسلة), the consideration of public interest which makes matters slightly easier, he did not use that in his new Madhab. C, 'Urf (عرف), he used more of text that reached him over

‘Urf which is custom. You understand more what I mean when he changed those principles, how he changed to a harsher view, not harsher but the correct view, but it was harsher than the old view.

In Iraq he used to for example dislike using silver and gold plates, when he went to Masr he said it is Haraam. So in Iraq it was Makrooh, in Masr it is Haraam, he changed to a harsher view. In Iraq he adopted that if one forgets al-Faatihah in Salah, he does not have to make it up. In Egypt he said one must make it up, meaning if you remember afterwards you have to make it up, so he changed to a harsher view. In Iraq he used to say that washing from the saliva of a dog is not obligatory, it is not Waajib. When he went to Masr he changed to the opinion that was obligatory, he went to a harsher view so do not use ash-Shaafi’ee as justification. Another example, in Iraq he used to say if one does not follow the order in Wudhu, like if he does his feet before his face, that is acceptable in the Madhab, it is not preferred but it is acceptable. When he went to Egypt, he said if you do not do the Wudhu in order then that invalidates the Wudhu and you must repeat it. In Iraq he used to say that one’s sleeping does not negate Wudhu, when he got to Egypt he changed that view and he said sleeping negates one’s Wudhu.

In Iraq he ruled that if a woman has a husband, you know how they used to go on a journey back then, sometimes they would not return, he said after four years expire, she can consider him dead and do the ‘Iddah automatically. His new Madhab in Egypt, he ruled that she cannot make her ‘Iddah after four years nor marry, she has to keep waiting, absolutely wait until he returns, it could be ten years or more. Of course there is other ways around it but before he said automatically four years, now he said no, not even four, ten years, it does not matter. Like I say there is other detailed ways around the matter, where she can go to a Khaleefah or a judge. This particular Fiqh matter has two opinions by Sahaabah, Ibn Abbaas had the same view that ash-Shaafi’ee had in his old Madhab, which is the easier of the two. Ibn Abbaas had his opinion in Iraq, four years. There is another opinion on this matter by Ali Ibn Abi Talib radhiyallahu ‘anhu, that she must wait no matter how long, which is the harsher of the two. The opinion of Ali radhiyallahu ‘anhu is harsher than the first one by Ibn Abbaas. There is a choice between the opinions of two Sahaabah, in the new Madhab, he left the easier opinion. He could have chose either one because this is the view of the Sahaabah, he chose the opinion of you got to keep waiting and waiting, it could be ten years, fifteen years.

The point of all this is, do not disrespect ash-Shaafi’ee and change and then claim that your change is like ash-Shaafi’ee. The change of ash-Shaafi’ee was because he left Iraq and he travelled through Makkah and al-Hijaaz, and when he travelled he went through towns and he was exposed to more proof, they had little to work with back then. His change was in Fiqh not in ‘Aqeedah and Walaa’ and Baraa’, and when you ask these people who change in Walaa’ and Baraa’, they claim loosely, oh we are like ash-Shaafi’ee.

Back then, they did not have an iPhone with six thousand volumes on it and you could click search on a word and get all the references on that, they had little to work with, they had to travel continents to get a Hadith. Imaam Ahmad who is considered a student of ash-Shaafi'ee said as in Manaaqib ash-Shaafi'ee by al-Bayhaqi, he said ash-Shaafi'ee began to outline his new Madhab at the end of his time in Iraq, like I said earlier, but he was not able to affirm it until he got to Egypt so stick to his teachings in Egypt, and you know Imaam Ahmad is a student of ash-Shaafi'ee. Like I say, ash-Shaafi'ee changed because of exposure to more proof and he changed to a harsher view, not for Nifaaq and pleasing the enemies of Islam, and not even in 'Aqeedah, it was in the Fiqh matters.

THE WAR ON CHANGING ISLAMIC TERMINOLOGY

The next point that I wanted to talk about is, part of understanding Walaa' and Baraa' today is to understand that there is a war on changing the Islamic terminology, manipulating it, or deleting it and cancelling it out altogether. It is both a Shaytaan, Fir'awnic tactic, and the Munaafiqeen of today follow in no other than the footsteps of the Shaytaan and Fir'awn. They either change the terms or they change the meaning, the definition of it, or they try to cancel it out. When the Shaytaan told Adam 'alayhis-salaam to eat from the tree, he did not just say eat from the tree, he masked it with something nice, made it look good.

...يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَا يَبْلَى طه: ١٢٠ ﴿١٢٠﴾

Oh Adam, shall I lead you to the tree of eternity. He did not just say tree, he said tree of eternity, making it seem like it is good. Shaytaan terminology, it is a scheme to convince one that something doomed is actually good. That is how they convince people, changing the terms, the Islamic titles, it is a prophecy by the Prophet Muhammad sallallahu 'alayhi wa sallam.

لِيُشْرِبَنَ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ يُسَمُّونَهَا بِغَيْرِ اسْمِهَا

In Sunan Abu Dawood.

There is another narration in Ibn Maajah:

لَا تَنْتَهِي اللَّيَالِي وَالْأَيَّامُ حَتَّى تَشْرَبَ طَائِفَةٌ مِنْ أُمَّتِي الْخَمْرَ وَيُسَمُّونَهَا
بِغَيْرِ اسْمِهَا

These Hadith, the Prophet sallallahu ‘alayhi wa sallam is saying there is going to be a group in this Ummah who will drink alcohol, yet name it some other name. Like alcohol and name it another name, and likewise usury and name it interest. When you change the name of alcohol to spirits or in Arabic they call it today Mashrubat Roohiyyah (مشروبات روحية), you feel a different feel about it. Khamr, you know all the Hadith that the Prophet sallallahu ‘alayhi wa sallam cursed people for it, it hits your heart, but when it is Mashrubat Roohiyyah or spirits it is a different thing. New names for Shoora for example, now they call Shoora democracy, why? When you call Shoora democracy and democracy Shoora, it justifies all the Kufr of democracy to seem like it is Islamic, it is a mental game. Before saying anything they call it Shoora, it has already manipulated the minds of the masses into thinking that Shoora is democracy and the opposite so then everything about it is good. That is good, we have a chapter about it, it is commanded.

You hear some who change and reform and they say Islam says you can reform, we are reforming our speech. Then you look at it, it is not reforming their speech or the way they are talking or presenting Islam, they are in reality reforming the teachings of Islam, not the way they are conveying it. There is room to use technology, to develop, I do not have to use the same sentence you used to bring someone to Islam. We do not have to use the same sentence, we do not have to use the same subject to bring them to Islam, you can use English, you can use social media, but there is no room to reform Islam or the teachings of Islam. What they have been doing is reforming the teachings of Islam and saying oh I am just reforming the way I am presenting it.

Fir’awn like the Shaytaan, as powerful as he was, he could not get the control he got without using this devilish, Fir’awnic tactic, the ones that the Munaafiqeen of today use. What did he say? He used to tell them:

...وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ﴿غافر: ٢٩﴾

I show you that which is the correct path, I am guiding you. Sabeel ar-Rashaad (سَبِيلَ الرَّشَادِ), the correct path, so now they take the correct path as the path of Fir’awn. He changed Sabeel ar-Rashaad, the path of right policy, to being his path. That is what the masses think, the ignorant people assume it is Fir’awn, the right path. It is embedded in their mind, he defined it as that. That changed the evil path to being the path of Musa ‘alayhis-salaam and Haroon. In fact he went to explicitly say so, when he said:

...إِنَّ هَٰذَا لَسَاحِرَانِ ... طه: ٦٣ ﴿طه: ٦٣﴾

Now when you see Musa and Haroon, oh those guys are magicians, they are bewitched.

...إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا ﴿الْإِسْرَاءُ: ١٠١﴾

Then he went further to change the definition of Lord, to mean he himself, so now when one says Lord, it is Fir'awn.

...أَنَا رَبُّكُمْ الْأَعْلَىٰ ﴿النَّازِعَات: ٢٤﴾

Changing and twisting the definitions of words, the Shaytaan, Fir'awnic tactic of yesterday and the Munaafiqeen tactic of today is to flip the meanings of terms and give Islamic terminology new definition to cover the truth, to dismiss the usage of the terms altogether. With that truth becomes Nifaaq and Nifaaq becomes truth, and you do not know which is which. Taa'ah is Fisq and Fisq is Taa'ah, you do not know what is going because they played around with the terms and their definitions.

CHANGING THE TERMINOLOGY IN THE AREA OF WALAA' AND BARAA'

Changing and tampering with the terms is one of the biggest causes of leading people astray in 'Aqeedah, in Walaa' and Baraa', one of them. The entire aspect today, I say today and in the west, the entire aspect of changing the terms or their definition or deleting them, that aspect itself is a missile aimed at Walaa' and Baraa'.

To give you this scenario, if you tell a true, knowledgeable Raafidhi of the group of Rawaafidh that are closest to Ahlus-Sunnah, you know there is many sects to ar-Rawaafidh, you tell him I do not believe in your twelve Imaams like you do. They will tell you you are a Kaafir, if they know what they are talking about. And if you do not want to hear it from them, go open Al-Kaafi Al-Kulayni, one of their top references and it will clearly tell you, if you do not believe what they believe and they have you know special belief in them, then you are a Kaafir. You have to believe in all twelve Imaams. If you tell a Christian I only believe in 'Isa as a Prophet, not as in Allah or saviour or that he was crucified, to them you are a Kaafir. They will tell you that, the ones who are truthful, they will tell you that. In fact, you can do every imaginable sin and believe 'Isa is a saviour to them and you have hope. You do all the good and you do not believe that and they will believe that you are a Kaafir, you are a disbeliever.

Muslims have deemed a word Allah used, too harsh on their Namby Pamby hearts. Every bit of mercy you see anywhere, you heard of or will hear of in the future or that happened in the past from the time of the creation until the time of the Judgment Day is one portion of a hundred portions of the mercy of Allah, and He reserved ninety nine for the Judgment Day. May Allah subhaanahu wa ta'aala grant us His mercy on that Day. When they take Kaafir out of our vocabulary, they are tampering with the terms and claiming that they have more mercy than the All Merciful Who called them Kafara.

Kaafir is in the Qur'an, Kufr and Kaafireen and Kuffaar and Allatheena Kafaru (الَّذِينَ كَفَرُوا).

That is in the Qur'an more than four hundred times. Just like the word Kaafir and its derivatives, Shirk and Mushrik and its derivatives are in the Qur'an over two hundred times. Kuffaar is in the Qur'an fourteen times, its plural Kaafireen is in the Qur'an fifty five times, Allatheena Kafaru is in the Qur'an a hundred and fifty two times. A term repeated so many times to know that a believer is a believer and a Kaafir is a Kaafir. Part of Walaa' and Baraa', you must know that, you must believe that and you must believe in the terms too. In Kishaaf Al-Qinaa' (كشاف القناع) by Bahuti, he said, and of course others said the same thing, whoever does not believe one who took another religion, whoever takes another religion out of Islam like Christianity of Judaism, whoever takes those kind of religions, whoever does not believe that is a Kaafir, then he is a Kaafir.

Those who want Kaafir out of our vocabulary or tamper its definition not only claim with that act that they are doing, that they think that they are more merciful than Allah, but they think they are in the position to proofread and edit the Qur'an.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

﴿آل عمران: ٨٥﴾

Whoever seeks a religion other than Islam, it will never be accepted from him and in the Hereafter he will be among those who are losers. Whoever chooses a path other than Islam. You cannot edit or change the Islamic terminology, no matter how hard you try.

Look at the verse of Allah in the Qur'an:

هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ... ﴿التغابن: ٢﴾

He created you, some of you are disbelievers and some of you are believers. Allah said there is two groups, there is no third, that is Walaa' and Baraa'. Allah the Creator declared His creation are two groups, not a third. Then you get one who is created from a despicable semen, saying that no Yaa Allah I believe You got it wrong. Their actions say that, there is a third category, and many of you heard that. Many of you asked me about that because you have heard it elsewhere, that is in reality what they are saying, Ma'aath Allah Wa Ta'aal Allahu 'An Thaalika 'Aluwan Kabeera.

Ibn al-Qayyim back in the days wrote about this, he said about those who play with the terminology, he said they added to the sin of committing a sin, the sin of playing trickery with Allah. He said that is Khidaa' (خداع), that is Ghish (غش), that is Nifaaq. That is

deception, that is cheating, that is hypocrisy, changing the terminology, but you know what he was talking about? Back in the day, they were not playing with the terms of 'Aqeedah. They were playing with the terminologies of prohibitions which is bad as well, like alcohol, changing its name to justify it. He said in addition to whatever sin they did, they added to it a bigger sin which is playing tricks and games with Allah by changing the name. Imagine if he lived to see those who are here today changing the terms, not in matters of Halaal and Haraam, but at the core of Laa ilaaha illallah and words inside the Qur'an. Ayyub said what do they think they are doing playing tricks with Allah like kids play tricks with their parents, and of course he was talking about the same things, matters of Halaal and Haraam. Imagine if they lived to see in 'Aqeedah.

CATEGORIES OF WALAA' AND BARAA'

The next point, so far we took number one for your outline, a brief introduction. Number two, we took the statement of Abul-Wafaa' Ibn 'Aqeel on knowing the level of the Ummah by looking at their level of Walaa' and Baraa'. Number three, we took a brief reply of those who shed in their 'Aqeedah and then they claim they are like ash-Shaafi'ee. Number four, we took the danger of playing games with Islamic terminology and that that is a cannon aimed at Walaa' and Baraa'. Walaa' and Baraa' protects the overall terminology of Islam, in general, and Walaa' and Baraa' is to protect the real meanings in terms of matters that pertain specifically to Walaa' and Baraa', so it is a general and specific matter.

Now point number five is, I am going to give you a very simple and easy way to understand and never forget the categories of Walaa' and Baraa', you have to know them all. Some pick and choose and that is why they go astray in this matter.

THE FIRST CATEGORY: TAWALLI

Number one, Tawalli (تولي), the scholars refer to it as Tawalli. Tawalli is the Kufr category, the one that takes one, wal-'Iyaathu Billah out of Islam. This is what is meant in many proof on this, but the main proof or one of the main proof is:

...وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ... ﴿المائدة: ٥١﴾

If anyone amongst you takes them as Awliyyaa', then he is one of them.

One must be free and immune from the enemies of Allah and that which they worship besides Allah.

Hudhayfah Ibn al-Yamaan, and we told you last week who Hudhayfah Ibn al-Yamaan was, he said:

لِيَتَّقِ أَحَدُكُمْ أَنْ يَكُونَ يَهُودِيًّا أَوْ نَصْرَانِيًّا وَهُوَ لَا يَشْعُرُ ، ثُمَّ قَرَأَ : وَمَنْ
يَتَوَلَّاهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ

Hudhayfah said I warn you that one of your fear of becoming Jewish or Christian, meaning that one of you fear leaving Islam without even knowing it, without even perceiving it, and he recited:

...وَمَنْ يَتَوَلَّاهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ... ﴿المائدة: ٥١﴾

Take a few examples to know. So we said this is a category that any proof that you see where it is Kufr, then it is this category. Those of you who write, write precisely or wait for the recording because a word could throw you off with the examples. Let us take a few examples. One of them is for example, love of Shirk. Love of Shirk in itself is a negator and a deficiency in Walaa' and Baraa'. Another example, love of the people of Shirk for their Shirk, that is automatically a negator. A third example, love of Kufr, like the first one we mentioned, like Shirk. Even if he is by the Ka'bah holding the gates of the Ka'bah, even if he is supplicating, that is a negator. If one is on his prayer carpet offering Salah while at the same time loves Kufr, we mean the belief Kufr, then he negated his Deen, wal-'Iyaathu Billah. The next one is similar, fourth one, love of the people of Kufr for their Kufr. Love of the people of Kufr for their Kufr, even if one is laying down in his bedroom or standing on the prayer carpet or holding on the gates of the Ka'bah without doing anything, that in itself right there is a negator, wal-'Iyaathu Billah. You see why Hudhayfah warned? Because it is a minor thing.

For this category, he does not have to help Kufr or promote the Kufr or join them in their worship in their place of worship or any way support. That in itself is a negator, there does not need to be additional factors. Another fifth example, aiding the enemies of Islam to manifestation and emergence over Islam negates one's Imaan. All these examples and anything falling under this is Tawalli, this is the Kufr category. That is the Kufr Akbar, the major Kufr that renders one an apostate, negating his Deen. Note, aiding the enemies of Islam to manifest and emerge over Islam, even if one hates Shirk and Kufr, that in itself is Kaafir. Aiding the enemies of Islam to manifest and emerge over Islam, even if one really hates Shirk and Kufr, that is a negator of his faith.

In more recent times, some people added a prerequisite to this one and they said that if one aids the enemies of Islam to manifest and emerge over Islam, that he is not a Kaafir unless

he loves Kufr and Shirk. They added, he has to love Kufr and Shirk. However in reality, love of Shirk and Kufr in that scenario, that is not a prerequisite at all. The talk on the story of Haatib Ibn Abi Balta'ah which both sides use is very lengthy and we really cannot go through it because it is very lengthy. If it happens that one aids the enemies of Islam to emerge over Islam and at the same time loves their Kufr, then he has fell in a combo of negators, two. Kufr on top of Kufr, negator of aiding in the manifestation over Islam, and the negator of loving Kufr. So then he fell in two, it is not a condition, it is two separate ones.

Ibn Hazm mentioned the Ijmaa' in his book Al-Muhalla, he mentioned the verse:

...وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ... ﴿المائدة: ٥١﴾

He said that is a Kaafir, major Kufr, no two Muslims can disagree on that.

...وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ... ﴿المائدة: ٥١﴾

That is a Kaafir, major Kufr, no two Muslims can disagree on that. Ijmaa', note here that we mentioned Ijmaa', Ijmaa' is proof but not only is it proof but it is decisive proof. It is one of three pillars of proof, Qur'an, Sunnah, Ijmaa'. Ijmaa' means consensus and it is a clear, solid statement to prove a matter, that means they agreed on it.

Ash-Shawkaani in his book Irshaad Al-Fuhool (إرشاد الفحول), and this is more of an Usool thing, or more of a book structure thing. Ash-Shawkaani and Imaam al-Haramayn and the author of Al-Minhaaj, they used to have the opinion or possibly not the opinion, but when they wrote, they would mention Ijmaa' before the verse and the Sunnah. They said and the 'Ulamaa made consensus, and some of them actually had statements that they do that. Why? Because Qur'an and Sunnah, the proof, may have Ta'weel, it may be abrogated. We said some people can go read a book from Sahih al-Bukhari and think it is proof and throw it at an 'Aalim, and the 'Aalim will tell him that is abrogated. The meaning is not like you see it, it has a different meaning. The verses of the Qur'an and the Hadith, they are like that, but that is not how Ijmaa' is. Ijmaa' is a clear statement, solid statement, firm and to the point, there is consensus on this matter, and that is why they chose to mention that before. You need to know that if you read books and many of you have started reading books, to see why they mention that.

As it pertains to our class, there is a solid Ijmaa' this matter, the matter of the Kufr of the one who does Tawalli. That is of course in addition to the proofs of the Qu'ran and the Ayaat and the Ahaadith. You will find when you start reading books of the many 'Ulamaa and some of you already did that, one of you asked me about that. They will mention Ijmaa', Qur'an and Sunnah, now you know why they do that and it is many 'Ulamaa who do that, even some contemporary ones.

They do not mean that Ijmaa' is more sacred than a verse in the Qur'an but when it is mentioned and it is proof on a matter, it is a direct proof, it is clear, it is solid, that is it. You can read it and go and say ok there is Ijmaa', I am done here. That is why some 'Ulamaa compiled a book on the matters that have Ijmaa' on them. Whereas the Qur'an and the Sunnah, they are subject to Ta'weel (تأويل) and Khusoos (خصوص) and 'Umoom (عموم) and Nasikh (نسخ), special and general and abrogation. So that is our first category, Tawalli is the Kufr aspect under Walaa' and Baraa'. The first one is Tawalli, that is anything with proof that it is Kufr.

THE SECOND CATEGORY: AL-MUWAALAAH

Number two is al-Muwaalaah, Muwaalaah is the second category and this is the Haraam portion of it. It is everything where the proof indicates that it is short of Kufr, which means it is Haraam, it is prohibited. Matters that pertain to Walaa' and Baraa' that fall short of Kufr, they are Haraam, they do not reach the level of a negator. For example, giving Salaam to a non Muslim, saying As-Salaamu 'Alaykum Wa Rahmatullah to a non Muslim. That is a special Salaam you only initiate to a Muslim, there is actually a specific Hadith on that. That is a matter that pertains to Walaa' and Baraa', however it does not reach the matter of Kufr so it falls under category number two. As-Salaamu 'Alaykum Wa Rahmatullah, you cannot say it to a non Muslim, however there is flexibility in greeting non Muslims in other ways and that is what confuses many.

In Arabic, there is a difference between at-Tahiyyah (التحية) and as-Salaam (السلام). As-Salaam means As-Salaamu 'Alaykum Wa Rahmatullahi Wa Barakaatuhu, that is only for Muslims, in Arabic that is for Muslims. At-Tahiyyah is like saying Hi or in Arabic Marhaba or Ahlan Wa Sahlan. There is flexibility in giving the greeting but not in As-Salaamu 'Alaykum Wa Rahmatullah, however it does not reach the category number one which is Kufr. Another example is for example, purposely imitating something of the non Muslims in matters that are not Kufr. Merely for example, greeting non Muslims in their holidays with no additional factors to it, that falls under this. Ibn al-Qayyim in Ahkaam Ahl Al-Thimmah, in the first volume he says it is Ittifaaq, also this matter has Ijmaa', he says it is Ittifaaq that all scholars agree that it is Haraam. Mere greeting, there could be additional matters to the greeting that make it the first category but the mere greeting falls under this.

One of the main proofs for this is the verse in Surat al-Mumtahanah:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ
وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِّنَ الْحَقِّ... ﴿الْمُتَحَنَّة: ١﴾

Oh you who believe, take not My enemies and your enemies as Awliyaa', showing Mawaddah towards them while they have disbelieved in that which has come of truth to you. This is the first verse in the Surah, note how it starts off saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا...

He called them believers, even though in the next sentence He says, showing Mawaddah:

...تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ...

You show them Mawaddah. He addressed them as believers, otherwise He would have called them something else, but when He addressed them as believers and He said:

...تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ...

You give Mawaddah to them, that means they are still believers because it is the Mawaddah that you are not supposed to do but it falls short from the first category because He called them believers. So this is the prohibited one.

THE THIRD CATEGORY: PERMISSIBLE DEALINGS WITH NON MUSLIMS

The third and last category is a permissible part, the permissible kind of relationship with the non Muslims, and that is in the verse:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ
أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ...

Allah does not forbid you to deal justly and kindly with those who did not fight against you on the account of your religion, nor drove you out of your homes. Allah loves those who deal with equity:

...إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿الْمُتَحَنَّة: ٨﴾

This is in the same Surah, this verse is clear on this matter, very clear, this is the third category. Many tried to deny Walaa' and Baraa', the first two, because they do not understand Walaa' and Baraa'. Part of Walaa' and Baraa' is that there is permission to be kind and just to others, that is part of the understanding of Walaa' and Baraa'. Some think, and I do not know if we will get to it today or next week Inshaa Allah, the statement of al-Qarraafi on this matter, some think that Walaa' and Baraa' means every time you see your neighbour you have to spit on him or take the trash and dump it on his porch every day or break his car windows, as they used to do to us when we moved in certain neighbourhoods. They will say that because of their misunderstanding of Walaa' and Baraa'. The thing is that we have solid, firm Walaa' and Baraa' but at the same time, we treat them as we are ordered. For example, in visiting and giving gifts and Da'wah.

I guess it is Salah time, I do not know if we will continue or maybe next week we will finish, I want to talk a little bit more on this third category. This one actually, that way others who are ignorant do not have room, you do not have to argue with them, tell them this is a category and we believe in this, but what about the other two that you are in denial of? We will talk about it, Inshaa Allah we will continue next week. Jazakum Allahu Khayr.

CLASS TWENTY TWO

Last week, we started off taking an introduction into Walaa' and Baraa', then we took a statement of Abul-Wafaa' Ibn 'Aqeel on knowing the status of the Ummah through Walaa' and Baraa', then we took a brief way of replying to those who shed in their 'Aqeedah and then they claim they are like ash-Shaafi'ee Rahimahullah. We took after that the danger of playing with the Islamic terminology and that is a cannon aimed at Walaa' and Baraa'. Then we stopped off at the categories of Walaa' and Baraa', I gave you a simple way to understand the main categories of Walaa' and Baraa'. We said that there is the first one which is at-Tawalli, at-Tawalli is the Kufr category of Walaa' and Baraa', the one that if one does it, it takes him out of the folds of Islam, wal-'Iyaathu Billah. And this is what is meant in the verse:

...وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ... ﴿المائدة: ٥١﴾

If any amongst you takes them as Awliyaa', then he is one of them.

One must be free and immune from the enemies of Allah and all that which is worshipped besides Allah. We took examples on that, loving Shirk or Kufr, loving the people of Shirk and Kufr for their Shirk and Kufr, aiding the enemies of Islam to manifest and emerge over Islam even if one does not love them for their Kufr, and that was the first category.

The second category that we spoke about was al-Muwaalaah, this second category is the Haraam portion of it, matters that proof indicate that they are Haraam as it pertains to Walaa' and Baraa'. This falls short of Kufr, the category that falls short of Kufr. And examples of that we mentioned I believe was giving Salaam to non Muslims, As-Salaamu 'Alaykum is only for Muslims, imitating them in some things that are special of them and that are unique of them. Greeting them in their holidays with no additional factors, because there may be additional factors that make this matter worse, but just merely greeting them is Haraam.

Then we took the third category which is the permissible dealings, you can call it several things, the permissible dealings, the exceptional dealings of Walaa' and Baraa'.

THE THIRD CATEGORY: PERMISSIBLE DEALINGS WITH NON MUSLIMS

This is where we stopped off and the main proof for that is:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ
أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ...

Allah does not forbid you to deal justly and kindly with those who have not fought against you or against your religion, nor drove you out of your homes.

...إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿الممتحنة: ٨﴾

Allah loves those who deal with equity.

This is the main proof for this category, there is plenty of other proof but that is the main proof. Like I said we left off right here in the beginning of this, and this is where we will take off today Inshaa Allah.

Many tried to deny Walaa' and Baraa' because they do not understand Walaa' and Baraa'. Part of Walaa' and Baraa' is permission to be kind and just with others. Some think that Walaa' and Baraa' means you have to spit on the face of your neighbours every time you see them, or throw trash in their front yard every time you leave your house, or break their windows every morning. Ignorance of people causes them to deny portions of Walaa' and Baraa', especially the modernists. They deny totally the first and second category, that is not in their belief. We have Walaa' and Baraa' but at the same time, we treat them the way Allah ordered us to treat them. Take the examples with proof.

DA'WAH TO NON MUSLIMS

Da'wah to non Muslims, we have Walaa' and Baraa' yet at the same time, we convey this message to them of Da'wah. There is no conflict, there is no inconsistency because our feelings, our emotions, our actions, every part of us is restrained by Allah who told us how to act. Having wisdom and mercy in conveying Da'wah does not in any way contradict with Walaa' and Baraa'. And Da'wah is not just preaching, many think that Da'wah is just to go and preach to them. That is one of the forms of Da'wah but being kind so that opens the hearts of other people, that is part of Da'wah. That does not conflict with the heart belief of Walaa' and Baraa' and the love and despise portion of Walaa' and Baraa'. There is many verses in the Qur'an that back this up:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ... ﴿النحل: ١٢٥﴾

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ... ﴿العنكبوت: ٤٦﴾

When Allah sent Musa to Fir'awn and he ordered them to convey the message:

اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لِّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾ ﴿طه﴾

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ... ﴿آل عمران: ١٥٩﴾

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿الأنبياء: ١٠٧﴾

Many verses show that the Prophet sallallahu 'alayhi wa sallam was lenient in Da'wah or was ordered to be lenient. He was a mercy to mankind and not even mankind, he was a mercy to mankind and even inanimate matters, he was ordered to speak to them in the best words. And even when Allah sent Musa to Fir'awn, he was ordered to speak to him kindly.

EATING FROM THE SLAUGHTER OF THE PEOPLE OF THE BOOK

Another example of this category is eating from the slaughter of the People of the Book.

...وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ... ﴿المائدة: ٥﴾

That is a second example.

MARRIAGE FROM THE PEOPLE OF THE BOOK

A third example in this matter is marriage from the People of the Book.

...وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ...

﴿المائدة: ٥﴾

I want to talk about this point in a little bit more detail towards the end of the class Inshaa Allah.

EXCHANGING GIFTS

A fourth example, accepting gifts or giving gifts to show them Islam or open their hearts to Islam. This is speaking generally, however we do not exchange gifts on their holidays and say oh this is to convey Da'wah. And we also do not exchange gifts that are prohibited but overall, exchanging gifts is permitted.

The verse I mentioned:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ
أَن تَبَرَّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿المتحنة: ٨﴾

In Surat al-Mumtahanah, the first verse we took for this category.

Imaam Bukhari in his book, he has a section, a title named:

بَابُ قَبُولِ هَدِيَّةِ الْمُشْرِكِينَ

Bukhari, remember we talked about his sections, his chapters. He has a chapter called accepting gifts from Mushrikeen, and remember we mentioned that how Bukhari titles his book is something scholars refer to.

Ibn Umar narrated that his father Umar Ibn al-Khattab seen a silk cloak been sold by some merchant. So Umar told the Prophet sallallahu 'alayhi wa sallam, buy this and wear it when

congregations come to meet you, when the delegates come to meet you and they visit you, when you go to Jumu'ah wear it. The Prophet sallallahu 'alayhi wa sallam said this is only worn by those people who have no share of the Hereafter, people doomed to Hellfire are the ones who wear this.

هَذِهِ يَلْبَسُهَا مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ

Later on, some silk cloaks were given to the Prophet Muhammad sallallahu 'alayhi wa sallam as a gift, so he sent one to Umar radhiallahu 'anhu. Umar went to the Prophet sallallahu 'alayhi wa sallam, he said how can I wear it while you are the one who just earlier told me that it is for the people who have no share in the life after. The Prophet sallallahu 'alayhi wa sallam said I did not give it for you to wear it, but rather for you to sell it or to give it to someone as a gift. Here is the point, the Prophet sallallahu 'alayhi wa sallam said he gave it to him to give away or to sell it, and if a Muslim does not wear silk then where is it going to go? To a non Muslim.

So that is the established rule that Islam permits overall, exchanging gifts, with no additional factors, there is maybe additional factors that make it prohibited. What Umar did was Umar sent it to his pagan brother in Makkah, before he migrated and before he embraced Islam. Umar gave a gift to his non Muslim brother and no one needs to tell you that Umar is the definition of Walaa' and Baraa' and that the Prophet sallallahu 'alayhi wa sallam told him to give it as a gift or sell it. He left it open and Umar understood that he can give it to a non Muslim, and the Prophet sallallahu 'alayhi wa sallam did not object.

VISITING NON MUSLIMS

Also an example of this category is visiting non Muslims for Da'wah. You have the Hadith in Sahih Muslim when the Prophet sallallahu 'alayhi wa sallam visited the son of a Jewish neighbour, he was on his death bed. The Prophet sallallahu 'alayhi wa sallam sat by his head and he told him say Laa ilaaha illallah Muhammadar-Rasoolullah, the boy looked at his father and the father said listen to Abul-Qasim, sallallahu 'alayhi wa sallam. The Prophet sallallahu 'alayhi wa sallam left happy saying Alhamdulillah Allah rescued someone from Hellfire with me:

الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ بِي مِنَ النَّارِ

In two narrations. When I mentioned two classes ago that there is those who crop out proof or portions of Walaa' and Baraa', this is what I meant. There are those who take this category and make it as if it is everything, and deny category number one and two of Walaa' and Baraa'. This category explains the dealings, you have Walaa' and Baraa' in your heart but it explains the dealing parts. We treat them in that manner in obedience to Allah who

also told us that we must despise them and that which they worship at the same time. They have cursed Allah and transgressed on the boundaries of Allah, so they are the enemies of Allah because of their belief, yet at the same time we are restrained in our dealings with them.

TREATMENT OF NON MUSLIMS

Al-Qarraafi in his book Al-Furoo', he mentioned and he said that non Muslims living under Muslim rule have rights upon us because they are our neighbours and they are under our protection and custody. He said that protection is a protection Allah offered them and the Messenger sallallahu 'alayhi wa sallam, we are dutiful to them while keeping the hearts free from Mawaddah, the heart must not get tainted with Mawaddah to them. He said it only gets worse and dangerous if one's relationship to them causes him Mawaddah and to honour them or sacred their Kufr and their rituals, he said that is a dangerous part there. Once any of the heart, any portion of the heart is affected and is tainted, then it turns to Muwaalaah. He also said being dutiful to them in matters that do not create deficiency in one's Baraa' from them and what they believe is permissible, and he gave examples similar to the examples that I gave earlier. And he also added on to that, he said being gentle to their elder, feeding their hungry, but look what he said, you got to keep the heart portion of it. Giving clothes to their needy, being kind to them in speech, being gentle and merciful as long as it does not come out of fear or lowliness. Al-Qarraafi even said being patient to your non Muslim neighbour if he harms you, being fully aware that you are at power to remove it yet you are gentle to them not out of fear or lowliness, but for the sake of conveying this message.

And note, this treatment is emphasised by the 'Ulamaa and more so before that, by the Prophet Muhammad sallallahu 'alayhi wa sallam, to Ahl ath-Thimmah who are non Muslims living under Muslim rule. For example, you have al-Bukhari Rahimahullah in Kitaab Ad-Diyaati (كتاب الديات) said, he has a section:

إِثْمٌ مَنْ قَتَلَ ذِمِّيًّا بِغَيْرِ جُرْمٍ

One who kills a non Muslim living under Muslim rule for no reason. Why is that emphasised? He mentions the Hadith:

عَبْدُ اللَّهِ بْنُ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ قَتَلَ نَفْسًا مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا

Whoever kills a non Muslim living under Muslim rule will not smell the smell of Heaven even though the smell goes the distance of forty years. Why is it emphasised so much to non Muslims living under Muslim rule, even though the Muslims may mingle with them elsewhere? The reason is because when they are living under Muslim rule they are weak and they are vulnerable, unlike when they are elsewhere where they are strong, where they have family, they have backing and they have support.

In fact to back this up, the Sahaabah gave Sadaqah and charity to Mushriks, Sadaqah to win their heart to Islam, if they need it. Ibn Abbaas did it, Ibn Umar did it radhiallahu 'anhum. Aishah in the famous Hadith in Musnad Ahmad and at-Tirmidhi and in Bukhari, the famous Hadith when Aishah was approached by a Jewish woman who came to her house and asked her for charity. And the Jewish woman after Aishah gave her charity, said may Allah protect you from the punishment of the grave, the Jewish woman telling Aishah radhiallahu 'anha. Aishah informed the Prophet Muhammad sallallahu 'alayhi wa sallam what happened, she was surprised at what the Jewish woman told her so she explained the situation and told him what the Jewish woman told her. He said yes there is the punishment of the grave, everyone hears it, even the animals, except the human beings. Had there been anything wrong with her giving the Sadaqah, the Prophet sallallahu 'alayhi wa sallam would have informed her because he is legislating and his silence is approval. Not having Baraa' from them as in category one, the Kufr aspect of it, or the second one, the Haraam aspect, does not conflict with treating them with the justice of the Qur'an and the Sunnah.

I do not recall since I was a child that we ever had a neighbour to my father, next door to my father, who did not become Muslim by the will of Allah and then after that on the hands of my father, may Allah grant him a long life full of deeds. I remember in the mid seventies as a child a neighbour who used to fix my bike, an old man retired from the navy, my father would always talk to him Islam. And I remember as a young, young kid, this is back in the days when Islam was not as common as you hear today, it is rare for someone to say I am Muslim or to know or hear of what Islam is. The neighbour took his Shahaadah and as a child I remember that my father never left his bedside when he was on his deathbed, and he made sure to take a few Muslims to bury him the Islamic way. He said his Shahaadah in his final moments and my father asked him while he was on his deathbed when he was no longer able to speak, he put his hand on his hand, he said squeeze my hand if you feel pleasure and he did.

Just a few weeks ago I was walking into the house of my father on Friday and the neighbour told me tell your father thank you, an older lady, and I said for what? She said every Friday he puts some groceries in front of my house for a long time, Wallahi I nor any member of our family knew that he has been doing it for a very long time. As I began to speak to her, this old woman who her own relatives do not even visit her, she told me she took her Shahaadah, she is Muslim and she is working on her Deen, her own sons and daughters do not do this for her. Does this treatment of kindness contradict with Walaa' and Baraa'?

Absolutely not, that is why we need to understand all three categories taken together. Number one, Tawalli. Number two, Muwaalaah. Then the permissible type of dealing which you can call exceptions or the permissible type of treatment.

LOVE AND HATE IS AT THE CORE OF WALAA' AND BARAA'

Now the next point, at the core of Walaa' and Baraa' is love and despising, or love and hate. Look what the Prophet sallallahu 'alayhi wa sallam said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ ، وَوَالِدِهِ ، وَالنَّاسِ أَجْمَعِينَ

You will not be a believer until I am more beloved to you than your children, your parents and every human. Love is at the core of Walaa' and Baraa', love of Allah entails love of the Prophet Muhammad sallallahu 'alayhi wa sallam.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ... ﴿آل عمران: ٣١﴾

If you love Allah, follow the Messenger. Love, at the same time where there is love, one must despise, hate or despise. Despise the enemies of Allah and those who hate Allah and hate the Messenger, they are most worthy of despising. The eminent creed of Walaa' and Baraa' is the strongest bond of Imaan. Mujaahid said the strongest bond of Imaan is love for the sake of Allah and hatred for the sake of Allah, it is in Musnad Ahmad:

أَوْثَقُ عُرَى الْإِيمَانِ الْحُبُّ فِي اللَّهِ ، وَالْبُغْضُ فِي اللَّهِ

A side issue here, this statement that I just mentioned has a chain that is attributed to the Prophet Muhammad sallallahu 'alayhi wa sallam on the authority of al-Baraa' Ibn 'Aazib. It is an authentic statement of Mujaahid, but when it is attributed to the Prophet sallallahu 'alayhi wa sallam it has some issues with its chain.

If your heart does not have and feel Imaan, one of the strongest ways to rejuvenate your Imaan is establishing Walaa' and Baraa' in your heart. If your heart does not feel Imaan, one of the biggest ways to rejuvenate that Imaan in your heart is through the 'Aqeedah of Walaa' and Baraa'. When your love becomes founded on being for the sake of Allah, your heart will then experience the beauty of Imaan and absolute assurance. How? By direct teachings of the Prophet Muhammad sallallahu 'alayhi wa sallam. Bukhari and Muslim, the Prophet sallallahu 'alayhi wa sallam said, whoever possesses the following three qualities

will have the sweetness, the delight of faith. What are the three qualities? The one whom Allah and His Messenger become dearer to him than anything else. They become dear to you, you love them more than anything else. Number two, the one who loves a person, he only loves him for the sake of Allah. Number three, the one who hates to revert to disbelief just like he hates to be thrown in a fire.

Hub (حب), love is at the core of Walaa' and Baraa', in order to have truthful loyalty. In order to have Baraa' from someone you despise that person or belief, therefore loving and despising is at the nucleus or kernel of Walaa' and Baraa'. Al-Walaa' and Baraa' is an integral part of Imaan and it is necessary for its perfection, you cannot perfect your Imaan without Walaa' and Baraa'.

Listen to this authentic Hadith in Mustadarak, Abu Dawood, Ahmad, at-Tirmidhi, in Sahih al-Jaami':

مَنْ أَحَبَّ فِي اللَّهِ وَأَبْغَضَ فِي اللَّهِ...

Whoever loves for the pleasure of Allah and hates or despises for Allah.

The Prophet sallallahu 'alayhi wa sallam said:

وَأَبْغَضَ فِي اللَّهِ

And hates for the sake of Allah. Today, the majority want this out of our vocabulary. If you do not think that despising for the sake of Allah is part of Islam, you have the wrong version of Islam, you do not know what Islam you are talking about.

...وَأَعْطَى لِلَّهِ وَمَنْعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ

The next portion of the Hadith says, who donates for the sake of Allah and deprives for the sake of Allah, then that person has perfected his Imaan. You have to have all that to perfect your Imaan.

Ibn Taymiyyah Rahimahullah has so much statements and so much sections on this issue, it is beyond that which we could cover. But let me give you one of his sentences and you remember what we mentioned on Ijmaa', you remember when we spoke on Ijmaa', what it is.

He said:

وَمَنْ لَمْ يُحَرِّمِ التَّيِّبَ - بَعْدَ مَبْعَثِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِدِينِ الْيَهُودِ
وَالنَّصَارَى بَلْ مَنْ لَمْ يَكْفُرْهُمْ وَيُبْغِضْهُمْ فَلَيْسَ بِمُسْلِمٍ بِاتِّفَاقِ الْمُسْلِمِينَ

Whoever does not consider it prohibited to follow any faith after the Messagehood of the Prophet Muhammad sallallahu 'alayhi wa sallam. You cannot follow any faith other than the faith of the Prophet Muhammad sallallahu 'alayhi wa sallam. And whoever does not consider other faiths Kuffaar and despises them, he is not a Muslim by the consensus of all the 'Ulamaa. By the consensus, by the Ijmaa', bit-Tifaaq (بِاتِّفَاقٍ) he said.

A practical example on how you can understand this, I will give it to you in this scenario. You love your father, your father gave you a business, he opened a business for you. He owns one like it, he owns one and he opened one for you. You love your dad for all he did for you, then there is this common employee or manager, he works part time for you and part time for your father. That employee is very, very bad to your father, he curses your father, he cheats him, disrespects him, harms him, but to you he is very good when he works with you and you and him get along. With your father he is an oppressor, he is a liar, he is a scammer, but with you he is good. Do you love him because he is good with you and then you say who cares what he does with my father? Or does your love for your father entail you to despise him because he is bad with your father, even though he is good with you?

The answer is not really that simple, it is only simple for those Allah blessed with guidance. If you have no loyalty to your father, you will say I do not care about my father, he is doing good in my business and that is all that matters, that is all I care about. That same scenario is with the right of Allah, that is how you look at it. A disbeliever, even if he is good to you, if your loyalty is strong to Allah, even if he is good to you, he is not good with Allah, you cannot say I do not really care. Islam regulated everything, who to love, who not to love, who to dislike, who to despise.

وَالَّذِينَ كَفَرُوا بِغُضُّهُمْ أَوْلِيَاءُ بَعْضٌ ۖ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ
وَفَسَادٌ كَبِيرٌ ﴿الْأَنْفَالُ: ٧٣﴾

Disbelievers beloyal each other, listen to the verse. Those who disbelieve, ally one another:

وَالَّذِينَ كَفَرُوا بِغُضُّهُمْ أَوْلِيَاءُ بَعْضٌ...

If you Muslims do not become allies:

...إِلَّا تَفْعَلُوهُ...

This speech is for you, if you Muslims do not beloyal each other, what will happen Yaa Allah? Tell us what will happen.

...تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ

There will be great Fitnah and oppression on this earth. Mischief, corruption, oppression, the solution to your trials is in the Book we abandon. They beloyal each other, you beloyal each other.

BARAA' FROM KUFR AND KAAFIREEN

The next point on this issue is on despising. Some edit the Qur'an and like I just said earlier, they want to eliminate it out of the vocabulary of the Qur'an and the Sunnah. And you remember what I said, some want to eliminate, some want to change the definition. Some defined it as only despising those who kill and massacre Muslims, and that is a Dhalaal (ضلال), that is being astray in 'Aqeedah. That is the Munaafiqeen and the Ruwaybidhah and the ignorant people who want you to believe that, and it is also part of the agenda of the interfaith. Those who say that despising and Baraa' is only for those who massacre Islam and Muslims are making transgression on themselves, their lands, their nations or their family, a bigger transgression than it would be if it was on Allah. Basically, whoever defines despising and Baraa' narrow like that, they say we despise and we do Baraa' on anyone who transgresses upon us, but if they transgress on Allah it is ok with us.

If one loves Tawheed and Muwahhideen, it is immediate in his heart that he estrange himself from every opposite of it. You love your parents so you estrange yourself from those who curse them. You love your wealth so you estrange yourself from those who transgress on it. You love your wife, you estrange yourself from anyone who speaks in her honour. Let me ask you this, would anyone truly love his wife, tell her I love you sweetheart day and night, and then someone calls her a prostitute but that husband who tells her I love you day and night says I cannot hate that guy who called you a prostitute, I cannot despise him, he called you a prostitute but I love him. You know what is the result? She is going to pack up her belongings and walk away and say all that talk of you loving me, that means nothing. Love for your kids makes you estrange from anyone attempting to hurt them or speaks ill of them or wants to harm them. What about Allah?

In Bukhari:

يَشْتُمْنِي ابْنُ آدَمَ وَمَا يَنْبَغِي لَهُ أَنْ يَشْتُمْنِي وَيَكْذِبُنِي وَمَا يَنْبَغِي لَهُ أَمَّا
شَتْمُهُ فَقَوْلُهُ إِنَّ لِي وَلَدًا وَأَمَّا تَكْذِيبُهُ فَقَوْلُهُ لَيْسَ يُعِيدُنِي

How can one not have Baraa' from one who curses Allah and transgresses on the rights of the oneness of Allah subhaanahu wa ta'aala, he transgressed on the rights of Allah. Allah said they cursed Me, Allah is saying this in the Haidth Qudsi. Allah said the son of Adam has cursed Me, and it is not his right to do so. Shatamani (شَتَمْنِي) means he cursed Me, he insulted Me. As for his cursing Me, it is when he claims I have a son. With your wife, if someone curses her you estrange yourself from him, what about someone who curses Allah? Inanimate objects have more Walaa' and Baraa' than the hearts of many of those who call themselves believers today.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾ تَكَادُ
السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾ أَنْ
دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾ ﴿مريم﴾

They say Allah got a son, indeed you have brought forth something terrible, something evil. Allah said because of those words, the Heavens are almost about to be torn and the earth is about to be split, and the mountains are about to fall in ruins, what word? Because they say Allah has a son.

Imaam Ahmad, Ibn Taymiyyah and others have statements on this issue that are amazingly stunning. We do not have time to go through them but I will give you a summary of it. There is also no need to go through it because those who cannot comprehend this part, this principle of belief, are those who cannot accept the text of Allah and His Messenger sallallahu 'alayhi wa sallam. They are not entering Islam from the door, the door to Sharee'ah is through the text of it, and those who have an issue with this matter have an issue with the text of Sharee'ah. They are those who gave their undeveloped minds and devilishly tainted emotions precedent over the Qur'an and the Sunnah. They understand the text as they wish, not as the first generation understood it. The desires of both heart and mind threw them off the course and off the track, the mind has its desires and the heart has its desires. The whim of the hearts are the desires, the whim of the minds is renegating against the textual revelation. Hearts without Walaa' and Baraa' are diseased, corrupted hearts, the hearts of the Munaafiqeen.

Look at this verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ...

Take not your relatives as Awliyaa'. It names your father, your son, it named individuals. It is not saying the Kufr in them, it is naming individuals. They are inseparable, Kufr does not have two legs to walk on, Kufr is in someone. Then go further with me in that verse:

...إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ... ﴿التَّوْبَةُ: ٢٣﴾

If they merely prefer Kufr over Islam. That is where the issue is, He did not say if they fight you, He did not say if they kill you, if they harm you, if they take your land, if they stop you from Da'wah. He said if they prefer Kufr over Islam, you do not take them as Awliyaa', you do not take them as Awliyaa' for just merely preferring Kufr over Islam. How can one who honours the Qur'anic text deny this clear, unequivocal meaning and change it to mean only one who fights and kills Muslims, or Kufr and not Kuffaar themselves? They give their own rights a superiority over the rights of Allah.

Listen to this verse and go with me with it, step by step.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ...

Indeed there has been an excellent example for you in Ibraheem and those with him. He is telling us in Ibraheem is a great example to follow, and pay attention to this verse because this is a solid verse on this whole entire matter. If the verse just started off normal we would follow the footsteps of Ibraheem, because Ibraheem is the Tawheed we follow, that is why we say Millat Ibraheem Haneefa (مِلَّةَ إِبْرَاهِيمَ حَنِيفًا), the pure Tawheed is Ibraheem, the founder, the reviver of Tawheed. But in this verse it is to add more emphasis, to show you follow in the footsteps of Ibraheem 'alayhis-salaam. Why? To show more emphasis He said:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ...

What did they do? When they said to their people, we are free from you and whatever you worship besides Allah:

...إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ...

Baraa' from Kufr and Kaafireen, from the Kuffaar and what they worship, both. He said you and what you worship, both, so that is not leaving any room for the modernists to say it is that which they worship but not the individuals itself.

...كَفَرْنَا بِكُمْ...

We have rejected you, the verse goes on to say.

...وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا...

And there has started between us and you hatred forever. Hatred forever, why? Baghdhaa' (بَغْضَاءُ) is hatred. Here is another key point in this verse, until when Yaa Allah does this Baghdhaa' continue? Did He say until they stop fighting you? No. Until they stop oppressing you? No, that is not the issue. Until when you get your lands back? That is not the issue.

...حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ... ﴿الْمَمْتَحَنَةُ: ٤﴾

Until you believe in Allah alone. That is the point when despise changes to love, and we control it because we are not animals, we are human beings. What many do not understand is that we must despise them and their Kufr by a clear Ayah right here, and the proofs that I mentioned earlier.

OUR HATE IS RESTRAINED BY THE GUIDANCE OF ISLAM

What many do not understand is yes we despise them, but it is regulated. When animals or animalistic things despise, they harm and oppress, we despise them and their Kufr but it is regulated on the account of the Qur'an and the Sunnah. Refer to the third category of Walaa' and Baraa', it is regulated. We are not animalistic with no guidance, even our despise is regulated. We despise them and their faith but we do not go to our neighbour and harm them, that is not something they understand because when they hate someone it is a total different story. What causes problems and what youth ask a lot about is that they do not understand when you despise it is a heart feeling, the treatment of Ihsaan is another issue. Ihsaan and Da'wah is another issue, we spoke about it in the third category. One can be a student among Kuffaar or have a job amongst them or neighbour them, despise them yet at the same time treat them as we mentioned in the third category.

Ka'ab Ibn 'Ujrah in At-Tabaraani and many 'Ulamaa authenticated this narration, he went to visit the Prophet sallallahu 'alayhi wa sallam and it appears that the Prophet sallallahu 'alayhi wa sallam looked weak. He said oh Prophet of Allah what is wrong? The Prophet sallallahu 'alayhi wa sallam said, I did not eat for three days. Ka'ab said I went to a Jewish man who was selling or giving water or something to his camels, and for every bucket that I helped him take for his camels he gave me a date, so I collected the dates and I gave it to the Prophet sallallahu 'alayhi wa sallam. The Prophet sallallahu 'alayhi wa sallam asked him

where did he get the dates from and he informed him. The Prophet sallallahu 'alayhi wa sallam asked him, do you love me? Ka'ab said I defend you with my father oh Prophet of Allah, so the Prophet sallallahu 'alayhi wa sallam approved it.

There is also the story and it is also authentic when Ali worked for a Jewish man and for every bucket he carried for him, he gave him a date. The Prophet sallallahu 'alayhi wa sallam was informed of that, so when the Prophet sallallahu 'alayhi wa sallam was informed of that, his silence is approval. We are a disciplined Ummah, in every single, tiny detail of our life, even our hate is disciplined and regulated. I say from the mercy of Allah is that it raises generations of men where even their despising is regulated. Al-Qarraafi and others spoke on this matter like we mentioned, that we despise them but at the same time when they are Ahl ath-Thimmah we may have to protect them.

Look what Hasan al-Basri said, he said:

زوج بنتك لتقي ، إن أحبها أكرمها وإن كرهها لم يظلمها

He said marry your daughters off to someone who is a man of Deen and at-Taqwa. Why? Because if he loves her, he is going to honour her. If he hates her, you know sometimes a husband and wife they got issues, he is not going to oppress her. It is regulated, why did he say that? Because a believer even when he hates, his hate is regulated, it is indoctrinated by the guidance of the Qur'an and the Sunnah.

ISLAM RECOGNISES NATURAL LOVE AND HATE

Now let us take the next point that causes confusion. The people who like to deny Walaa' and Baraa', they say Islam permitted one to marry a non Muslim woman, how can he marry her and despise her? All these doubts are brought by those who do not, and I know they have not read a single book in depth on this matter or looked at the Tafaseer of the 'Ulamaa in these issues, or what the 'Ulamaa spoke about them. You have love for your religion, if one loves a non Muslim for his Deen he is a Kaafir, but then there is a limited, conditional love where Islam made an exception or permitted it. That is al-Hub al-Fitree al-Mawjood Fee Thaat al-Insaan (الحب الفطري الموجود في ذات الإنسان), the Fitrah love, the instinct love that is instilled in you. And it is not just in a wife that is not Muslim, it is in relatives that are not Muslim, someone may have a mum and a dad who are not Muslim.

When Asmaa' the daughter of Abu Bakr asked the Prophet sallallahu 'alayhi wa sallam about her mother, can she visit her, can she have good relationship with her, first of all why did she ask? Because she knew overall the principle of Walaa' and Baraa' applies, she wanted to know if this could be an exception.

إِنَّ أُمِّي قَدِمَتْ وَهِيَ رَاغِبَةٌ , أَفَأَصِلُهَا ؟

The Prophet sallallahu ‘alayhi wa sallam said:

نَعَمْ , صِلِي أُمَّكَ

She said can I maintain good ties with my mother, she is coming to visit me. The Prophet sallallahu ‘alayhi wa sallam said yes and that is when the verse was revealed, the proof we mentioned for the third category:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿المتحنة: ٨﴾

Allah does not forbid you to deal justly and kindly with those who fought not against you, Allah loves those who deal in equity.

Love of a Kitaabiyyah (كِتَابِيَّة), non Muslim wife or parents who are non Muslim is natural love. There is natural love and there is natural hate, Islam recognises both. Take for example matters that Allah legislated, if you hate a matter Allah legislated because Allah legislated it, that is Kufr that negates one's belief. But Allah said about matters that He legislated, that they are disliked and He was speaking to the believers, Jihad.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ... ﴿البقرة: ٢١٦﴾

Holy fighting in the cause of Allah is ordained for you, though you dislike it. Allah said you dislike it:

كُرْهُ لَكُمْ

It is a natural not a religious dislike, it is not the religious dislike some people claim. Had it been dislike because it was revealed from Allah, that is Kufr. Al-Qurtubi said it is disliked because one leaves his family, one leaves his town, one subjects himself to wounds, loss of limbs and death, and that is why it is disliked, not because it is a revelation or a command from Allah. It is disliked but they were considered believers, now had they disliked it because it was from Allah, that would have been Kufr. So there is a natural dislike that Islam recognises, just like there is a natural love that Islam recognises, like what we are talking about here.

Another example that Islam recognises natural love or dislike, is what the Prophet sallallahu 'alayhi wa sallam said about Wudhu:

إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ

Making Wudhu on the disliked parts, it may be cold, maybe one has to wake up and wash his face, that is natural dislike. Had it been dislike for Wudhu because it is commanded by Allah or the Prophet Muhammad sallallahu 'alayhi wa sallam, that would have been Kufr and a negator, but there is a natural dislike. Now that we established that Islam recognises natural love and natural hate, a man marries a woman from the People of the Book, there is going to be natural love. You are going to love your wife even if she is a non Muslim, that is natural love, there is no conflict between the natural love and the Sharee'ah love and despise that we have.

Look at the love of the Prophet sallallahu 'alayhi wa sallam to his uncle:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ... ﴿القصص: ٥٦﴾

٥٦ ﴿

Verily you Muhammad will not guide whom you like, or you love, but Allah guides whom He wills.

Pay attention, according to one opinion that love here was for his uncle, you cannot guide those who you love to guide. The love was his uncle and that would have been the natural love like the love of a man for his non Muslim wife, his parents, and relatives that are non Muslim. I adopt the other opinion by other Mufasssireen who said that love in this verse is the love that Allah guides him, other Mufasssireen said that. They said the meaning of the verse is:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ هِدَايَتُهُ

They said the verse means you guide not whom you love to be guided, his love was for guidance for him, not for he himself. But even if we adopt the first opinion of the Mufasssireen, it would be the natural love that we are talking about here. The natural love for non Muslim parents of a Muslim, his mum gave birth to him, his dad took care of him, there is going to be natural love.

That natural love may not entail acceptance of what they do in disobedience to Allah, that part you got to hate it. He does not go and carry their crosses or wears it around his neck or condone or participate in any of those rituals or activities. He does not go to his parents for

dinner and sit on a dinner table and if they want to initiate a prayer to Jesus, to 'Isa 'alayhis-salaam, he sits, no he does not sit. There is natural love but his Sharee'ah love and his Walaa' to Allah overwhelms the natural love for his parents, he will walk away because he does not want the curse of Allah to befall on them while they are supplicating to 'Isa. When the love of Allah is put at a test, the natural love like that of a parent or of a wife submerges, and the real, ultimate love of Allah surfaces leaving no traces of that natural love.

THE SON OF ABDULLAH IBN UBAYY IBN SALOOL

Let me conclude with this story that explains the whole issue of natural love. The head of the hypocrites in Madinah, he had a son who was one of the dearest and greatest Sahaabah. Both the name of the father and the son was Abdullah. The father Abdullah Ibn Ubayy Ibn Abi Salool seen a dispute among the Sahaabah in the Battle of Bani al-Mustaliq and as the hypocrites always do, they try to blow it out of proportion and instigate problems within this Ummah to create divisions, he said:

وَاللَّهِ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

Allah quoted a portion of that statement in the Qur'an, in Surat al-Munaafiqeen. If we return to Madinah, indeed the honourable, he is talking about himself, Abdullah Ibn Ubayy Ibn Salool, the honourable me who was the chief of the hypocrites, will expel the low one.

Al-Athal (الأَذَلَّ), the Prophet sallallahu 'alayhi wa sallam, he called him the low one. When the Prophet was told of this, he summoned the hypocrites who gave oath after oath, they lied in their oath that they never said any of that. So the Prophet sallallahu 'alayhi wa sallam judging by what is apparent, let it go, he can only judge by that which is apparent, sallallahu 'alayhi wa sallam. And that is a lesson to us to judge only by that which is apparent, and he is the Prophet of Allah.

His son went to the Prophet sallallahu 'alayhi wa sallam and listen carefully, he said oh Prophet of Allah, the people of Madinah will tell you there is no man more dutiful than me to his father, and if it pleases you Yaa Allah I will bring you the head of my father. The son was a great Sahaabi, Yaa Allah I will bring you the head of my father, the summit peak of Walaa' and Baraa'. Walaa' and Baraa', but there was natural love. Of course the Prophet sallallahu 'alayhi wa sallam deterred him from killing his father, he said:

بَلْ نَرْفُقُ بِهِ وَنُحْسِنُ صُحْبَتَهُ مَا بَقِيَ مَعَنَا

The Prophet sallallahu 'alayhi wa sallam will be good to him as long as he is living amongst us, and this is from the kindness and wisdom of the Prophet sallallahu 'alayhi wa sallam.

That shows you how one can have natural love yet at the same time have a strong belief in Walaa' and Baraa'. When they got to Madinah, he went to his father and he said you will not shade in Madinah nor step a foot in there until the Prophet sallallahu 'alayhi wa sallam gives you permission, you are the low one and the Prophet sallallahu 'alayhi wa sallam is the honourable. And again he went to the Prophet sallallahu 'alayhi wa sallam, the Prophet sallallahu 'alayhi wa sallam let him go to his house safely and told him not to harm him. It shows you how you can have both. In an extended narration of this, he said:

فَوَاللَّهِ لَقَدْ عَلِمْتُ الْخَزْرَجُ مَا كَانَ لَهَا مِنْ رَجُلٍ أَبَرَ بِوَالِدِهِ مِنِّي ، وَإِنِّي
أَخْشَى أَنْ تَأْمُرَ بِهِ غَيْرِي فَيَقْتُلَهُ ، فَلَا تَدْعُنِي نَفْسِي أَنْظُرُ إِلَى قَاتِلِ عَبْدِ
اللَّهِ بْنِ أَبِي يَمَشِي فِي النَّاسِ ، فَأَقْتُلُهُ فَأَقْتُلَ مُؤْمِنًا بِكَافِرٍ ، فَأَدْخُلَ النَّارَ

He said Wallahi the Khazraj will tell you there is not a man more dutiful to his father than me, if you are going to order someone to kill him let it be me. I fear that I will not be able to handle seeing a killer of Abdullah Ibn Ubayy, he named his father by name, he did not say my father. I will not be able to see a killer of Abdullah Ibn Ubayy, I will see that killer who is a believer walking around in Madinah, you ordered him to kill, and then I will end up killing him out of anger of him killing my father. So if you want anyone to kill my father let it be me, and I do not want to kill a believer for killing my father.

There is natural love but there is the ultimate Sharee'ah love that is part of Walaa' and Baraa'. Islam recognises natural love as we have said, but it is restrained and it is controlled. When love of Allah is put at the test, the natural love submerges and the real, ultimate love to Allah surfaces leaving no traces of natural love.

CONCLUSION OF HALAQAH

There is much more to mention on this topic, the problem is Walaa' and Baraa' here in this booklet is just a small part of the curriculum of this booklet. If Allah blesses me with time and the situation is better, we will take an entire course on Walaa' and Baraa. From the questions I got, it is almost definite that we need to take a course on Walaa' and Baraa'. And we will respond through that to the deviants and what they say on this matter, and the doubts they put in it.

Several weeks ago in my personal study time, I collected Ahaadith that say the Prophet sallallahu 'alayhi wa sallam deterred us from being similar to other faiths, and that is part of Walaa' and Baraa'. Be different from this faith and do that, like the beard, like wearing your shoes when you pray and other matters. I compiled the Hadith on that matter from Bukhari

and Muslim and from the Sunan and the six books of Hadith, and then in addition to those I went to al-Haakim and Ibn Abi Shaybah and Musannaf Abdur-Razzaaq. I collected all the Hadith that I was able to get that say be different, that is an aspect of Walaa' and Baraa'. I was able to come up with between forty five to forty seven Hadith that tell us to be different than other faiths. That is a principle of Walaa' and Baraa', being different than other faiths. A group of it that I found was of course in 'Aqeedah, be different from them in 'Aqeedah. A group of it was to be different from them in tradition, in 'Aadaat (عادات), to protect our Islamic manners and heritage and traditions. To be different from them in our appearances even, so it is a principle.

And when I told the brothers both online and I told you, and many wanted us to go over it. That is a part of Walaa' and Baraa', being different from other faiths because like we said, Walaa' and Baraa' is to shield and protect our identity. That is a principle, the overall principle of being different from other faiths. You be different and that does not say we cannot get along, they cannot live under Muslim rule, for example you can have Ahl ath-Thimmah living under Muslim rule but we have to be different. We have to protect our identity and I spoke about the danger of not having our own identity two classes ago. When we have grandkids that are going to grow up non Muslims if we do not implement that, you be different from them.

Today I compiled over forty five Hadith of being different from other faiths in different matters and some of them are different narrations of similar Hadith, however when the Prophet does that and says that over forty five times it is a principle of Walaa' and Baraa'. Now the Munaafiqeen come to you, the people of interfaith say be like them. When you ask them, they say one of the purposes of interfaith is to bridge the gap in belief, there is no bridge in the gap in belief.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿الْكَافِرُونَ: ٦﴾

You got your faith that I believe will land you into Hellfire, I have my faith that will land me to Jannah and I want to be distinct and I want to shield it with Walaa' and Baraa' so I can make sure my kids, my grandkids will grow up to be Muslim wherever they are brought up.

The reason I mention that is just to go over those Hadith as many asked me to go over, that is going to be several Halaqaat and really we cannot afford to do that within our Sharh on Al-Usool Ath-Thalaathah. So Bi'ithnillah Ta'aala in the future we will have a Walaa' and Baraa' series if you remind me about that. Part of that would be to go over such Hadith and to refute more doubts that the Munaafiqeen and the ignorant people put and cast, because many who do not understand it like to put their input in it, in a whole series by themselves. Jazakum Allahu Khayr.

CLASS TWENTY THREE

We start off today in our Usool Ath-Thalaathah class on chapter number three. Last week we finished chapter number two with Walaa' and Baraa' at the end. We start chapter three and we said if you remember when I gave you the structural break down of the book, we said this is the core of the book. Chapter three is the book, according to some. This is the chapter that has the three real, official, main, fundamental principles, what you call fundamental principles. Chapter one had four introductory fundamental principles, chapter two had three matters or issues, chapter three is the real object and subject matter of the book. It is what the book is titled after, meaning when you say Al-Usool Ath-Thalaathah or Ath-Thalaathatul-Usool, the three fundamental principles, it is this chapter.

CHAPTER THREE

And he starts off the chapter saying:

إِغْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ

Know, may Allah direct you to obedience to Him.

We spoke on why the author starts with Du'aa at least twice before and he did that before, that is why we spoke about it. Over here he says Arshadaka (أَرْشَدَكَ), means to direct you.

Arshadaka from ar-Rushd (الرشد), meaning may Allah direct you to uprightness upon the way of truth.

Ar-Rashaad (الرشاد) is the path of guidance, like the verse says:

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿غافر: ٣٨﴾

The man who believed said oh my people, follow me, I will guide you to the way of Rashaad, the way of right conduct and guidance. So Rashaad in the verse means correct path or guidance. And here, overall, guidance is four types.

THE TYPES OF GUIDANCE

THE FIRST TYPE OF GUIDANCE

الْهُدَايَةُ الْعَامَّةُ الْمُشْتَرَكَةُ بَيْنَ (Al-Hidaayatul-'Aammah al-Mushtarakah Baynal-Khalq)
(الخلق), it is mentioned in the verse:

...رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴿طه: ٥٠﴾

Our Lord is the One who gave each thing and everything its form and nature and guided it.

He created everything and He guided it. He gave each person his physical image, He gave physical parts and features and then guided each part to what it was created for. He gave form and nature and guided it to work for what it was created for, that is number one.

THE SECOND TYPE OF GUIDANCE

Number two is Hidaayatul-Bayaani wad-Dalaalah wat-Ta'reef Li-Najday al-Khayri wash-Sharr (هُدَايَةُ الْبَيَانِ وَالِدَّلَالَةِ وَالتَّعْرِيفِ لِنَجْدِي الْخَيْرِ وَالشَّرِّ), guidance to direct and show you the right and evil path. This guidance shows both ways and what to choose, but it does not necessarily include or mean anything about the choice itself. We guided him to the path, we told him follow this and stay away from this, that is all it means.

It is mentioned in the two worded verse in Surat al-Balad:

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿البلد: ١٠﴾

Shown him the two ways, the good and evil. It is to show the good and evil, that is all it is.

It is a verse mentioned in Surat Fussilat:

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ... ﴿فصلت: ١٧﴾

أَيَّ بَيْنَا لَهُمْ وَارْشَدْنَاهُمْ وَدَلَّلْنَاهُمْ

Thamood, We showed them the guided way but they chose blindness over guidance. So Allah showed them but they chose blindness.

It is also in Surat ash-Shoora:

...وَأَنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿الشورى: ٥٢﴾

That is the second one.

THE THIRD TYPE OF GUIDANCE

The third guidance is Hidaayatut-Tawfeeqi wal-Ilhaam (هُدَايَةُ التَّوْفِيقِ وَالْإِلْهَامِ), this is the guidance where one is actually on the right path. This is the one that is from Allah to the righteous people. Messengers show the path but this guidance is totally from Allah, in fact Allah denied that Messengers have this type of guidance power:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ... ﴿القصص: ٥٦﴾

You cannot guide who you want.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٢﴾ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ... ﴿٥٣﴾ ﴿الشورى﴾

In this verse, He said the Messenger guides in a way but it is not the guidance of Tawfeeq from Allah, the success comes from Allah.

Before we go on, what is the difference between the second and the third guidance? So you will never forget it. The second guidance means you have two avenues, here is the right avenue and here is the wrong avenue, stay away from the wrong one and follow the right one. That is all it is, number two. Category number three means one is actually guided by Allah and we ask Allah to be among those.

THE FOURTH TYPE OF GUIDANCE

Now the fourth type of guidance, is guidance to Heaven or Hell when one is taken to them. Al-Hidaayah ilal-Jannah Aw an-Naar Ithaa Seeqa al-Insaan Ilayhimaa (الْهُدَايَةُ إِلَى الْجَنَّةِ أَوْ إِلَى النَّارِ إِذَا سِيقَ الْإِنْسَانُ إِلَيْهِمَا). That is mentioned in the verse:

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ ﴿٦﴾
﴿محمد﴾

He will guide them to the path of Jannah.

Or in Surat as-Saaffaat:

مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾ وَقِفُوهُمْ ۖ إِنَّهُمْ
مَسْئُولُونَ ﴿٢٤﴾ ﴿الصافات﴾

And guide them to Hellfire.

WHICH TYPE OF GUIDANCE DID THE AUTHOR INTEND?

Here in this booklet, the author is making Du'aa that Allah guides you, directs you to the guided path, which is number three.

اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَاطِنِهِ

Taa'ah (طاعة) is obedience, conformity with what is required by doing what is commanded to be done, and avoiding what is forbidden. Conformity with what is required by doing what one is ordered to do, and to avoid what is forbidden and sinful.

Let us go on with our phrase.

اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَاطِنِهِ أَنْ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ

Know, may Allah direct you to His obedience, that al-Haneefiyyah Millat Ibraheem.

AL-HANEEFIYYAH MILLAT IBRAHEEM

What is this Al-Haneefiyyah Millat Ibraheem? And it is in the Qur'an many times, it is all over the Qur'an, it is also mentioned in the Sunnah.

In Surat al-Baqarah:

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا ۚ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿البقرة: ١٣٥﴾

In Surat Aali Imraan:

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿آل عمران: ٦٧﴾

قُلْ صَدَقَ اللَّهُ ۖ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿آل عمران: ٩٥﴾

In Surat an-Nisaa':

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿النساء: ١٢٥﴾

In Surat al-An'aam:

فَلَمَّا رَأَى الشَّمْسُ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا... ﴿٧٩﴾ ﴿الأنعام﴾

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿الأنعام: ١٦١﴾

In Surat an-Nahl:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿النحل﴾:

﴿١٢٠﴾

This is just some verses, there is more. What is this Millat Ibraheema Haneefa? Before we go deeper, simply put, here is the definition. Al-Haneefiyyah is the religion that is free from Shirk and founded upon purity and sincerity of intention for Allah. It is the true and straight, pure religion, it is Islam.

THE ROOT WORD OF HANEEFIYYAH

Now let us go to the root word and see the connection in the meaning. In the real Arabic, the original Arabic, the old Arabs would say:

رجل حنفاء

With a Kasrah on the Raa.

وَرَجُلٌ أَحْنَفُ

A Fathah on the Raa.

The first one means a leg that is Hanfaa'. The second one means a man who is Ahnaf. A woman, a female poet called Umm al-Ahnaf used to say:

وَاللَّهِ لَوْلَا حَنْفُ بَرَجْلِهِ مَا كَانَ فِي فَتْيَانِكُمْ مِنْ مِثْلِهِ

A female poet used to say about someone, using this root word, had he not had Hanaf in his legs, there would not be in your youth anyone compared to him. He has a deficiency, otherwise he would be the best one. We are using her line of poetry for linguistic purposes. Why would they describe legs or a man as being Ahnaf or Hanaf? Why would they use that? Because linguistically when Arabs used to use it, Ahnaf for the legs or a talk about a man, they meant that person has pigeon toes or what is called intoeing. Most people, normal people's toes are straight forward, some toes point towards each other, we commonly refer to that today as pigeon toes or more medically appropriate, called intoeing. It is when the front portion of the feet turns inward. Turns inward, look at that.

Now you are saying in your mind he gave us the definition of the Shar'ee meaning, that it is the purity and sincerity and away from Shirk and all that. Then you went a million miles away explaining the linguistic root meaning of Haneefa, what the term itself means

linguistically, what is the purpose? The purpose, I did that to draw a connection between the linguistic meaning and the Shar'ee meaning that we took. Like Islam, linguistically it means submission, that is it. The Shar'ee meaning is submission to Allah with Tawheed, following and obedience and refraining from Shirk. Just like in Tajweed, for example the Noon as-Saakinah rules, al-Idh-haar, al-Idghaam, al-Ikhfaa', al-Iqlaab, there is always a connection between the literal, linguistic meaning and the Shar'ee meaning. There is always a connection.

THE CONNECTION BETWEEN THE LINGUISTIC AND SHAR'EE DEFINITION

Now what is the connection between the linguistic meaning of Haneefa and the Shar'ee, Islamic meaning that we mentioned? Haneefa literally means to lean, to turn, to incline, and the connection is, it is to incline and turn totally to Tawheed, lean towards Tawheed and lean away from Shirk. Some scholars defined Haneefiyyah as turning to Allah and turning away from other than Allah, because it means turn to, turning to Tawheed and turning away from Shirk. That is the connection.

Al-Qurtubi said:

حَنِيفًا مَّائِلًا عَنِ الْأَدْيَانِ الْمَكْرُوهَةِ إِلَى الْحَقِّ دِينَ إِبْرَاهِيمَ

Haneefa is turning away from disliked faith, to the true religion of Ibraheem.

Ibn 'Ashoor in his book At-Tahreer wat-Tanweer (التحرير و التنوير) which is a thirty volume Tafseer, he said Haneefiyyah or Haneef is when you veer off track. He stated that it was considered a praise to Ibraheem, he needed to veer off track because during his time the people were in deep darkness and astray, so he turned away from that course. He veered away, meaning he veered off the course of Shirk, he turned away from Shirk and he turned to the path of Tawheed. Sometimes it is good to be different, sometimes it is best to take a detour that no one else is taking, or a detour everyone else is warning about. Ibn 'Ashoor said after that, al-Haneefiyyah became a symbol or an honorary term of praise, in honour of Ibraheem 'alayhis-salaam.

HANEEFIYYAH AND ISLAM ARE INTERCHANGEABLE

Another point on al-Haneefiyyah is that it also means Islam, and Islam means Haneefiyyah. They can be used interchangeable, during the time of Ibraheem and during today in our Millah. Today, not many would understand if you say I am on the Haneefiyyah, or if you tell them I follow the Haneefiyyah if he asked you what is your religion. Most you would have to sit and explain it to them, just like not many during the time of Ibraheem understood what Islam is.

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا... ﴿٦٧﴾
عمران: ٦٧ ﴿﴾

Ibraheem was neither a Jew nor a Christian, but he was a Haneefa. He mentioned Haneefa first, then Muslim:

حَنِيفًا مُّسْلِمًا

Both terms were used there. Ibraheem turned away from both courses, both religions, and turned to Haneefa Muslima. We need to know that word in depth because it is a word that is very important and essential to the people of Laa ilaaha illallah, especially the strong holders of Tawheed, those who study and want to master Tawheed.

Ibn 'Ashoor said Ibraheem used Haneefa in place of Islam during his time, at times, because people back then did not know what Islam is so he used Haneefa because they knew what Haneefa was. Even though Ibraheem called himself Muslim, he used Haneefa because his people did not know it. When he built the Ka'bah what was he saying, him and his son?

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ... ﴿البقرة: ١٢٨﴾

Oh Allah, make us Muslims. But then he used Haneefa, why? Ibn 'Ashoor said he used it because the people during his time did not know what Muslim was, they knew what Haneefa was.

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾ وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَ مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾ ﴿يونس﴾

Allah tells the Prophet sallallahu 'alayhi wa sallam:

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا

You, direct your face oh Muhammad entirely towards the religion of Haneef. Allah is directing the Prophet to follow this Haneefiyyah.

A similar verse in Surat ar-Room:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
﴿الروم: ٣٠﴾

Even the Prophet sallallahu ‘alayhi wa sallam in his Hadith said:

إِنِّي أُرْسِلْتُ بِحَنِيفِيَّةٍ سَمْحَةٍ

In Musnad Ahmad. I was sent with Haneefiyyah Samhah (حَنِيفِيَّةٍ سَمْحَةٍ).

And when the Prophet sallallahu ‘alayhi wa sallam was asked, what is the religion most beloved to Allah? In Musnad Ahmad, he said:

الْحَنِيفِيَّةُ السَّمْحَةُ

What al-Haneefiyyah as-Samhah? We took al-Haneefiyyah, as-Samhah means the easy going religion, the religion that is very easy and as you know our religion is founded on being easy. If you look at our religion overall, it is very easy and when matters are very difficult on one where he cannot do them, they turn to be easy with the exception rules that we have. However, there may be some details that are difficult and that one has to do if they are under his means, there is some aspects that are difficult.

Now the point is that Haneefiyyah and Islam can be used interchangeably, you have to understand that.

HANEEFIYYAH AND THE AHNAAF ARE DIFFERENT

The last detail on this Haneefiyyah issue is that do not get Haneefiyyah and Ahnaaf messed up. Al-Haneefiyyah, the Millah of Ibraheem is one thing and the Ahnaaf, the followers of Abu Haneefah which is the school of Fiqh that Abu Haneefah established, that is a total different thing.

A DREAM PERTAINING TO HANEEFIYYAH

Before we move on, let your fingers relax and your minds relax a moment, let me tell you this personal dream that I always remember when I talk about this issue. Thirty five years ago or so or close to it, as I always say Islam back then was not popular or common. The movements on the scene were the secular movements, the nationalistic movements, the communist movements, the socialist movements, they were dominating even among those who claimed to be Muslim. Marx and Lennon were like the stars and heroes for many who called themselves Muslim, all over the world and more particularly in countries with calamities and countries that are trying to liberate lands taken from them. Allah did not take our lands and put us in the predicament that we are in today for anything small or vain or because He oppressed us, Ma'aath Allah, He touched the Ummah for a tiny bit of their sins and forgave a lot.

I remember my father bringing group after group who were Muslims, trying to convince them that Allah exists, because now suddenly they adopted communist and atheist ideologies. Some were growing beards, not to look like our beloved sallallahu 'alayhi wa sallam, but rather to look like Castro and Guevara. Truly, I am telling you facts. Others seen Gamal Abdel Nasser in Egypt and his nationalistic movement and the movement of Michel Aflaq, as the route to victory. Then others went with the secular route of Yasser Arafat. Each path stinkier and filthier and more rotten than the other path.

The few who were called religious were at many times people of Bid'ah and then there was always the few, few, few who were on the truth. Many of you do not know this historic background because you were either young or not born back then, actually I myself was young, a child. So basically Islam was not as popular or as common as you see today, or anywhere close to that. It was during those times that my father wanted to continue studies in Madinah to face the challenges and doubts and better his knowledge, even though at that time he was very knowledgeable and he had already learned with many Mashaa'ikh. I told you people change and moult in their belief, and they change with how the news changes and how the circumstances and the governments change. From the will of Allah and his biggest blessing on our family is, and it is rare to see, but the Manhaj I am on today Wallahil-'Adheem is the Manhaj my father taught me when I was a little kid, not a tiny bit changed. And I say Alhamdulillah Thumma Alhamdulillah that one had Istiqamah from young days and did not moult and change.

Let me say also, having lived through this pre Islamic awakening stage and you see the drastic on going changes in the world, I really make Du'aa and very much anticipate that within this decade the Ummah will wake up to a sudden day of victory. A day that will please every believer and seeker of peace and displease every tyrant and oppressor and enemy of Allah, the day that we all long for when we hear of the Khilaafah established on this earth. I believe Inshaa Allah Ta'aala it will be in this decade.

So my father in the seventies had the ambition to study in this university no one knew about and he wanted me and my two sisters to go along and memorise the Qur'an. May Allah protect my sisters and also my mother, may Allah raise her rank to Firdaws. At that time, many 'Ulamaa had come and visited us in the States and they seen the Da'wah activity of my father, which impressed them. They encouraged my father to cut his Da'wah activity or pause it, go to Madinah and come back, which only added more inspiration to what he wanted. And among those who visited was ash-Shaykh al-Harakaan Rahimahullah who was the head of the Muslim World League back then and Abdullah Ibn Qa'ood who was among the high 'Ulamaa Rahmatullahi 'Alayhi, he also died. There is also Shaykh Sa'd al-Husayyan, he was in charge of the Islamic affairs in Jordan for Sa'oodiyyah. Then he involved his two brothers, Ibraheem al-Husayyan who was the right hand man and trustee of Ibn Baaz for decades, and then they had a third brother which is Saalih al-Husayyan who you may have heard of, just died recently, months ago, he was the head of the committee for the Haram in Madinah and Haram in Makkah. And many others who all pushed and helped my father to fulfil his dream to go to Madinah and many helped him get accepted. All those who I mentioned are dead with the exception of Shaykh Sa'd, may Allah have mercy on those who died of them.

Let me tell you another side issue, Shaykh Saalih al-Husayyan who is the head of two Haram who just died recently, he is probably one of the most humble men you will ever meet in your life and possibly one of the richest at the same time. When I used to sit in the Haram and memorise the Qur'an every day from 'Asr to Isha' and my father would be in a Halaqah with other Mashaa'ikh learning, he would take me and say come on let us go have lunch and come back, your father is not going to get mad, and really that was the only person my father would trust me to go with. I would go with him and one thing I learned about this man is he was teaching me how dutiful he was to his mum, he told me if his mum is on a higher level, he will not go above that level and sleep. If she is on the second level, he will stay on the first or second level and sleep. He will not go on a higher level and disrespect her, he took it as a form of disrespect even though he was in a high position and very wealthy. It shows you how some take their mother and be dutiful to her, so take advantage if your mum or your parent is alive and be dutiful to them.

So my father had obstacles in going and these people helped him, among the obstacles was for example that he could not take the family, back then it was impossible to take a family. Allah made it easy and I ask Allah subhaanahu wa ta'aala that He made it easy out of His love to my father, because that is who he grants knowledge to.

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

If Allah likes someone, if Allah wants good in someone, He will grant him Fiqh of the Deen. That is a clear Hadith.

So like I said one of the obstacles was that back then it was impossible almost, actually it was not know among any student to take his family along with him. That did not happen back then and if you tried to do it illegally, they had checkpoints set up every two weeks, Madinah was very small and they had checkpoints where they would clear out anyone who was illegal. Unlike today where there is permits for students in Madinah and also there is other ways the students find around taking them. My father wanted us all to benefit and he wanted us to memorise the Qur'an and if they declined us, he was going to reject the acceptance. So in the midst of the days spent in anticipation and looking forward to going to Madinah and if they will allow us all to go, he had a dream and he seen himself riding on a horse entering Madinah with Ibraheem 'alayhis-salaam welcoming him to Madinah. And Ibraheem 'alayhis-salaam was telling my father in the dream, you will be on the Haneefiyyah, you will master the Haneefiyyah, you will live on it and you will die on it, or a statement close to that. May Allah make that true.

Months after that dream we were all in Madinah. And at the front gate of Madinah, of the university, my father looked at it and said, do you remember the dream I told you about? This is exactly where I seen in the dream, this is the scene I seen in the dream. I told you this because every time I remember or teach or mention Haneefiyyah or a lot of times when I recite it or read it, I remember the dream my father had. I ask Allah subhaanahu wa ta'aala, to keep you and our beloved followers and students all over the world steadfast on Millat Ibraheema Haneefa, that we live on it, that we die on it, and that we be resurrected on it.

Now let us go back to our text. You can pick up your pens, snap out of it, you are still thinking about the dream.

اعْلَمْ أَرْشَدَكَ اللَّهُ لِمِلَّةِ إِبْرَاهِيمَ

MILLAT IBRAHEEM

THE DEFINITION OF MILLAH

Al-Millah, the word Millah means the way. Here, it means the way which Ibraheem followed in religion. Millah is the way in which Ibraheem followed in religion.

WHO IS IBRAHEEM?

مِلَّةِ إِبْرَاهِيمَ

We took Millah, now the next word is Ibraheem. We know Ibraheem, 'alayhis-salaam, the man Allah said about:

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ...

Who is better in religion then one who submits his face to Allah while he is a Muhsin.

...وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا...

And follows the religion of Ibraheema Haneefa.

...وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿النساء: ١٢٥﴾

And Allah took Ibraheem as his intimate friend. Allah took him as His friend, and Allah chose him as His friend. He is the Khaleel, the Khaleel of the Most Merciful is Ibraheem. He is the father of the prophets and his way is mentioned repeatedly, so that it will be adhered to, it will be followed.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ... ﴿المتحنة: ٤﴾

You remember the verse that we took last week? He, Ibraheem, is a Qudwah (قدوة). He is an example for the Prophet sallallahu 'alayhi wa sallam, he is a Qudwah and he is an example for this Ummah.

He is the one man nation.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً... ﴿النحل: ١٢٠﴾

Allah gave him wisdom when he was a young boy, as he said in the Quran:

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿الأنبياء: ٥١﴾

We bestowed aforetime on Ibraheem, his guidance, and We were well acquainted with him and his belief to the oneness of Allah.

A boy raised in a house where his father made statues to be worshipped instead of Allah. He was raised in an environment where statues were worshipped all around him, that was his environment, that is how he grew up. He stood against the people of his time.

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

﴿الأنعام: ٧٥﴾

We want to show Ibraheem the kingdom of the heavens and the earth, and that he be one of those who have faith with certainty.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ

الْأَفْلِينَ ﴿الأنعام: ٧٦﴾

When the night covered him, when the night came and the darkness came, he saw a star. He said, that is my lord. But when it set he said, I do not like that which sets.

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِي رَبِّي

لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿الأنعام: ٧٧﴾

When he saw the moon, he said this is my lord. When it set, he said unless my Lord guides me I will surely be among those who are astray.

A young man who stands tough and teaches us the tactical debate to impose on your opponent, what they believe in, in a way that shows them how ridiculous and pathetic that belief is. Impose that idea on them to show them how pathetic and ridiculous it is.

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَٰذَا رَبِّي هَٰذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ

إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿الأنعام: ٧٨﴾

When he seen the sun, he said, this is my lord. When it set, he said I disown that which you worship.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا ۖ وَمَا أَنَا مِنَ

الْمُشْرِكِينَ ﴿الأنعام: ٧٩﴾

I turn my face to the One who created the heavens and the earth Haneefan Muslima, I turn my face to Allah and only Allah. Turn my face, that is Haneefa.

Ibraheem is the ideal Daa'iyah. He is the one who has wisdom in Da'wah, he was the one who has manners in Da'wah. Statements he said, when he said to his father Yaa Abati (يَا أَبَتِ), he is talking to a father who has opposed him, who was his enemy, yet he is still telling him:

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ ... ﴿مريم: ٤٣﴾

Oh my father, have some knowledge.

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ... ﴿مريم: ٤٤﴾

Oh my father, do not worship the Shaytaan.

يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ ... ﴿مريم: ٤٥﴾

Oh my father, I fear that the Hell is going to touch you.

And then when he disbelieved and he got arrogant, he said:

...سَلَامٌ عَلَيْكَ ... ﴿مريم: ٤٧﴾

Look at the manners, look at the wisdom in Da'wah.

When matters got serious, he got serious. He displayed his Baraa' from them and he said:

...كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ ... ﴿المتحنة: ٤﴾

We disbelieve in you and that which you believe, and hatred and animosity has come between us. When they stepped it up, he stepped it up and he said:

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿الأنبياء: ٥٧﴾

Wallah I shall plot a plan and destroy your idols after you have gone away and turned your backs. He destroyed the statues into ruins, except for the big one.

فَجَعَلَهُمْ جُذَاذَا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا مَنْ فَعَلَ
هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾ ﴿الأنبياء﴾

Who has done this our gods? Even though their lords were dust and dirt, they still called their lords, lords. When the Fitrah goes from Haneefiyyah to its opposite, it no longer has sense. They are calling dust their lord.

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿الأنبياء: ٦٠﴾

We heard a young boy. In court he was the one man nation, they took him to court. He was a one man nation that spoke like a real man, even though he was a young, young teenager. He did not coward and dilute his teaching or back away.

He said:

أَفْ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿الأنبياء: ٦٧﴾

Fie upon you and that which you worship besides Allah. Have you no sense?

قَالُوا حَرِّقُوهُ... ﴿الأنبياء: ٦٨﴾

They said burn him. What did he say? They said burn him, he said Hasbun Allahu wa N'imal-Wakeel (حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ). Allah said:

...كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿الأنبياء: ٦٩﴾

Be cool and safe on Ibraheem. This is our Ibraheem 'alayhis-salaam. Khaleel, the one Allah took Khaleel. The one man nation, the one Allah says he is a one man nation. The one Allah says, he is a Khaleel. The one we are ordered to follow in his footsteps, the one our Prophet was ordered to follow in his footsteps. The universal reviver of Tawheed on this earth, Ibraheem Kaana Ummah (إِبْرَاهِيمَ كَانَ أُمَّةً). Allah gives certification to this man as being a one man nation, it was not through luxury and comfort that he got it. It was through hardships and difficulties and trials that he got it. It was through Walaa' and Baraa', through firmness and steadfastness, through Da'wah and belief, unwavering belief. May Allah bring about in this Ummah more one man nations, or we need more one woman nations to revive

this Haneefiyyah of Ibraheem ‘alayhis-salaam. Now you know what the author meant in his statement, al-Haneefiyyah Millat Ibraheem.

When you read it in different forms throughout the Qur’an or in the Sunnah or when you see it anywhere, now you know what al-Haneefiyyah Millat Ibraheem is. Jazakum Allahu Khayran.

CLASS TWENTY FOUR

Two weeks ago in our last class, we stopped at the first phrase of the first sentence in the third chapter.

اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ

Know, may Allah direct you to His obedience that al-Haneefiyyah is Millat Ibraheem.

Before we go on any further on Millat Ibraheem, I wanted to make a couple of more points.

WHY DID ALLAH SPECIFY IBRAHEEM AND NOT ANY OTHER MESSENGER?

The first one is, why did Allah subhaanahu wa ta’aala emphasise to the Prophet Muhammad sallallahu ‘alayhi wa sallam to follow Millat Ibraheem ‘alayhis-salaatu was-salaam even though Nooh, ‘Isa and all the messengers and prophets ‘alayhimus-salaatu was-salaam were on the pure Tawheed?

Allah said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...
﴿النحل: ٣٦﴾

Every one of them was on the pure Tawheed.

Why did Allah subhaanahu wa ta’aala specify Ibraheem:

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا... ﴿النحل: ١٢٣﴾

He directed the Messenger sallallahu ‘alayhi wa sallam to follow Millata Ibraheema Haneefa.

Why did He emphasise to follow Millat Ibraheema Haneefa, not Millat Nooh Haneefa or Millat 'Isa Haneefa, or any of the other prophets and messengers? The core message of pure Tawheed was the common denominator among all of our prophets and messengers, the details may have been different but the Tawheed of all the messengers was the pure, Haneefiyyah Tawheed. Now why did Allah subhaanahu wa ta'aala tell the Prophet sallallahu 'alayhi wa sallam in specific to follow Millata Ibraheem Haneefa?

The answer is because when Allah subhaanahu wa ta'aala sent the Prophet Muhammad sallallahu 'alayhi wa sallam to Makkah, nearly everyone in his vicinity was claiming to follow Millat Ibraheem. Quraysh, statue worshippers, were attributing themselves to Ibraheem 'alayhis-salaatu was-salaam. The Jews were attributing themselves to Ibraheem 'alayhis-salaatu was-salaam. The Christians were claiming to follow Ibraheem 'alayhis-salaatu was-salaam and claiming that he is their father. Allah wanted to show that there was only one who was following him, the path of the Prophet Muhammad sallallahu 'alayhi wa sallam. It was important to show at that time and for future times and generations until the Judgment Day, that the path of Millat Ibraheem 'alayhis-salaam that everyone claims to follow is the path of the Prophet Muhammad sallallahu 'alayhi wa sallam.

SALAH AND SALAAM ON THE PROPHETS AND MESSENGERS

The second issue and I will divide it into A and B, the author said:

أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ

And if you look in your copies, you are not going to see 'alayhis-salaam or 'alayhis-salaatu was-salaam anywhere there, some may have added it but the original text does not have 'alayhis-salaatu was-salaam.

WHY DID THE AUTHOR MENTION IBRAHEEM WITHOUT ADDING 'ALAYHIS-SALAAM?

Those who mastered the work of the author Rahmatullahi 'Alayhi, Ibn Abdul-Wahhaab, said one reason maybe because it is not Waajib, it is Sunnah, but he may have had some type of reason or assumed that the reader would say it. An-Nawawi Rahmatullahi 'Alayhi narrated that there is an Ijmaa', consensus, that just like we say sallallahu 'alayhi wa sallam about the Prophet Muhammad sallallahu 'alayhi wa sallam, we can say Salah and Salaam on all the other messengers. Not meaning it is obligatory on all the other messengers but the fact that we can say it about the Prophet Muhammad sallallahu 'alayhi wa sallam, we can also give Salah and Salaam on all the other messengers, meaning it is permissible.

In fact, Ibn Hajr and an-Nawawi disliked for one to say Salah on the prophets and messengers without adding Salaam to it. For example, like Ibraheem 'alayhis-salaatu was-

salaam, that is how they meant it should be instead of Ibraheem 'alayhis-salaam. The formal way is to say Ibraheem 'alayhis-salaatu was-salaam. Ibn Hajar further commented on the disliking and he said the disliking is for one who continuously says the shorter form and never ever says the other one. For example, one who always says 'alayhis-salaam, 'alayhis-salaam, 'alayhis-salaam about other prophets but does not at times add 'alayhis-salaatu was-salaam, the formal way is to say 'alayhis-salaatu was-salaam.

SAYING SALLALLAHU 'ALAYHI WA SALLAM AND WRITING IT FULLY

The other point we will go over that relates to this is about saying sallallahu 'alayhi wa sallam, the mention of the Prophet Muhammad sallallahu 'alayhi wa sallam in writing or saying or in social media and saying sallallahu 'alayhi wa sallam. We know we must say that but what about in writing, since it relates to this issue? When you do write or type, always write it out fully, sallallahu 'alayhi wa sallam, and say it fully. Do not abbreviate and do not shorten. When you are reading a book, do not just say it in your heart because that is not considered saying, that is thinking. Once you utter it on your lips whether silent or out loud, then it becomes saying. The point is write sallallahu 'alayhi wa sallam fully, do not abbreviate, do not shorten.

Ibn Salah Rahimahullah the 'Aalim, the giant of Hadith and other sciences but mainly of Hadith, he died 643 years after the Hijrah. In his book, a book that talks about manners and style of how to write Hadith, how to document it and how it was compiled and matters related to that. He died 643 years after the Hijrah, back in the inkpot and feather era and not with lavish pens and keyboards to write which take less than a second, he probably had to stick that feather in the inkpot several times to get through sallallahu 'alayhi wa sallam. He said speaking to his students, do not ever get bored from writing sallallahu 'alayhi wa sallam fully as many times as you mention him in your writing. He wants people to write it, he said it is among the best and biggest early benefits students of Hadith reap from their knowledge. He said that back in the days when there was only few who wrote, many would mention Hadith but unlike these days it was not many who wrote. He was directing his talk to the students who wrote, so it applies really to anyone who writes. Everyone today writes, today everyone uses social media, everyone passes on Hadith, it is widespread to text and write unlike back in the old days.

That is how you see how giants became giants of Hadith, matters we consider nothing they held in very high regard. PBUH or other abbreviations many use or even saying sallallahu 'alayhi wa sallam has become a heavy thing on the tongues today, but to our Imaams and our Salaf, they deemed that in high regard. That is why Allah honoured them and that is why Allah blessed their lives and that is why Allah blessed their knowledge, it is a sign of their Taqwa. Whoever honours the symbols of Allah, then it is truly from the piety of the hearts.

ذَلِكَ وَمَنْ يُعِظْمُ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿الحج: ٣٢﴾

Ibn as-Salah said writing sallallahu ‘alayhi wa sallam fully is among the best and biggest early benefits students of Hadith or ‘Ilm reap. Then he said whoever neglects that has been deprived of something mighty. What are you talking about Ibn as-Salah, what is that mighty thing? Writing sallallahu ‘alayhi wa sallam fully. Subhan Allah, tells you how these Imaams became Imaams. Ibn as-Salah then said we seen that people who write it fully every time his name is mentioned or written, they were people who had righteous dreams. Then he mentioned what I really wanted to get at, let not anyone use symbols nor abbreviations, he deterred people from using symbols or abbreviations.

Hamza al-Kanaani said I used to write always sallallahu ‘alayhi, not PBUH or S or Saad or Saad, Laam and Meem as they abbreviate in ‘Arabi. He said I used to write the Hadith and say sallallahu ‘alayhi without wa sallam, he said then I seen in my dream that the Prophet sallallahu ‘alayhi wa sallam was telling me, why do you not finish it with sallam? And he said I never, ever wrote his name after that except I wrote it fully, sallallahu ‘alayhi wa sallam. Ibn as-Salah went further to say it is also disliked to write ‘alayhis-salaam about the Prophet sallallahu ‘alayhi wa sallam, write fully sallallahu ‘alayhi wa sallam.

Sakhaawi who died 902 years after the Hijrah, approximately five hundred years ago, still in the feather and inkpot era. In the book Fath Al-Mugheeth Fee Sharh Al-Fiyyah Al-Hadith

(فتح المغيـث في شرح ألفية الحديث) by Iraaqi, he said a statement back then that it is as if he is talking to the Ummah of today. He said refrain from using abbreviations in your writing, he specifically said such as using two letters, do not use the two letters abbreviation. Do not use any abbreviation and he specifically said do not be like the non Arabic ignorants in how they abbreviate, he said that is not our trend. That is a statement and he was probably talking about the newcomers to Islam who he mentioned as ‘Ajam (عجم), they were probably abbreviating it and he wanted to kill that trend back then. Then he said, write the full sallallahu ‘alayhi wa sallam instead of Saad, Saad and Meem, or Saad, Laam, ‘Ayn and Meem, that is diminishing your Ajr and not the best method.

As-Suyooti in Tadreeb Ar-Raawi (تدريب الراوي), he said similar statements in disliking the abbreviation or shortening of sallallahu ‘alayhi wa sallam. Let me add to that more contemporary issues, if you are speaking or you are typing to a Muslim audience who speak English, use sallallahu ‘alayhi wa sallam. Use it, write it either in ‘Arabi or maybe transliterate the wording in English but in ‘Arabi words, sallallahu ‘alayhi wa sallam. Meaning write sallallahu ‘alayhi wa sallam, not peace be upon him or other translated statements, that would be the best way to do it. Now if the audience you are writing to or you are talking to may not understand what you are saying and it is for Da’wah purposes, maybe you can put peace be upon him or another translated statement for the purposes of telling them what you are saying or what it means or what we say about the Prophet sallallahu ‘alayhi wa sallam.

Now as to situations like Twitter where your characters are limited or if you are in a lecture like here taking notes, you do not have time, you cannot write it, it is best to utter the full sallallahu 'alayhi wa sallam of the Prophet and leave it out without no abbreviations, at least say it. Those who I mentioned are the biggest Imaams of Mustalah al-Hadith, all disliked abbreviations and shortening. So instead of abbreviating on Twitter where you are desperate for characters, instead of promoting something that is disliked by the Imaams of Hadith, leave it out but most definitely say it and help revive the Sunnah of writing it where you are able to fully, sallallahu 'alayhi wa sallam.

Al-Khateeb al-Baghdaadi said I seen in the handwriting of Imaam Ahmad Ibn Hanbal, some written work where he put the name of the Prophet sallallahu 'alayhi wa sallam but he did not put sallallahu 'alayhi wa sallam. He said, but I was told that he verbally said it every time he read it. He probably did it for his own writing or his own note taking, maybe lack of ink or lack of time like in lectures, he did not put sallallahu 'alayhi wa sallam and he did not abbreviate. That is my point, he did not abbreviate as well, but what was important is that he would verbally say it. And this applies to Twitter or in classes like here where you are rushing to write notes and may not have time to write sallallahu 'alayhi wa sallam. What is sad today is that not only do Muslims neglect typing it or writing it, sallallahu 'alayhi wa sallam, but the saying of it has become abandoned. I give lectures sometimes or Khutub and you look at the audience, there is really rarely anyone saying sallallahu 'alayhi wa sallam when you mention the name of the Prophet sallallahu 'alayhi wa sallam.

IS IT WAAJIB TO SAY SALLALLAHU 'ALAYHI WA SALLAM?

Saying that, I just remembered a third issue so make it C in your notes, which is the ruling on saying sallallahu 'alayhi wa sallam. So A was 'alayhis-salaatu was-salaam about messengers, B was about shortening and abbreviating sallallahu 'alayhi wa sallam in writing, and C would be is it Waajib to say sallallahu 'alayhi wa sallam every time you hear his name or not? At-Tahaawi and al-Haleemi said every time the name of the Prophet sallallahu 'alayhi wa sallam is mentioned, it is Waajib to say sallallahu 'alayhi wa sallam, meaning you get sins for not saying it. This is a disputed matter, other 'Ulamaa said it is only Waajib one time per setting and there is a few other opinions in between that. It is sufficient for me and you to know that Salah on the Prophet sallallahu 'alayhi wa sallam is ordered in the Qur'an.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ﴿الْأَحْزَابُ: ٥٦﴾

Oh you who believe, give your Salah and Salaam on the Prophet Muhammad sallallahu 'alayhi wa sallam. Allah started with Himself, then secondly mentioned the angels, then ordered the Ummah to make Salah on the Prophet sallallahu 'alayhi wa sallam.

It is sufficient to know the Prophet sallallahu ‘alayhi wa sallam said the stingy one is one who my name is mentioned, and he does not say sallallahu ‘alayhi wa sallam:

إِنَّ أَبْخَلَ النَّاسِ مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ

In Sunan at-Tirmidhi and Musnad Ahmad. And more so, he made Du’aa on those who his name is mentioned and they do not say sallallahu ‘alayhi wa sallam.

رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ

In Sunan at-Tirmidhi. May Allah smother his nose in dust, meaning may Allah humiliate him, may he be humiliated, who? One who when my name is mentioned and he does not say sallallahu ‘alayhi wa sallam.

TO WORSHIP ALLAH ALONE

Now let us move on to the next sentence.

إِعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ أَنَّ الْحَنِيفِيَّةَ مِلَّةُ إِبْرَاهِيمَ

أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ ، وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ وَ
خَلَقَهُمْ لَهَا

The next phrase is that you worship Allah alone:

أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ

To worship Allah alone. The reason why we were created, the reason why the universe was created, and why the messengers ‘alayhimus-salaatu was-salaam were sent.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿الذَّارِيَات: ٥٦﴾

Verily I created human and Jinn to worship Me. To worship Me here, Ibn Abbaas said is Tawheed, the true religion. It is to worship Allah, making all of the religion purely for Allah. That is why Allah commanded the people of Tawheed and ordered them to follow the path of Tawheed.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

﴿الأنبياء: ٢٥﴾

We did not send any messenger before you oh Muhammad, except that We revealed to him that none has the right to be worshipped except Allah, so make all of your worship purely for Him. That is Ibaadah, pure Tawheed to Allah.

THE DEFINITION OF IBAADAH

First thing we will take here is the definition of Ibaadah. Linguistically, Ibaadah means lowliness of humiliation.

In Arabic, you say:

طريق معبد

A street that is Mu'abbad, it means a street that has been stepped on, meaning humiliation, lowliness. We mentioned what Shar'ee meaning is many times, the Shar'ee meaning of Ibaadah entails both humility and love. Worship, Ibaadah in its general sense is submitting one's self to Allah with love and awe. How? By doing that which He has ordered and avoiding that which He has forbidden in the manner laid down and prescribed by Him. Submitting one's self to Allah with love and awe by doing that which He has ordered and avoiding that which He has forbidden or prohibited, in the manner laid down and prescribed by Him.

Now the specific definition of worship is like the definition of Shaykh al-Islam Ibn Taymiyyah Rahimahullah, the best definition you will see. He said Ibaadah, worship, is a comprehensive term covering what Allah loves. It is everything Allah loves, and whatever He is pleased with. Whatever Allah loves, whatever Allah is pleased with, both saying and actions. The apparent and the hidden such as fearing, having awe, paying Zakah, fasting and any other practices prescribed by Islam. That is the best and most comprehensive definition for Ibaadah. Salah, Zakah, Hajj, treating parents good, being dutiful to them, ordaining the good and forbidding the evil, Da'wah, Tawakkul, all of that is included in Ibaadah. Ibaadah is everything that pleases Allah, with pure Niyyah and in accordance with the teachings of the Prophet Muhammad sallallahu 'alayhi wa sallam.

In Sahih Muslim, the Hadith narrated by Abu Dharr. People came to the Prophet sallallahu 'alayhi wa sallam and the poor people said the wealthy people get higher grades at the end because they spend a lot, so the Prophet sallallahu 'alayhi wa sallam said at the end of the

Hadith, even sexual relationship you will have reward for it. They said we get reward for sexual relationship with our wives? He said if you do it in Haraam, would you not get sins? They said yes. He said and likewise, when you do it in Halaal, you get reward. So if one has the intention to have relationship with his wife to preserve himself from Haraam, to have kids to benefit this Ummah with, or to follow in accordance with the teachings of the Prophet sallallahu 'alayhi wa sallam and to get married, he will get reward for that. We mentioned this in a little bit more detail in a previous class, you can refer to it, how regular day to day traditions can be transferred from traditions to Ibaadah. Like sleeping, like working out if you remember, we specifically said those two.

Ibaadah is when Allah says I order the person to do, he says I hear and I obey. Heart, limbs, brains and all of him submits totally and fully. That is Ibaadah.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ... ﴿١٦٣﴾ (الأنعام)

Your eyes, your heart, your hands, your brains all submit to Allah, the One who ordered you to worship. The prerequisites of Ibaadah is to do it for the sake of Allah, on the avenue of the Prophet Muhammad sallallahu 'alayhi wa sallam. The summary of the Deen is to worship Allah as He wants, that can only come through the avenue of the Prophet Muhammad sallallahu 'alayhi wa sallam. Two principles and the biggest proof you need for them is Shahaadatayn. First, Laa ilaaha illallah, Allah, to do it for Allah. The second, Muhammadar-Rasoolullah, is to do it on the path of the Prophet Muhammad sallallahu 'alayhi wa sallam.

There are those who make that which is permissible Haraam and what is Haraam permissible, those who do that and those who follow them, that is one of the ways of having Ibaadah to other than Allah. And you remember the Hadith of 'Adi Ibn Haatim when he heard the Prophet sallallahu 'alayhi wa sallam reciting:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ... ﴿التوبة: ٣١﴾

They have taken their Rabbis and their monks as lords besides Allah.

...وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا... ﴿التوبة: ٣١﴾

And they were only ordered to worship one Lord.

When he heard that, to his mind what was meant by worshipping is that it is bowing and prostrating to someone else, supplicating, sacrificing, that is what came to his mind. But the

Prophet sallallahu 'alayhi wa sallam informed him that their obedience to their Rabbis and monks in forbidding that which is permissible and permitting that which is forbidden was a form of worship, because they made their Rabbis and monks partners to Allah in obedience and in ordaining the law.

Other more common ways where Ibaadah is dismissed to Allah is to know that the whole universe, everything in the universe could not harm you if Allah did not will it. To know that everything in the universe could not help you, unless Allah willed it. Ibaadah is not only Salah, Hajj, fasting and Umrah like many think, but your obedience to your parents is Ibaadah just like Hajj and Umrah. Leaving Riba and Zina is also Ibaadah, your love for Allah, your hate for Allah, your Walaa' and Baraa', all that is included in Ibaadah. Today some think that when you leave the Masjid, you leave Islam behind your back at the doorsteps and that is the thinking of a Jewish mentality and one of the reasons they went astray.

...أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ... ﴿البقرة: ٨٥﴾

You believe in part of the scripture and you reject the rest. Allah reprimanded them, rebuked them for doing that.

WHY DID ALLAH ORDER US TO WORSHIP HIM?

The next point is, why did Allah order us to worship Him? Some today say why do we worship Allah? Are you telling me this great creation, the universe with the human and the Jinn and the animal, the mountains and plains and everything that is created in it, Allah does not need us as you say, but why do we worship? You tell us in a lecture that Allah does not benefit from our obedience and does not get harmed from our sin, He is independent, He is Sovereign, but then you come up and say you got to worship. Why do we worship if he does not need us?

ALLAH DOES NOT BENEFIT FROM OUR OBEDIENCE AND HE IS NOT HARMED BY OUR SINS

First, rest assured and know for a fact that if the entire universe left Ibaadah, Allah is Ghani.

...وَاللَّهُ هُوَ الْغَنِيُّ... ﴿فاطر: ١٥﴾

He does not benefit from our obedience, nor does He get harmed from our sins. Keep that as a fact. His kingdom does not get more by the entire universe thanking, praising and glorifying Him, nor does it become any less with the Shirk of the Mushrik or the sin and the slander of those who curse and slander Him by claiming that He has a son or in any other way or form. It does not become any less with that.

In Sahih Muslim, the Hadith al-Qudsi. Oh my servants, you sin by night and by day and I am here to pardon your sins, therefore seek forgiveness from Me so I may grant you pardon. Oh my servants, you can neither do me any harm nor can you do me any good. Oh my servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of the Jinn became as pious as the most pious heart of anyone amongst you, it will not add anything to my power or my kingdom. Oh my servants, Yaa Ibaadi, if the first amongst you and the last amongst you and the whole human race and then the Jinn tagged along with you and they became as wicked as the most wicked heart of anyone amongst you, it would not decrease anything from my power or kingdom.

It is all summed up in one verse:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ۖ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿فَاطِرُ:

﴿١٥﴾

Mankind, it is you who stand in need of Allah but Allah is rich, free of any needs, and Allah is worthy of our praise.

There is two types of being poor or in need to Allah. The first one is the universal poverty or need to Allah, the biggest and strongest and wealthiest, most arrogant Kaafir is in poor need of Allah. He needs the sun, he needs the land, he needs the oxygen, this is called Idhtiraari (إِضْطَرَّارِي), by force.

That is what is mentioned in this verse:

...وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

عمران: ٨٣ ﴿٨٣﴾

To Him submitted all creations in the heaven and the earth, willingly or unwillingly. They are in desperate need of Allah.

The second one is Faqir Ikhtiyaari (فَقِيرٌ إِخْتِيَارِي), by choice, and we ask Allah subhaanahu wa ta'aala to be amongst them, to have awe, humility and reverence to Allah. The more you advance in your humility and lowliness to Allah, the richer you become with Allah. As we say many times, never show arrogance in your Ibaadah. You are doing favours for yourself, not for Allah.

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَلَا يَسْتَحْسِرُونَ ﴿الأنبياء: ١٩﴾

To Him belongs whatever is in the heaven and the earth and those angels who are near to Him are not too proud to worship Him, nor are they weary of His worship.

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ كُلُّ لَهُ قَانِتُونَ ﴿الروم: ٢٦﴾

To Him belongs whatever is in the heavens and the earth. All are obedient to Him.

If all human and Jinn in the universe turn away from Ibaadah, the angels will continue to worship Him and He does not need the human, the Jinn nor the angels. Al-Bayt al-Ma'moor above the Ka'bah, seventy thousand enter there every day and never return until the Judgment Day.

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ
﴿ابراهيم: ٨﴾

He told his people, if all of you disbelieve in Allah, Allah is independent. And many, many other verses like that in the Qur'an.

...وَأِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ
غَنِيًّا حَمِيدًا ﴿النساء: ١٣١﴾

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ... ﴿الزمر: ٧﴾

All I mentioned so far is to show you how low me and you are to Allah subhaanahu wa ta'aala, how desperate and poor we are to Allah subhaanahu wa ta'aala, how we worship Him while we desperately need Him, He does not need us, Jalla Fee 'Ulaah (جل في علاه).

Now let us answer the question, the wisdom behind us worshipping Allah if He does not need us and does not need our worship, nor does He need the worship of the Jinns, not even the worship of the angels does He need.

IBAADAH IS A RIGHT OF ALLAH UPON US

First of all, because Allah has a right over us, that is part of our belief in Allah, in His name and in His qualities and attributes. He loves to be worshipped and glorified, you and me have to give Him His right over us. You find that kings in this world love matters and hate matters, Allah has the most supreme examples.

...وَلِلَّهِ الْمَثَلُ الْأَعْلَى... ﴿النحل: ٦٠﴾

Allah loves that His slaves worship Him and glorify Him.

Sahih al-Bukhari and Muslim, Hadith Mu'adh:

كُنْتُ رَدِيفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حِمَارٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِي : يَا مُعَاذُ ، قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ ، قَالَ : أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ ؟ قَالَ مُعَاذُ : اللَّهُ وَرَسُولُهُ أَعْلَمُ ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : حَقَّ اللَّهُ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا ، قَالَ مُعَاذُ : قُلْتُ أَفَلَا أُبَشِّرُ النَّاسَ يَا رَسُولَ اللَّهِ ؟ قَالَ : لَا تُبَشِّرْهُمْ فَيَتَكَلَّبُوا

فَأَخْبِرْ بِهَا مُعَاذَ رَضِيَ اللَّهُ عَنْهُ عِنْدَ مَوْتِهِ تَأْتِمَا أَيْ خَشْيَةً مِنْ وَقُوعِهِ فِي إِثْمٍ لِكِتْمَانِ الْعِلْمِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

In this long Hadith, let us just take the point for this class. The Prophet sallallahu 'alayhi wa sallam was teaching Mu'adh, Mu'adh was riding on a donkey with him and the Prophet sallallahu 'alayhi wa sallam takes the time to teach him. He was teaching him the right of Allah over us and rights Allah put upon Himself that He will give us, if we do the conditions that He tells us. The Hadith, Mu'adh never said to anyone except on his deathbed, and that is because the Prophet sallallahu 'alayhi wa sallam told Mu'adh not to spread it for fear that it had so much hope in it that people may slack off on their deeds, depending on the great

hope that Allah gave us in this Hadith. And the Hadith is that Allah has a right upon us, that we must worship Him without Shirk. It is normal and not surprising that Allah has a right over us, that is normal. What is astonishing and amazing is for people to renegade against the right of Allah upon us, that is what is amazing.

People do a small favour for you, and you never forget it for the rest of your life. I remember in Madinah in my last four months there, I had a teacher who taught me Qur'an as a child. When I returned to Madinah he was teaching in the Masjid an-Nabawi by the doorway where the Prophet sallallahu 'alayhi wa sallam said in his farewell words, close all the alleys leading to the Masjid except my alley and the alley of Abu Bakr, it is still know till today. I was occupied in the university classes and plenty of private classes and I did not have time to go to him. In the last four months I had in Madinah, I went to him to seek additional Ijaazah in the Qur'an. He took out a piece of paper, he wrote my name down, he said come back and see me in three years if I am still alive. I said but Shaykh, I am only going to be in Madinah four more months and I am going to be done, Inshaa Allah I am going back to my country. My father told me to get an Ijaazah from him no matter what it takes, he told me that Ijaazah from him is more important to me than the degree you are going to get from the university, Wallahi he said that. He had a high chain Ijaazah and he was one of the teachers of al-Hudhayfi, and more importantly he was among the best Qur'an teachers possibly of our time, Rahmatullahi 'Alayhi.

He said he cannot do anything, so then I got my father involved and I told my father to call him and that is how I got most of my private classes with many of the Shuyookh there. He agreed if his students agree, he told my father if my students agree then I will do it, because everyone had a set time. He asked them would you be willing to take a little bit of time out so we can get Ahmad involved and they all agreed, Jazahum Allahu Khayr. It may be something simple, it may be something big. That was nearly twenty years ago and I never forgot it nor did I forget what his students did when they all agreed to give me a portion of their time. Possibly for twenty years, I do not remember a day I do not make Du'aa for him and them unless I forgot. Even recently I was checking to send him a gift, very recently, and I found out that he died three years ago, Rahmatullahi 'Alayhi. So people who do a little bit of good for you, you cherish that from them, what about Allah?

وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا... ﴿النحل: ١٨﴾

You could never count the blessings of Allah over you.

You in yourself, you and your skull and how it was perfected, your eyes and your eyelids and your eyebrows, your neck and your heart.

وَفِي أَنْفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿الذاريات: ٢١﴾

You read about the eye and how it was slanted inwards in precision and perfection, designed so no sweat will go in it. The doctors say that, I read it in an article once. Just go down from the top of your head to the bottom of your feet, blessing after blessing that you could not count, that is just in yourself. So take all the blessings from the cradle to the grave, you could not count it.

Leave everything and just look at the blessing of Islam.

يَمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُلْ لَا تَمُنُوا عَلَيَّ إِلَّا مَكْمُ... ﴿الحجرات:

﴿١٧﴾

It is a privilege from Allah, it is a mercy from Allah. So the first wisdom is that Ibaadah is a right of Allah upon us, it is His right over us.

IBAADAH IS FOR OUR OWN BENEFIT

Second, Ibaadah is for us. We do it for Allah but the benefit is really for us, not for Allah. Allah is Raheem, the quality we mention to Allah, the Most Merciful. Allah sent down to His entire creation from the beginning of the creation to the end, one of His mercies, and He saved ninety nine for the Judgment Day. He is Ar-Raheem, He is Ar-Rahmaan. From the biggest aspects of His Rahmah, is that He allowed us and taught us to worship Him. Ibaadah is nourishing to the soul and to the heart. Your body and soul both need food to survive. Your physical body, you need air, you need water, you need food to sustain it and nourish it. Your spiritual soul screams for needs as well, and that need is Ibaadah, it will be fulfilled with Ibaadah. Only Allah knows the details of the soul, therefore its food and nourishment is prescribed by Allah through His Messengers 'alahyimus-salaatu was-salaam. No way can we live without it. Without Ibaadah, the hearts rust like metal, they wear out like clothes. You spray the rust off by Ibaadah, you refurbish the heart by Ibaadah.

Ibaadah is means to take away your problems, so the benefit is for you. It brings you nearer to Allah, so the benefit is yours. Every aspect of Ibaadah, there is a benefit for you in it. And every sin, there is harm for you in it. You are the one benefitting from it and the verses by that are many in the Qur'an.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ

﴿فصلت: ٤٦﴾

You do good, it is for you. You are doing it for yourself.

...وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

﴿النمل: ٤٠﴾

Your thanking Allah, you are thanking for your own good, it is only for your own good.

You worship Him because you are in desperate need from Him, that is another wisdom.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۚ
إِلَّا اللَّهُ مَعَ اللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾ أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ
وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۚ أَلَا اللَّهُ مَعَ اللَّهِ ۚ
تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾ أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ
مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ أَلَا اللَّهُ مَعَ اللَّهِ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ

صَادِقِينَ ﴿٦٤﴾ ﴿النمل﴾

Your worshipping Allah is an honour for you, the benefit is for you. You honour yourself by being a slave of the Creator of the universe, because when you become a slave of Allah and worship Him, you are not a slave for anything else. Ibaadah is to benefit you and not Allah.

أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

﴿البقرة: ٢١﴾

Your benefit from your worship is Taqwa.

اَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ... ﴿العنكبوت: ٤٥﴾

Your Ibaadah, your Salah, it benefits you because it deters you from disbelief, polytheism, every evil, wicked deed and even bad manners.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَاتَكَ
سَكَنٌ لَهُمْ... ﴿التوبة: ١٠٣﴾

Your Ibaadah of Zakah is to purify and sanctify you. You, us, for us. Your Ibaadah is a right of Allah upon you.

Let us stop here, Inshaa Allah we will continue next week. Jazakum Allahu Khayr.

CLASS TWENTY FIVE

We are at the heart of the book in this twenty fifth class of Al-Usool Ath-Thalaathah, the main chapter of the book, chapter three. We are in the beginning.

إِعْلَمْ أَرْشَدَكَ اللَّهُ لِبَاطِنِهِ أَنْ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ
مُخْلِصًا لَهُ الدِّينَ

This is the sentence we stopped off at:

مُخْلِصًا لَهُ الدِّينَ

Making the religion purely and sincerely for Him.

The statement that we left off at is right there. We are going to stay with that statement because it is an essential statement, Inshaa Allah we will devote this entire Halaqah to it.

IKHLAAS

أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ

Means to worship Allah and make religion only for Allah. Mukhlisan (مُخْلِصًا) means purely and sincerely. Lahu (لَهُ) means for Him alone, the Haa in Lahu refers to Allah, for Him means for Allah. Ad-Deen (الدِّينَ) which is religion and it refers actually to belief, to actions and to sayings. Mukhlisan, purely, sincerely, means to worship Allah alone. In the grammatical

context, Mukhlisan is referred to as a Haal (حال). A Haal is the equivalent of circumstantial accusative, that is what it is in English. A Haal describes the circumstance under which an action takes place, that is the definition of a Haal. So over here it means during your worship, you worship Allah alone. During your life, you make your religion sincerely and purely for Allah subhaanahu wa ta'aala, a life with no Shirk.

Mukhlis (مخلص) is sincerity and it encompasses all of what falls under Laa Ilaaha Illallah, sincerity in everything that falls under Laa Ilaaha Illallah Muhammadar-Rasoolullah. Al-Ikhlaas (الإخلاص) means to purify. What is meant here is the person by his worship, intends and desires the face of Allah and to reach Jannah. A person does not worship anything along with Allah, not an angel, a Prophet nor a Messenger.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ
﴿النحل: ١٢٣﴾

And then We revealed to you oh Muhammad, that you should follow the religion of Ibraheem who was a Muslim upon the true religion, and was not among those who worshipped idols and associated partners to Allah subhaanahu wa ta'aala.

So it is the pure religion to Allah. One of the antonyms of Ikhlaas is Riyaa' (رياء), insincerity. It is more commonly known or widespread on our tongues as show off. Showing off for example in reading Qur'an, in Dhikr, in Salah, in learning. In this classroom setting, you come to the classroom for show off, or teaching, I come here for show off. In Jihad or Ibaadah, so people do that to gain praise or to be thought of in a good way. Insincerity has many different types and we want to go through those types.

DEFICIENCIES IN IKHLAAS

THE FIRST SCENARIO

The first scenario of insincerity is one who enters Islam or his entire Islam is based on Riyaa'. That is Kufr, that is what we call the major Nifaaq.

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجْهَ
النَّهَارِ وَكَفَرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ آل عمران

A party of the People of the Scripture said believe in the morning in that which they tell you and what is in their revelation about the believers, and then disbelieve and reject it at the end of the day or at night.

So their belief was for worldly gains, insincerity. That is the first one. That is Kufr, one who enters Islam based on Riyaa', all of his Islam is only for Riyaa'.

THE SECOND SCENARIO

The second scenario is to show off in matters that if one abandons them, it is Kufr, and he has Riyaa' in all those matters. Like for example Salah, meaning all of my Salah from beginning to end, every part of it, all of it as a whole and every one of them is Riyaa'. The ruling on that is what Ibn Rajab said in Jaami' Al-'Uloom Wal-Hikam (جامع العلوم والحكم):

هَذَا الرِّيَاءُ الْمَحْضُ لَا يَكَادُ يَصْدُرُ مِنْ مُؤْمِنٍ فِي فَرَضِ الصَّلَاةِ وَالصِّيَامِ

He said this type of show off is nearly impossible to come from a believer.

Do not lose concentration, focus with me. If you do lose concentration, you are not going to understand these scenarios of Ikhlaas. The first scenario is one who enters Islam in Riyaa', fully. The second one is one who does those matters that if one leaves them it is Kufr, he does those matters in Riyaa', as a whole and in detail.

THE THIRD SCENARIO

Now the third scenario is if the overwhelming majority of one's actions are insincere and for show off, and that is the style of the hypocrites. Allah said pertaining to this:

...وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ... ﴿النساء﴾

١٤٢

When they stand up for Salah, they stand up with laziness and they do it to be seen by other people. So if the overwhelming majority of one's deed, all of it from beginning to end is for Riyaa', it falls under this category, the category of Nifaaq.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ... ﴿الْأَنْفَالُ﴾

﴿٤٧﴾

Do not be like those who left out of their homes boastfully and to be seen by men. So these are aspects of the Munaafiqeen.

A more practical example that falls under this scenario is rulers who govern by other than Islam, replace the entire Sharee'ah with another of their own, but then show off for political purposes or for some gain. They show a little bit of Islamic significance for the ignorant and the bird brained. They replace the Sharee'ah, they change it and replace it. They officially promote, spread and sponsor interfaith, give their Walaa' and Baraa' to the enemies of Allah, then build a little couple of Masjids or pass out a couple of Qur'aans and say look what we do. That can only fool the bird brained people, not a generation raised on Tawheed. It can only fool traitors and bird brained, but not a generation well founded and rooted on Tawheed.

Another example is what secularists do. The ideology of the secularists is not Islam but they will put a touch or smell or scent of Islam in their Kufr founded ideology as an appearance, so that people will accept them or for other purposes and so they will not be rejected. Same with those who embrace the new religion, the Western Islam, that is a religion. That is not Islam, that is a Western Islam, that is a religion in itself. We embrace and submit to Islam, the pure, unadulterated Islam, Millat Ibraheema Haneefa. Others choose a different brand of Islam which is called the Western Islam, but then you will see they will put a touch or smell of our Islam in it to fool the bird brained. And that will only fool people who are not well founded, rooted and established on Tawheed.

All of that is deficiency in Ikhlāas, those three scenarios are deficiencies in Ikhlāas. Those three are between Kufr and Nifaaq, so if one's overwhelming majority of their Ibaadah is to be seen by men then it falls under this category of Nifaaq like Ibn Rajab Rahimahullah said.

THE FOURTH SCENARIO

The fourth scenario is having Riyaa', insincerity in matters of Ibaadah whereas if you leave them it is not considered Kufr, the opposite of scenario number two. Matters that leaving them, it is not Kufr, but someone has Riyaa' in them. That is the opposite of the previous category, this category is the small Shirk. That is the small Shirk that opposes Ikhlāas, the

minor Shirk. And we spoke about the minor Shirk and the punishment when one stands before Allah and I gave you the dispute on that, we even took in another class the Du'aa to seek refuge in Allah from that minor Shirk and you can refer to it back there. We do not want to repeat to repeat to preserve time, but there is other matters that we can talk about.

Leaving a Naafilah in this category, it is not like leaving a Fardh like in the previous category, that is why they are in different categories. Leaving Salah falls under the previous category which is the major Riyaa'. This one is about for example Nawaafil, here it is non obligatory matters or matters that if one leaves them it is not considered Kufr. Let us assume for example Riyaa' entered one's Niyyah in something that is not obligatory, in something that if you left, it is not Kufr. He really devoted his worship to Allah, then the Shaytaan came to him. And this has many forms, this fourth scenario has many forms.

CATEGORY 4A

Now if the Shaytaan came to him and he started getting insincerity, if he rejects and resists it and fights and fends it off, he is not harmed nor sinned at what the Shaytaan whispers and instigates to him.

إِنَّ اللَّهَ عَفْوٌ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمَ

In Sahih al-Bukhari, the famous Hadith you all know. Allah forgives my followers of what their souls may whisper to them or suggest to them as long as they do not act on it or speak of it.

So it is just whispers and this person fought the whispers. Ibn Rajab said if he does not let it find its way to him, it will not harm him. Meaning if he resists it, it will not harm him. In fact, he may get reward because he is resisting the Shaytaan.

CATEGORY 4B

If he lets the Riyaa' go on without resisting or fighting it, he does not fight the show off or the insincerity. Now this one is disputed, keep in mind this scenario is one who started his act sincerely, all of category four is one who started his act sincerely but the whispers came to him. This reminds me of a story Ibn al-Jawzi mentioned in Akhbaar Al-Hamqa Wal-Mughaffaleen (أخبار الحمقى والمغفلين). He said the people walked in a Masjid and seen a man praying so good and how long his Salah is. He heard them talking about him, he looked to the side of him as he was making Salah and he said I am fasting too. But here in this scenario, no, it is someone who did not go that far of course.

4A is someone who resisted that, the Shaytaan came to him, the insincerity came to him, the whispers and thoughts came to him, and he fought it. He initiated that Ibaadah totally

for the sake of Allah but the whispers came to him and he fought it. We said that it will not affect him, in fact he most likely will Inshaa Allah get reward. 4B is one who did his recitation, his Naafilah for the sake of Allah then got the whispers but did not resist it, so we said there is a dispute here.

Ahmad, Ibn Jareer at-Tabari and al-Hasan al-Basri said Inshaa Allah his deed will be accepted and they mention the Hadith that is Mursal in Sunan Abu Dawood:

عَنْ عَطَاءِ الْخُرَّاسَانِيِّ أَنَّ رَجُلًا قَالَ : يَا رَسُولَ اللَّهِ ، إِنَّ بَنِي سَلَمَةَ كُلَّهُمْ يُقَاتِلُ ، فَمِنْهُمْ مَنْ يُقَاتِلُ لِلدُّنْيَا ، وَمِنْهُمْ مَنْ يُقَاتِلُ نَجْدَةً ، وَمِنْهُمْ مَنْ يُقَاتِلُ ابْتِغَاءَ وَجْهِ اللَّهِ ، فَأَيُّهُمْ الشَّهِيدُ ؟ قَالَ : كُلُّهُمْ إِذَا كَانَ أَصْلُ أَمْرِهِ أَنْ تَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا

This Hadith is Mursal in Abu Dawood, where the Prophet sallallahu ‘alayhi wa sallam was asked, all of Bani Salamah fight, some for Dunya, some to aid their friends and some fully for the sake of Allah, which is the martyr? The Prophet sallallahu ‘alayhi wa sallam said in this Mursal Hadith, all of them, and this is what this group said. Now that is for one who did Jihad initially for the sake of Allah, that initial intention was for the sake of Allah but it was tainted afterwards with other matters, the matters that we mentioned. Ibn Jareer said the dispute is for actions that are all tied together like Salah, Siyaam and Hajj. Salah is not proportional, it starts with Allahu Akbar and ends with As-Salaamu ‘Alaykum wa Rahmatullah. So the ‘Ulamaa who disputed in 4B, it is matters like Salah or fasting. You start for the sake of Allah then your intention changes or the whispers come to you, but you cannot stop Salah. Salah is not stoppable, breakable or proportional. You cannot stop your fasting, it is not proportional. This is where the dispute lies.

Now that which is not tied together, that which is proportional like recitation of Qur’an, Dhikr, giving charity, teaching or learning, if the insincerity seeps in, you start over and you renew your intention. Ibn Jareer is saying if the deed is breakable and proportional like glorifying Allah, I am doing Tasbeeh, I get to fifty five and my Niyyah gets affected, I can stop and renew my Niyyah. There is no problem there, that is not disputable. I am reading Qur’an, I start for the sake of Allah, as I read a few pages a man walks in and my Niyyah is gone. I stop and renew my Niyyah, I must renew my intention. Sulaymaan Ibn Dawood al-Hashimi said I give a talk sometimes and my intention changes, he gives a talk like we are doing today. He said my intention changes so I have to renew my intention several times in one teaching setting. He stops in the class, renews his intention and goes on. That is how pious they were. That is not applicable for example in Jihad because Jihad starts at the line and you do not leave until the battle is over. It does not apply to Salah because Salah starts

with Allahu Akbar and ends with Tasleem, you cannot renew your intention in the middle of these. Hajj, where it starts with one Sha'eerah and it goes on until one shaves his head and even after that, it is not breakable.

Even though it is disputed, if Riyaa' kicks in one and he does not resist nor fight off the whispers of the Shaytaan or what he thinks of and he lets it flow freely, the correct opinion is the action is void. The correct opinion because of the Hadith of Abu Hurayrah:

مَنْ عَمِلَ عَمَلًا أَشْرَكَ مَعِيَ فِيهِ غَيْرِي تَرَكْتُهُ وَشِرْكُهُ

In Sahih Muslim. Whoever does an action for the sake of someone else as well as Mine, I will leave him with whoever he associated with Me.

Meaning he will not get any blessings for that deed. Like I said it is disputed, but because of this Hadith it is more likely that his deed will not be accepted because he did not fight off the whispers or the thoughts. Riyaa' in non obligatory matters or matters that if you leave them they will not negate your Deen, 4A is one who resists it, 4B is one who does not resist it.

CATEGORY 4C

4C is after the deed. After the deed, something comes to him about the deed which causes him to doubt his sincerity. That does not affect your deed, if it is after the deed. Why? Because Riyaa' is what is in an action. Remember what we said earlier when I gave you the grammatical context, I said it is a Haal, it is during or before, not after.

مَنْ عَمِلَ عَمَلًا أَشْرَكَ مَعِيَ فِيهِ غَيْرِي تَرَكْتُهُ وَشِرْكُهُ

Feehi (فيه), in it. Whoever commits a Shirk, and the word is in it, in the deed itself. This happening afterwards does not affect the deed.

DOES PRAISE OF PEOPLE NEGATE ONE'S IKHLAAS?

It does not negate one's Ikhlalas because of the Hadith in Sahih Muslim:

عَنْ أَبِي ذَرٍّ قَالَ : قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَرَأَيْتَ الرَّجُلَ
يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ وَيَحْمَدُهُ النَّاسُ عَلَيْهِ ؟ قَالَ : تِلْكَ عَاجِلُ بُشْرَى
الْمُؤْمِنِ

That is the point:

تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ

A man told the Prophet sallallahu 'alayhi wa sallam, a person does a deed of good and then people thank him, praise him and speak good of him. The Prophet sallallahu 'alayhi wa sallam said that is the early glad tiding of a believer. That is the point of this Hadith, meaning that Allah put in the hearts of the believers acceptance of that person, what he did or said or the deed that he did, and that is the early sign that Inshaa Allah it is accepted.

Had it negated his deed or had it been insincerity, the Prophet sallallahu 'alayhi wa sallam would have pointed it out, but he said:

تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ

Ibn Rajab Rahimahullah said if one does a sincere act, then Allah grants him acceptance after by people praising him and at the same time his heart becomes happy that the believers like what he did. He led Taraweeh, they liked the way he led Taraweeh or whatever deed he did, that does not affect his Ikhlāas or sincerity as Ibn Rajab said. That is also the opinion of Imaam Ahmad, Ishaq Ibn Raahwayh and others.

A man asked the Messenger sallallahu 'alayhi wa sallam about someone who does a secret deed or a sincere one.

أَنَّ رَجُلًا قَالَ : يَا رَسُولَ اللَّهِ , الرَّجُلُ يَعْمَلُ الْعَمَلَ يُسِرُّهُ , فَإِذَا اطَّلَعَ عَلَيْهِ
أَعْجَبَهُ . فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَكَ أَجْرَانِ : أَجْرُ السِّرِّ ،
وَأَجْرُ الْعَلَانِيَةِ

The people then see after he does the sincere deed and he likes that people know about it after, the Messenger sallallahu 'alayhi wa sallam said you get two rewards.

(أَجْرُ السِّرِّ) أَيِ لِإِخْلَاصِهِ (وَأَجْرُ الْعَلَانِيَةِ) أَيِ لِلِإِفْتِدَاءِ بِهِ

The Prophet sallallahu 'alayhi wa sallam said the first deed is for your sincerity because you did it solely for the sake of Allah, you did not care about the people. But you get another deed on top of that after people knew, you did not care about them, you did not do it for them, you did not even think about them but afterwards they came and knew about it. Then you get the reward for people knowing about it and imitating, following and mimicking you.

THE FIFTH SCENARIO

The fifth scenario in sincerity and Ikhlaas, let us assume someone leaves a matter for the sake of people, is that Riyaa'? This one is leaves, the first scenarios are he does, this one is leaves. He fasts Mondays and Thursdays, people find out so he leaves it. They walk in a Masjid and he is reciting Qur'an from memory or he has a nice voice, he stops his recitation. Is leaving deeds for fear of Riyaa', Riyaa'? Is leaving deeds for fear of insincerity, insincerity? There are two opinions by the 'Ulamaa on this. If it is a Waajib matter then it is Riyaa' and more because leaving a Waajib is a sin, you cannot leave it for people. This part is clear, you cannot leave a Waajib for people, you have to work and struggle with your intention.

The dispute is if it is Sunnah, that is where the dispute is at. The first camp said it is not Riyaa' to leave it. If it is a Sunnah matter then he can leave it, it is not Riyaa'. In Tuhfat Al-Ahwadhi (تحفة الأحوذى), at-Taybee said there is proof on reciting out loud and proof on reciting low, we got Hadith that go both ways. We combine between the proofs by saying one who fears Riyaa' can do it silently or should do it silently and if he does not fear Riyaa', he does it out loud. So that is one opinion.

The second opinion is that leaving a matter for fear of Riyaa' is Riyaa'. Al-Fudhayl Ibn Iyyaadh Rahimahullah has a famous quote like in Shu'ab Al-Imaan (شعب الإيمان):

تَرَكُ الْعَمَلِ مِنْ أَجْلِ النَّاسِ رِيَاءٌ، وَالْعَمَلُ مِنْ أَجْلِ النَّاسِ شِرْكٌ

Leaving a deed for the sake of people is in itself show off, and he went on to say doing it for them is Shirk.

What one should do is do the deed and resist the Riyaa', and he will get more reward Inshaa Allah for resisting the whispers.

In Talbees Iblees (تلبيس إبليس) by Ibn al-Jawzi, al-Haarith Ibn Qays radhiallahu 'anhu said:

وَإِذَا أَتَاكَ الشَّيْطَانُ وَأَنْتَ تُصَلِّي فَقَالَ : إِنَّكَ مُرَاءٍ فَرِّدْهُ طَوِيلًا

If the Shaytaan comes to you while you are making Salah and whispers to you that you are doing it for Riyaa', he said make it even longer. Fight the temptation of the Shaytaan and make it even longer.

In Sharh At-Tareeqah (شرح الطريقة) he said from the traps of the Shaytaan is that one may meet people who are not at his level of Ibaadah, they do not make their Salah at night or

they do not do Ibaadah that he does. The Shaytaan will whisper to him that you should not do it yourself, you should not do your Tahajjud, you should not do your Qur'an, you should not do your Du'aa because it is going to be Riyaa'. Then he will leave it, and he said that is wrong.

The correct of the two opinions on this is most definitely that one should not leave a deed for fear of Riyaa'. That is the correct opinion, however if one leaves a deed for people, is that Riyaa'? You really cannot call that Riyaa', it depends on the intention of the person. It may be, at times it may not be. So the summary, do not leave a deed for people. Do the deed, fight the whispers. Leaving the deed is not Riyaa' unless there is something in the intention that makes leaving it Riyaa'. That is the summary.

I have said this before, I said when show off comes knocking on your heart and whispers come to you, remember that if you get in a problem or situation in this life, you will see nearly everyone walk away and give you their back. Even 'Ulamaa from older times struggled and suffered from this, you will be lucky if some of your family stick by you, remember that. Are those people worth doing a deed for, or leaving a deed for? Who are they? Who are they, when they are not going to be next to you in hard times and difficult times when you desperately need them in this world, and more importantly when you stand before Allah, is any of them going to be there? So that is one of the best ways to fix your Niyah and your Ikhlaas to Allah.

THE SIXTH SCENARIO

The sixth scenario is another common scenario. If someone does not do a deed but people are around him and they fasted, so he fasted. They said oh we are going to fast tomorrow is Monday, he fasted. He stays with them, his roommates or something and he did it. Or they do Iftaar and he is sitting with them and they say come on let us go to Taraweeh, he does not usually go to Taraweeh but he ends up going with them. That is not Riyaa'.

Listen to this Hadith by Handhalah, he said I found Abu Bakr or Abu Bakr found me and asked how are you doing Handhalah? And Handalah said I feel like a hypocrite. Abu Bakr said Subhan Allah, he was amazed at that statement, but look what happens later in the Hadith. Handhalah said when we are with the Prophet sallallahu 'alayhi wa sallam, he reminds us of Jannah and Hell and when we leave, we leave and go play with our kids and our family and forget a lot. He is explaining to Abu Bakr, Abu Bakr said Wallahi that is true, I feel the same, let us go to the Prophet Muhammad sallallahu 'alayhi wa sallam. So they told that to the Prophet Muhammad sallallahu 'alayhi wa sallam, the Messenger sallallahu 'alayhi wa sallam said by Allah, if you were to remain on the status that you are on while you are with me, the angels would shake your hands in the alleys and in your houses. But one hour and one hour, meaning one hour intensive Ibaadah and study, and then take a break

for another hour, you got to take a break. So he told them that the Imaan is not going to be at the same level, the Ibaadah is not going to be at the same level.

حَنْظَلَةُ الْأَسِيدِيِّ، قَالَ - كَانَ حَنْظَلَةُ مِنْ كُتَّابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَقِينِي أَبُو بَكْرٍ فَقَالَ : كَيْفَ أَنْتَ يَا حَنْظَلَةُ ؟ قَالَ : قُلْتُ نَافَقَ حَنْظَلَةُ، قَالَ : سُبْحَانَ اللَّهِ مَا تَقُولُ ! قَالَ : قُلْتُ نَكُونُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ حَتَّى كَأَنَّا رَأَى عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيِّعَاتِ فَنَسِينَا كَثِيرًا، قَالَ أَبُو بَكْرٍ : فَوَاللَّهِ إِنَّا لَنَلْقَى مِثْلَ هَذَا . فَأَنْطَلَقْتُ أَنَا وَأَبُو بَكْرٍ حَتَّى دَخَلْنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ : نَافَقَ حَنْظَلَةُ يَا رَسُولَ اللَّهِ ! فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : وَمَا ذَاكَ ؟ قُلْتُ : يَا رَسُولَ اللَّهِ ! نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ حَتَّى كَأَنَّا رَأَى عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيِّعَاتِ نَسِينَا كَثِيرًا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : وَالَّذِي نَفْسِي بِيَدِهِ إِنْ لَوْ تَدُومُونَ عَلَى مَا تَكُونُونَ عِنْدِي وَفِي الذِّكْرِ لَصَافَحْتُكُمْ الْمَلَائِكَةُ عَلَى فُرُشِكُمْ وَفِي طُرُقِكُمْ وَلَكِنْ يَا حَنْظَلَةُ ! سَاعَةً وَسَاعَةً ، وَلَكِنْ يَا حَنْظَلَةُ ! سَاعَةً وَسَاعَةً ، وَلَكِنْ يَا حَنْظَلَةُ ! سَاعَةً وَسَاعَةً

The point is he was saying that during Halaqaat with the Prophet sallallahu 'alayhi wa sallam, our Imaan is boosted, they remember Jannah and Jahannam, their deeds are much more, their Imaan is strong because he is with the group, then he goes back and plays with his kids and his family, his Ibaadah and his Imaan is at a lower status. The Prophet sallallahu 'alayhi wa sallam did not consider him a hypocrite as he thought about himself, radhiallahu 'anhu. Rather, he considered it normal. That is a normal way, that is not Riyaa' in itself.

When you are with the companionship of righteous people, your Imaan goes up, your deeds are more, that is why you are encouraged to choose the right friendship. So that is not a deficiency in Ikhlāas right there.

THE SEVENTH SCENARIO

The seventh scenario is doing Ibaadah purely for Dunya or Dunya and Deen mixed together. Let us take it by examples, it will become clear by examples. If one goes to Hijrah just for Dunya, minor Shirk, small Shirk. Does Adhaan just to get the paycheque from the Masjid or from the government at the end of the month, that is minor Shirk. Teaches Islam just for the paycheque, purely for the paycheque, that is small Shirk. Visits relatives, Silat ar-Rahim (صلة الرحم) just for wealth or personal gain, that is small Shirk. Studying Islam just to bank off of it in the future, it is a minor Shirk. Note, we carefully said in each of those examples, purely for worldly purposes, the whole deed was for worldly purposes. That is pretty clear, now let us take something different.

Someone did Hijrah, we just said right now one who did it for Dunya not for Deen, that is small Shirk, that is one example. The opposite of that, someone who did Hijrah to a Muslim country for the sake of Allah, that is reward. He wants his kids to grow up in a Muslim country, that is reward, that is Hijrah. The third scenario is that he mixes the intention, he wants Deen and Dunya. He wants to make Hijrah to a Muslim country, he wants to live among the Muslims, but also wants a job. That happens a lot to many brothers who travel to Muslim countries. Now the problem is with the third one, he mixed his intention. Now that depends on the percentage, if it is eighty percent for Allah and twenty percent for the job, it is not Shirk. If the majority of the percentage is for Allah, it is accepted Inshaa Allah and he will get reward Inshaa Allah. He is not going to get the reward of the one who did it one hundred percent, the reward may diminish. Eighty percent for Allah and twenty percent for a job, it is not like one who did it one hundred percent for the sake of Allah, he is not looking for a job there.

What is the proof on that? In Surat al-Baqarah when Allah talks about Hajj, He permits those going to Hajj to seek trade, they are going for the sake of Allah to do Hajj but He permits them. He said there is no sin on you if you seek the bounty of your Lord, the bounty of your Lord here is trading during Hajj, business deals, there is nothing wrong with that.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ... ﴿البقرة: ١٩٨﴾

If one went purely, a hundred percent for that Hajj and one who took a few things to sell over there, both get reward but not the same reward. If the majority of the intention was

for Allah but there was less than fifty percent for worldly matters, Allah will Inshaa Allah accept it with of course a diminished reward.

Now let us assume the intention was right at the middle. Fifty fifty, fifty percent for Allah, fifty for the job. This is different, this becomes minor Shirk because of the Hadith:

أَجَعَلْتَنِي لِلَّهِ نِدًّا ؟

The Prophet sallallahu ‘alayhi wa sallam rebuked someone by saying, you make me equal to Allah? He made that equal to Allah, he did not give Allah the overwhelming majority. When his Hijrah was fifty percent for Allah and fifty for other, he made it equal to Allah. He made the job equal to Allah unlike the previous one, which was for example eighty percent and twenty percent.

In Sahih Muslim:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : إِنَّ الْغَزَاةَ إِذَا غَنِمُوا غَنِيمَةً ، تَعَجَّلُوا ثُلُثِي أَجْرِهِمْ ، فَإِنْ لَمْ يَغْنَمُوا شَيْئًا ، تَمَّ لَهُمْ أَجْرُهُمْ

The proof on that, the Prophet sallallahu ‘alayhi wa sallam said in Sahih Muslim, if the soldiers go and fight and they gain some booty, they gain some wealth, two thirds of their reward is hastened to them in this life. But if they do not get anything, they go and fight for the sake of Allah and return without anything, they get the full reward.

Ibn Umar used to say, one of his statements, if one goes to Jihad for the sake of Allah and ends up getting booty or wealth, there is no problem with that. But to only go for money or worldly purposes, that is not accepted. We take analogy on that, so likewise is the matter we did on Hijrah, Hajj or other matters. Al-Awzaa’ee and Imaam Ahmad had similar opinions of what I just said.

After those seven scenarios, you keep them in mind, write them down, look them over, you can get it in the future on Youtube Inshaa Allah. Pay attention to them and work on them, but let us talk about Ikhlāas in seeking knowledge.

IKHLAAS IN SEEKING KNOWLEDGE

Seeking Knowledge and Ikhlāas are intertwined and you will not have Tawfeeq in seeking knowledge without Ikhlāas. When you study, you apply, you convey this Deen, you need the

aid and help of Allah in that honourable task of both learning and teaching. You lack Ikhlaas in seeking and teaching Islam, and Allah will render you on your own. What students of knowledge need to keep in mind is when we have a deficiency in Ikhlaas, our punishment is worse than anyone else. If we attribute ourselves and we try and we ask Allah subhaanahu wa ta'aala to be students of knowledge, if we do not fix our intentions, our punishment is worse. Allah subhaanahu wa ta'aala chose you as a student of 'Ilm to honour you with that 'Ilm, Allah honoured you with that, Allah gave it to you. A student of 'Ilm should walk around feeling they have a crown of honour on their heads from Allah subhaanahu wa ta'aala because they were chosen by Allah to absorb and convey this message, so they cannot have no room or deficiency in Ikhlaas.

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

Whoever Allah wants good in, He will grant him knowledge of the Deen.

The opposite meaning, Mafhoom al-Mukhaalafah (مفهوم المخالفة) in Arabic is whoever Allah does not want good in, He will deprive him of this knowledge. That is why you see many people deprived, some people are so eager, they come and want to study, first two or three classes and they are gone. Allah did not want any good in them. Allah chose to honour you with this noble task and if you have any deficiency in your Ikhlaas, then you chose other than Allah or gave a percentage to other than Allah. Is that a just way to deal with Allah? Allah chose you to honour you, He chose you, He could have chosen other than you, and you choose other than Allah with that which He chose to honour you with?

The punishment comes worse in a student of 'Ilm. Who is the first one to go to Jahannam? Wal-'Iyaathu Billah. An 'Aalim, Qaari', Mujaahid. One of the most horrific Hadith for us is this Hadith, that makes the hairs stand on end, Wallahil-'Adheem. He learned, he is knowledgeable, he studied, he had knowledge, and that gets him to Jahannam wal-'Iyaathu Billah. He learned and he taught to be called an 'Aalim or for worldly gain. People gave him respect, they gave him a title, they honoured him because Allah honoured him with that knowledge, but he chose worldly gain.

The second is a reciter who recited so people can say he is a reciter, look at his voice, look at how he memorises the Qur'an. Mujaahid, who fought to be called a hero. In all of them, the intention was the deficiency. The three categories, people looked up to them because they are among the best categories. Ordaining the good and forbidding the evil, reciters who recite and teach and those who defend this Ummah, they are the purest Ibaadaat and that is why they are the first to enter Jahannam wal-'Iyaathu Billah with deficiency in Ikhlaas. A sincere Mukhlis who is sincere in being an 'Aalim, a reciter or a Mujaahid, he gets among the highest ranks in Jannah. If Allah gives the sincere Mukhlis the high ranks in Jannah, then the opposite is true in that one who negated the Ikhlaas in those matters will be punished most

severely in Jahannam. They are the first to go to Hell if they lacked sincerity, right? The opposite is true, those who fix their sincerity are among the first to enter Jannah and get the highest levels in Jannah. And the opposite is true, those who did not are first in Jahannam and in the bottom of Jahannam.

If I had a friend, student or a brother and I bought him close to me, then he betrayed me, is that not worse than a stranger or an enemy betraying me? No doubt about it. Remember I tweeted upon my release, at the end, we will remember not the words and torture of our enemies, but the silence and betrayal of our friends. Betrayal from a close one is much more hurtful, whereas sometimes what comes from strangers or enemies you care less about it. In fact you expect it, no matter what they do, you expect it and more. Allah subhaanahu wa ta'aala honoured you with knowledge so man up to the task with sincerity. He brought you near Him in this Ibaadah, in this honourable task, do not betray it with insincerity. Do not be one who gives Allah His back and people his face after he was honoured with knowledge, in what Allah honoured you with. When you give sincerity to other than Allah, that is just like you give your back to Allah. He gave you that knowledge, you gave your back to Allah and your face to people who did not give you that knowledge.

This is a matter that we need to work on day and night, you will find with more Ikhlāas, the Barakah becomes more and more. The Barakah will be in your life, in your knowledge, every aspect of your life will have Barakah in it with sincerity in Talab al-'Ilm. You will find the Taalib 'Ilm who is sincere, Allah will give him Barakah in his life and his wealth. You will find the Taalib 'Ilm who may not have for example maybe twenty dollars, yet people perceive him to be wealthy. Allah blessed him, Allah gave him Barakah in his knowledge, his wealth and in his happiness in his life. With proper intention, Allah, ash-Shakoor (الشكور) showers one with sweetness in his heart and blessings in this life before the next. And that is the meaning of ash-Shakoor, the Most Appreciative. With sincerity comes Barakah in knowledge. When one is sincere, you will study and absorb more, you will feel that with sincerity. The same book you have been studying or the Qur'an you have been reading for so long, when you work on your sincerity Allah will open your mind to deeper meanings you never thought of before. It is the same book, what is the difference? Sincerity, Ikhlāas. That is why you get astonished at how the older 'Ulamaa took lessons from verses, you say how did they get that out of the verse?

The point is, clear your intention in this path. Every word you say in Da'wah, why did I say this? Why did I type this status? Why did I send that tweet? Every time. Sometimes you are on social media and you are giving Da'wah, you get slandered or you get dragged into an argument or a debate, if you merely fear that your reply is in retaliation for your own person and not for the cause that you were giving Da'wah in, then back away and do not send it. Complete silence for Allah is better than responding and quarreling that ends up being half

for Allah and half for personal gain. Do not worry about your person, defend the cause, not your person.

When knowledge is barricaded from sincerity or action, it becomes something one will regret and its harm is more than its help. Knowledge was not meant to gain followers. Knowledge was not meant to impress sisters or to marry a second and third and fourth wife, or to get popular. Talabat al-'Ilm are not rock stars and comedians, they are Talabat al-'Ilm. As the Salaf used to say, when one used to seek knowledge, it became apparent on his actions. You would see it on him, you would see it in his attitude, in his appearance, once they turned to knowledge. You could see the change for the better, that is what they mean. 'Ilm is not something to play those games with. The first to go to Hell is an 'Aalim, Wallahil-'Adheem that is something to be taken seriously, that is not something to be taken lightly. Be careful. Do you know this Hadith that I just mentioned to you that we say and we take so casually (the 'Aalim is the first to enter Hell), is the Hadith that made Abu Hurayrah radhiallahu 'anhū fall unconscious in fear three times before he was able to say it. That Hadith about an 'Aalim entering Hell, Abu Hurayrah tried to tell that to someone and he fell unconscious three times before he was able to say it, out of fear of his intention.

In Sunan at-Tirmidhi, Shafee al-Asbahi (he is a Tab'iee) said I went to the Masjid and I saw people gathering around a man. I said who is this man? He said Abu Hurayrah. I said that is Abu Hurayrah? He said I stood there until people left, when I was with him alone I said teach me a Hadith you fully comprehended from the Prophet sallallahu 'alayhi wa sallam.

He said:

نَشَعَ أَبُو هُرَيْرَةَ

What does Nashagha (نَشَعَ) mean? Nashagha means he took a deep sigh and he fainted unconscious. He was about to say the Hadith, he took a deep sigh and fell unconscious. He said I will tell you the Hadith, he fell unconscious. Then he awoke, he wiped his face and said I will tell you the Hadith. Then as he was about to say this Hadith:

نَشَعَ أَبُو هُرَيْرَةَ

He fell unconscious again. He took a deep sigh and he fell unconscious. He wipes his face a second time, and then he falls unconscious a third time. Then he awoke and he was finally able to mention this Hadith where a person who is of the Qur'an, a Mujaahid or he gives in charity are the first to enter Hell because of their lack of sincerity. Abu Hurayrah radhiallahu 'anhū feared that Hadith? I ask you by Allah, what are we going to say today? That is something to analyse and look at, that is why I told you we will devote a Halaqah today. Sincerity is not easy and it needs a lot of work on it. If Abu Hurayrah radhiallahu 'anhū

passed out three times fearing a Hadith that has sincerity in it, Ahmad Jibreel what should you say? Ahmad Jibreel should be in a coma right now, Wallahi that is true.

مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ عَزَّ وَجَلَّ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ
عَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عَرْفَ الْجَنَّةِ

رواه أبو داود

Narrated by Abu Dawood. Whoever studies knowledge and does not do so except for worldly matters, will not get the 'Arfal-Jannah (عَرْفَ الْجَنَّةِ). I mentioned this Hadith before, 'Arfal-Jannah is the smell of Heaven. We have to check our Ikhlaas day and night. Every detail of our path, every little, tiny deed that we do, fix the intention.

When one commits a sin, they get a black dot on their hearts wal-'Iyaathu Billah, unless they wash it off with repentance.

كَلَّا ۖ بَلْ ۖ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿المطففين: ١٤﴾

One who does not wash it off will have a darkened heart and when it is dark like that, it becomes upside down like a cup that is upside down. You try to put water in it, it rejects water. That is why you talk to some people, they are in one avenue and you are in one avenue. Deficiency in Ikhlaas is very similar in that it starts small like those dots, the deficiency starts in little matters. It starts like tiny hair strings that make a rope, a little deficiency in Ikhlaas is like a hair string. If you do not get rid of that string by fixing your intention and clearing your intention, washing your intention and making it pure, you get another hair string like those dots, and another hair string. Before you know it, the heart is swaddled in a tight rope of complete insincerity. Once that rope swaddles, that is the point of no return or almost of no return. That is when seeking knowledge becomes for fame, teaching is for money, prestige and to impress the community. A Daa'iyah becomes known more for his personal life, wealth and hotels that he goes in and out of, than his Da'wah itself. So clean the heart from those hair strings before the rope swaddles your heart in insincerity.

The heart in pertaining to Ikhlaas has one face, it has a face and it has a back. You can either face Allah with your heart of Ikhlaas, or face people in worldly matters. It is one or the other, you cannot do both, it has one face. If you face people in Ikhlaas, you gave Allah your back. If you face Allah in Ikhlaas, you gave people your back in Ikhlaas and that is where you want to be. That is where you want your heart to be. When one is in a noble task of learning

and teaching, he is walking on a thin line. There is no room for play, when you are walking on a thin line suspended in air, do you sit around and play up there? Like they do in the circus, do they sit and play on the rope? You have to be walking on a thin line. One sees his followers, one sees people who get listening to him, he starts to win arguments and debates or begins to correct people, or even at times when someone is in the most noble duties he sees some Karamaat of victory. At that point, you cannot let your Ikhlaas relax and that is what happens a lot of the time. The tainting in Ikhlaas begins to seep in if one does not constantly wash it out.

Look at the flip side of it all, we said the higher rank in Jannah goes to certain people, those who held themselves to a higher standard. If the first three to enter Hell is an 'Aalim, a reciter and a Mujaahid, then the opposite is true. We always said Allah holds you to a higher standard. The first to enter Jannah after the Prophet Muhammad sallallahu 'alayhi wa sallam are the Messengers because they are the heads of the 'Ulamaa, they are the heads of the ones who ordain the good and forbid the evil. That is why the 'Ulamaa are called the inheritors of the Messengers, Warathatil-Anbiyaa' (وَرَثَةُ الْأَنْبِيَاءِ). The closer one is to them in his actions and deeds, the closer he will enter Jannah after and right behind them and near them. If you want that high rank and that honourable entry with the Messengers, you need to know that you are going to be held at a higher standard, a standard so high that if you mess up, you will be the first to enter Jahannam wal-'Iyaathu Billah. Do you see how dangerous that is?

Sometimes 'Ilm or learning and teaching becomes a desire in itself for itself. It becomes like food, water, or even like sexual relationship. We do not have time but I can give you many examples where it becomes an addiction for itself. Some people learn just to learn, it is an addiction and joy. That is not why we learn, we learn for the sake of Allah and that is another matter we need to purify our hearts from. Knowledge is joyful to learn but we learn for the sake of Allah, to fix ourselves and others. Our Messenger sallallahu 'alayhi wa sallam taught Tawheed for thirteen years, Nooh taught them nine hundred and fifty years worth of Tawheed, Laa Ilaaha Illallah. They knew Allah subhaanahu wa ta'aala chose them for the task so they remained firm with Ikhlaas on that task.

It would not be an exaggeration to say the majority of the problems of this Ummah come from insincerity, especially of Talabat al-'Ilm and 'Ulamaa. If me and you learn for the sake of Allah, we go about and teach for the sake of Allah (the pure, unadulterated teaching) and it is all for the sake of Allah, can you tell me where the tyrants are going to find so called Shuyookh to give them the free open Fatwa? Today some 'Ulamaa give a blank paper to the tyrant rulers with the bottom of it signed and stamped, go ahead just write whatever you want on the top. The tyrants need 'Ulamaa to back them to stay in power. Sisi needs it, other tyrants need it, that is why they always turn to them. Now if there was Ikhlaas, where would the rulers find these people? You need to ask why am I studying? Why am I teaching?

So the people can point their finger at me? So I can get a good salary? Is it because at times today, an Imaam and a Daa'iyah makes better than a lawyer and a doctor?

We spoke briefly on this before but we devote this class Inshaa Allah to Ikhlāas so we can work on our Ikhlāas. It is worthy of devoting not one class, many more classes.

Sufyaan ath-Thawri said:

مَا عَالَجْتُ شَيْئًا أَشَدَّ عَلَيَّ مِنْ نِيَّتِي

There is nothing I struggled with more than my intention. That is Sufyaan ath-Thawri speaking. Ibn Wahib said I saw Sufyaan ath-Thawri make Sujood in the Masjid al-Haram after Maghrib, and he never raised his forehead from that first Sajdah until he heard the call for Isha'. One Sajdah was from Maghrib to Isha' and he says the worst thing I struggled with was my intention. Abu Hurayrah falls unconscious from it. Ali Ibn Fudhayl said I walked around the Ka'bah seven times whilst Sufyaan ath-Thawri was still in one Sajdah. Ibn al-Mubaarak said I wrote from one thousand one hundred scholars, there was not one more knowledgeable than Sufyaan ath-Thawri. Sufyaan said I do not know anything better than seeking knowledge with sincerity. All that and he says about himself, he struggles with Niyyah so much that it is the biggest matter he had to struggle and deal with. If Sufyaan said that, may Allah have mercy on us. Abu Yusuf told his students, be sincere in your deeds. I never sat in a setting where I intended to be humble, except that Allah elevated and raised me. And I never sat in a setting where I wanted to be supreme over others, except that Allah lowered and humiliated me. Ikhlāas is the water to the heart that keeps your heart alive, deficiencies in Ikhlāas dry up that water and kill the heart.

Finally, never say I am giving up, I guess this is too much, I would rather not study. We already hinted about that in previous classes. No, you want the high rank, the first row to enter in the eight gates, so your standard has got to be different.

Habeeb Ibn Abi Thaabit said:

طَلَبْنَا هَذَا الْعِلْمَ وَمَا لَنَا فِيهِ نِيَّةٌ ، ثُمَّ جَاءَتِ النِّيَّةُ وَالْعَمَلُ بَعْدُ

We studied the knowledge and our intention had deficiency in it, or we had no intention, then Allah granted us with persistence, intention and on top of that action.

So you be persistent and you keep working on that, that is what you have to do. You work on the intention, you work on acting on the knowledge and you will achieve intention and Ikhlāas. If you did not get out of this 'Ilm in general and more specific the 'Ilm of Tawheed, but to keep Tawheed fresh on your mind and your heart so you can say Laa Ilaaha Illallah at your deathbed, then that is a sufficient goal.

TAWHEED AND IKHLAAS

Let me tell you this story, a recent story. I had this old friend, a Shaykh and he is an Imaam of a Masjid in the Arabian Peninsula and I wanted to check up on him. Maybe a couple of months ago, I finally found the contact details of his wife. When I asked about him, she said he has been in prison for approximately seven years. I have not spoken to him or heard of him in over twelve years or so. No charges of course, just in prison. These are my brothers that I had known for some time and they are 'Ulamaa, so I check up on him to see when he is released or maybe the Du'aa of someone will be answered and he will be released. I ended up finding the name of his son who was just killed in Sooriyya (Syria), and I had forgot he had an older son because when I knew him his son was just a youth, maybe a pre-teenager. I found out his son was a teacher of Al-Usool Ath-Thalaathah in Sooriyya (Syria), he is the one who used to travel around the camps and areas there and teach the young kids Al-Usool Ath-Thalaathah and Qur'an. In fact a lot of those young kids that you see who have clips reciting Al-Usool Ath-Thalaathah or a portion of it, a lot of them were his students. He was in a camp and they were attacked or something I am not sure, but he had his camera on and I saw this footage. He went to defend and help his brothers, he had the camera on and the camera was recording, suddenly he got bullets that he himself did not know about.

You know what happened? As soon as the bullet stung him, at the spur of the moment, he uttered Ash-Hadu Alla Ilaaha Illallah wa Anna Muhammadar-Rasoolullah. He said it maybe fifteen or twenty times, then he began to pray two Rak'aat. No one came to his aid, maybe one person possibly came to his aid and ended up getting shot as well over him, and he ended up praying two Rak'aat. The camera is on recording all this and then he said Yaa Allah I seek refuge in You from a day, not to spend the evening of it in Jahannam. Then he began to recite more Qur'an as the camera is rolling on, until he died.

I ask you by Allah, when one gets in a car accident or he is hitting a nail in the wall and the nail hits his finger, what is the first word he utters? I am not saying bullets in the spur of the moment and there is no one around to help him, what happens when he hits his finger with a hammer by accident? What is the first word he says? Or when he gets in a fender bender, what is the first word one says? Is it Ash-Hadu Alla Ilaaha Illallah or one of those words that we cannot even mention in this Halaqah? It is the Tawheed and Ikhlaas. He was walking around teaching Al-Usool Ath-Thalaathah and it is not about Al-Usool Ath-Thalaathah, it is about the Tawheed and Ikhlaas in the heart.

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ...

﴿إبراهيم: ٢٧﴾

If you do not get anything but that out of Tawheed, that you say Laa Ilaaha Illallah in a hospital when you are on your deathbed or in a car accident or whatever way we may die, then that is one of the biggest things and the best thing you can get out of Tawheed. Tawheed and Ikhlāas is what causes someone who is in prison for nineteen years to say I feel I am one of the happiest people on the face of this earth. It is only pure Tawheed and Ikhlāas that does that.

CLASS TWENTY SIX

This is our twenty sixth class on the elucidation or explanation of Al-Usool Ath-Thalaathah and we are still in the core part of the book, the centre part of the book, the main chapter. The chapter which is meant to be the real book, the essential part of the book. We are still on the introduction of that chapter so what we have taken so far of chapter three is only an introduction to the main part of this chapter. If you do not have Tashkeel on your books, you should write them down.

إِغْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ أَنْ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ ، وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ وَ خَلَقَهُمْ لَهَا كَمَا قَالَ تَعَالَى : وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿الذاريات: ٥٦﴾ وَ مَعْنَى يَعْبُدُونَ يُوَحِّدُونَ. وَأَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ التَّوْحِيدُ وَهُوَ إِفْرَادُ اللَّهِ بِالْعِبَادَةِ ، وَأَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكُ وَهُوَ دَعْوَةُ غَيْرِهِ مَعَهُ وَالِدَّلِيلُ قَوْلُهُ تَعَالَى : وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴿النساء: ٣٦﴾

We stopped at the statement:

وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ

This is what Allah commanded all people with.

WHAT DID ALLAH COMMAND ALL PEOPLE WITH?

To worship Allah alone, sincerely. The previous sentence that we took, that is what he meant. All that we spoke about in the previous two classes when we started chapter three,

following Millat Ibraheem and following it sincerely, that is what he means when he says Allah commanded us to do. That is why last week, we gave a practical example on following Millat Ibraheem sincerely and Ikhlāas. A practical example of a present day situation, of what we see and what appears to us and Allah knows what is in the hearts.

THIS COMMAND IS WAAJIB

The author said Allah commanded all people. Commanded here is what is Waajib because the word commanded, Amara (أمر) comes to mean a Waajib. It can come to mean a Mustahabb (مستحب) as well, which is liked or preferred. That which is liked or preferred to do can come as an Amr. Here in this sentence, what he means is the Waajib type and we will talk about that Inshāa Allah in Usool, when it is Waajib and when it is not. Here it is not only Waajib but the highest level of Waajib because this is the principle, root and foundation of the Deen and belief, the foundation that everything is founded on.

ALLAH COMMANDED THE HUMANS AND THE JINN

Then he said Allah commanded all people, and he used the word an-Naas (الناس). He said an-Naas which means human beings, Muslim and Kaafir. An-Naas includes all human beings, Muslim and Kaafir. Now here when he said Allah commanded all people and he used an-Naas, had the author Rahmatullahi 'Alayhi used Khalq (خلق) (meaning creation) instead of Naas, that would have been more precise and many 'Ulamāa who taught me commented on that Rahmatullahi 'Alayhim.

Why? Because Naas means humans which is right, Allah commanded people, but there is more than Naas that were commanded with Tawheed. There is the Jinn, the Jinn are not included in the Arabic word Naas. Khalq would mean creation and that would include the Jinn and the humans. Jinn are obligated to follow the Tawheed sincerely like us, so it probably would have been more accurate to use the term Khalq instead of Naas because Naas only includes human beings, whereas Khalq means human beings and Jinn and Allah commanded the Jinn and the humans to follow the Tawheed.

HE CREATED THEM FIRST AND THEN HE COMMANDED THEM

Then the author says:

وَخَلَقَهُمْ لَهَا

And it was for this that He created them. He created them for what? Again, for what we have been talking about for the past two classes since we began this chapter, to follow

Millat Ibraheem (which means follow the pure Tawheed) with sincerity. I just said right now had he used the word Khalq instead of Naas, it would have been more accurate and precise. There is another issue here, and pay attention to what he said. This is what Allah subhaanahu wa ta'aala commanded all people with, and this is what He created them for. Now had he switched the statements around it would have been better. Why would it have been better to say He created them for it and He commanded them with it? Because which comes first? Were we created first or were we commanded first? He created then He commanded so some of the 'Ulamaa said it would have been better that he mentioned them in order.

JINN AND MANKIND HAVE BEEN CREATED FOR WORSHIP

Then he mentioned the proof for this as he always does at the end of the sentences:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿الذاريات: ٥٦﴾

I did not create Jinn and mankind except that they should worship Me.

وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ وَ خَلَقَهُمْ لَهَا كَمَا قَالَ تَعَالَى : وَمَا خَلَقْتُ
الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿الذاريات: ٥٦﴾

Let us pause with this verse now. Wa Maa (وَمَا) means I did not. Khalaqat (خَلَقْتُ) means I create.

THE JINN

Al-Jinn (الجن), the Jinn are a matter of al-Ghayb (the unseen). Jinn are an entity that is invisible, we do not see it. Sometimes we may see it but that is exceptional, its original creation is that it is unseen and we do not see it. We know of it that which Allah told us. They were created from fire and the Jinn were called Jinn because of the root word of Jinn, which means hidden and they are a hidden creation.

The word al-Junnah (الجنه) is derivative from the same word of Jinn and it is a name for Niquaab. Why is it a name for Niquaab? Because it is a covering for a woman, which keeps her hidden. That is why it was called that, because her face remains hidden, from the same root word.

الجنة غطاء لرأس المرأة ووجهها ماعدا العينين

Al-Junnah is a cover for a woman where she shows only her eyes, which keeps her hidden. Also al-Jinaan (الجنان) which is the heart, it comes from the same root word. Why is the heart called Jinaan? Because it is hidden in the ribcage. Someone will say well we can see the heart with an operation and yes of course you can, but the origin of it is that it is not seen and it is exceptional to see it. Just like the Jinn, their origin is that they are hidden from us even though in exceptional situations one may be able to see them. More than that, from the same root word is Jannah (الجنة), may Allah grant all of us Jannah. Among the reasons it was called Jannah is because its delights are hidden from us.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ
﴿السجدة: ١٧﴾

No one knows what is hidden for them of delight, as a reward.

أخفى الجزاء لأنهم أخفوا العمل

Allah hid the reward because they hid the deeds. So Allah kept something hidden for you and that is Jannah or in Jannah.

Jinn are part of believing in Ghayb and anyone who denies them is Kaafir because they are in the Qur'an, the Sunnah and in Ijmaa'.

THE INS

After he mentioned Jinn, he mentioned Ins (إنس) and Ins like we said is humans. Allah said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿الذاريات: ٥٦﴾

And they were called Ins from amiability, because people like and need amiability among each other. It is essential to human beings and they strive for it so that is where the root word of Ins or humans comes from in 'Arabi.

HASIR WA QASIR

Illa (إِلَّا) means except. Illa Li (إِلَّا لِي) is a tool to limit and restrict, Hasir wa Qasir (حصر وقصر) in 'Arabi. The way it is worded here, it is among the highest levels and forms of limiting and restricting something. Here, all matters and wisdoms behind the creation of human beings and Jinn were denied, except for worship. It is limited and restricted to worship. It is called Hasir and Qasir in 'Arabi, limiting and restricting to a certain matter and in this verse Illa Li is among the highest ways to do that.

THE DEFINITION OF WORSHIP

Then he commented on the verse saying:

وَمَعْنَى يَعْبُدُونَ يُوحِدُونَ

And the meaning of worship (Ibaadah) is to single out Allah in worship (in Tawheed).I

IBAADAH IS BROADER THAN TAWHEED ALONE

When he said the meaning of worship (يَعْبُدُونَ) is to single out Allah in worship and Tawheed (يُوحِدُونَ), he means that Tawheed is from the meanings of Ibaadah. He is trying to define Ibaadah and Tawheed is among the meanings. He defined Ibaadah but that is not a definition, here he means that Tawheed is from or among the meanings of Ibaadah, not the full definition. You should know that Ibaadah (worship) is broader than just Tawheed, so he did not just mean it is only Tawheed. Ibaadah is Tawheed but not only Tawheed, it includes other aspects. It includes Salah, Siyaam, Hajj and other matters that fall under Ibaadah, not just Tawheed.

In Arabic it is common and known to define a term with a portion of what it means, and this is what he did here. In 'Arabi it is called Tafseer ash-Shay' Bi-Ba'dh Afraadih (تفسير الشيء بـ بعض أفراده). Here, that is exactly what Imaam Muhammad Ibn Abdul-Wahhaab Rahimahullah did. He defined Ibaadah (worship) in a portion of its definition, which is Tawheed. He can do that but you have to know and we have to know that is not all of the definition, because Ibaadah like I said is broader than that.

The author may have possibly chosen this definition because it was narrated by Ibn Abbaas radhiyallahu 'anhu who said everywhere in the Qur'an that you see I'budullah (اعْبُدُوا اللَّهَ), it

means Wahhidullah (وَحْدُ اللَّهِ). At-Tabari also narrated that Ibn Abbaas interpreted the verse in Surat al-Faatihah:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿الْفَاتِحَةُ: ٥﴾

He said:

إِيَّاكَ نُوحِدُ وَنَخَافُ وَنَرْجُو

So it is possibly because of that.

A BROADER DEFINITION OF WORSHIP

Another interpretation more widely accepted here for Ya'budoon (يَعْبُدُونَ) is to show humbleness and humility, Dhull (ذُلٌّ), in obedience and the head matter of that obedience is Tawheed. To show humbleness and humility in refraining from prohibitions, and the head matter to refrain from is Shirk. This is more general, a more broader definition than the earlier one and it is more encompassing and better. This second definition is supported by a statement from Ali Ibn Abi Talib radhiallahu 'anhu and it is the definition also chosen by Ibn Taymiyyah. By choosing his definition of Tawheed for Ibaadah, the author wanted to show that if your worship is not founded on Tawheed, it is not really Ibaadah. Tawheed is an essential part of Ibaadah, it is a pillar of it and it cannot stand without it. So the author chose to define Ibaadah with an essential pillar of Ibaadah, which is Tawheed, but it is not all of Ibaadah and that is the point.

THE AUTHOR IS REFERRING TO TAWHEED AL-ULOOHIYYAH

Now what Tawheed is the author referring to here? We took three types of Tawheed before, Rububiyyah, Uloohiyyah and Asmaa' was-Sifaat. We took these, we studied them. Which Tawheed is he referring to in this statement? He is referring to Tawheed al-Uloohiyyah. He did not mean all three branches of Tawheed, he was specifically referring to Tawheed al-Uloohiyyah. How do we know that he meant this branch and that it is the Tawheed al-Uloohiyyah branch? Because he said singling out Allah in Ibaadah and that is an exact definition of Tawheed al-Uloohiyyah.

TAWHEED AL-ULOOHIYYAH IS TAWHEED AL-IBAADAH

Tawheed al-Uloohiyyah is also called Tawheed al-Ibaadah, that is another name for it. They are just two different names and you can use any one of them interchangeably. You can use Tawheed al-Ibaadah and Tawheed al-Uloohiyyah and both mean the same. Why are there

two names? If you look at it from the angle of Allah being worshipped alone, it is Uloohiyyah, it comes from Ilaah. If you look at it from the angle of the human being or Jinn who is doing the act, the act being solely for the sake Allah, then it is Ibaadah. It is worship, it is Tawheed al-Ibaadah, so both terms work for Tawheed al-Uloohiyyah. This Tawheed requires to face Allah in your worship directly and your act to be solely for the sake of Allah, nothing small or big to be to other than Allah. And then to know that the Ibaadah is proper, to learn that the Ibaadah is proper (that is part of Tawheed al-Uloohiyyah).

IT IS THE IBAADAH WE WERE CREATED FOR

The Tawheed that the author is referring to here is the Tawheed of worship, it has got to be sincere and in accordance. This was the Tawheed that the Mushriks went astray because of, during the time of the Prophet sallallahu 'alayhi wa sallam. Most of the striving of the Messengers 'alayhimus-salaam with their people was because of this category of Tawheed.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...

﴿النحل: ٣٦﴾

We sent a Messenger to every nation, ordering that they should worship Allah alone and avoid Taaghoot.

Worship is not correct except for Allah subhaanahu wa ta'aala. Whoever violates this Tawheed is a Mushrik, even if he affirms the other two Tawheeds. Even if he believes in Tawheed ar-Rububiyyah and Tawheed al-Asmaa' was-Sifaat.

...إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ...

﴿المائدة: ٧٢﴾

Whoever associates anything in worship with Allah, then Allah forbade Paradise on him and his abode will be to fire.

Keep in mind that the type of worship in the verse, encompasses all of worship:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿الذاريات: ٥٦﴾

It is all worship but it mainly means the worship that is the test from Allah on this earth, that is the real, core meaning of it. The worship that is a test, that determines who accepts the truth and who rejects the truth. Who ends up being a winner in the life after, who ends up

being a failure in the Akhirah. The type of worship here is the same that Allah mentioned in many other verses, the worship meant is the worship of Allah alone. The worship or test that has been commanded on people, the main worship, the Tawheed of Allah which is mentioned in other verses.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ... ﴿البقرة: ٢١﴾

The main Tawheed.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ... ﴿النحل: ٣٦﴾

ذَلِكُمُ اللَّهُ رَبُّكُمْ ۖ لَا إِلَهَ إِلَّا هُوَ ۖ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ... ﴿الأنعام: ١٠٢﴾

وَأَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ ﴿الزخرف: ٤٥﴾

In this verse and the verses that I mentioned, is the worship that is a test from Allah, that determines who goes to Heaven and who goes to Hell.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ... ﴿الملك: ٢﴾

The test, the one that Allah created us for.

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ... ﴿الانسان: ٢﴾

The test, that is what we were created for.

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ... ﴿الكهف: ٧﴾

All these verses say test.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ... ﴿هُود: ٧﴾

So the Ibaadah here is the test that we were created for, the test that will determine who goes to Heaven and who goes to Hell. Ali Ibn Abi Talib and Ikrimah said Ibaadah here means that they worship Me alone and that is it, that is the test we were created for. Ar-Rabee' Ibn Anas and Ibn 'Atee attributed this Tafseer that I just mentioned to Ibn Abbaas as well.

THIS IS NOT THE FORCED TYPE OF IBAADAH

Another opinion is some said Ya'budoon (يَعْبُدُونَ) here means that they are forced into submission, this is a different meaning. They are forced into submission and humility to Allah, willingly or unwillingly. That is a true fact, but not the most accurate Tafseer of this particular Ayah. Why? Because the verse specifies Jinn and Ins. Had it been the forced type of Ibaadah where we are forced to submit to Allah in a way, it would have included other than the humans and Jinn because everything submits to Allah, not just the humans and the Jinn. Everything submits in humility to Allah by force. It would have included animals, mountains, trees and rocks. Not having that in the verse shows that this Ibaadah here is the test from Allah to worship Him, the test that we are tested with in this life, the test of our life that shows who wins and who loses.

The verse also says Li-Ya'budoon (لِيَعْبُدُونَ) meaning that there is an act we have to do which is to worship Him. Had the Ibaadah that is in this verse been the one that is a forced submission to Allah, then there would be no act needed on the behalf of human beings or Jinn. Allah forced them into submission, so no act is required on behalf of creation, yet the verse specifies Li-Ya'budoon, that there is an act that is requested of people. So the worship in this verse means we have to do something. And for forced submission to Allah, we do not need to do anything because it is forced. Here it says Li-Ya'budoon so there is something we have to do, it shows that it is the Ibaadah that is a test from Allah in this life.

Also, the verse comes in a chain of verses to vilify those who worship other than Allah. Had the verse meant the forced submission to Allah as some stated, there would be no need to vilify or warn, which is contrary to the chain of verses that we have here. He vilified and warned those who do not follow the righteous way, the forced submission does not need that.

TYPES OF WILLS OF ALLAH

An important point, Allah said He created us for His worship. He commanded us to worship Him, now why is everyone not worshipping Him then? This applies to dozens or hundreds of verses in the Qur'an and the Hadith.

For example, in this verse Allah said He created us. We got that part, He created us, but then He said to worship Him. He created us and we know that, we are here so that means He created us but why is everyone not worshipping? That is a problem. He ordered we be created and we are, He ordered we worship Him but not everyone is worshipping Him. In order to understand the verse and similar verses, you have to understand there are two forms of wills for Allah, two forms of Mashee'ah (مشيئة) (will is Mashee'ah). There is number one al-Iraadah al-Kawniyyah (الإرادة الكونية), and number two al-Iraadah ash-Shar'iyyah (الإرادة الشرعية).

AL-IRAADAH AL-KAWNIYYAH

Number one al-Iraadah al-Kawniyyah, in English I believe a good interpretation of it would probably be universal will. Now this will (Mashee'ah) is the will of Allah in which His order is carried out, that is A. B, this is the type of will of Allah that we say whatever will Allah wills happens, and whatever He does not will, will not happen. C, this is a will (Mashee'ah) like death, health and sickness. Everyone is equal in these (Muslim, Kaafir, righteous or not righteous) and they are Kawniyyah (universal). For example, what happened to Ayyub.

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٢﴾ الْأَنْبِيَاءُ:

﴿٨٣﴾

He cried to His Lord, verily distress has seized me. It seizes the Messengers and it seizes other people. It seized Ayyub 'alayhis-salaam and it seizes other people. Hardship afflicted His Messenger.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾ يَس:

This is another example of this. The general order of Allah (be and it is done) falls under this will.

...وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾ النَّسَاءُ:

This is another example. The commandment of Allah is always executed.

This will is a general universal will that encompasses everything in the universe, good and bad. His order is carried out in this but it will not necessarily mean that He likes it. It is not necessary that all actions of His creations are liked by Him, rather you know many of their acts are disliked by Allah but He willed for them to pass. Their acts are disliked by Allah but Allah willed for them to pass, this is Iraadah al-Kawniyyah or universal will. For example, Allah subhaanahu wa ta'aala created the Shaytaan. I was giving a lecture once and someone before me who spoke, they asked him did Allah create the Shaytaan? He did not know this stuff so he said no. Allah created the Shaytaan, He disliked him. He created the Kaafireen and He disliked them.

...إِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿آل عمران: ٣٢﴾

He created the Kuffaar, He is not pleased with Kufr.

...وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ... ﴿الزمر: ٧﴾

Not everything Allah permits to exist or He creates, means that He loves. This will is the universal will (al-Kawniyyah) and it is that not everything Allah permits to exist and He creates, necessarily means that He loves it. Under this will, Allah may decree to pass things which He does not command His slaves to follow (like Kufr and disobedience). Orders carried out by Allah in this type of will, does not necessarily mean He likes it.

AL-IRAADAH ASH-SHAR'IIYAH

Then we have the second one, al-Iraadah ash-Shar'iiyah. And I believe the most accurate term for that would possibly be judicial will. A, the will of Allah which is in accordance to the legislation of Allah. B, it is related to what Allah likes. C, this will may take place and it may not. This Mashee'ah of Allah may take place and it may not.

Look at the verse:

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۚ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ... ﴿الأعراف: ٢٨﴾

When they commit Fahshah, they say we found our fathers doing it. Allah did not command Fahshaa' or sins.

It is under the universal Mashee'ah. Under the Shar'iiyah Mashee'ah, He wants you to follow the straight path.

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الدِّينِ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۚ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿النساء: ٢٦﴾

This is an example of this one. Allah wants to guide you, to forgive you. This is the will that is Shar'iyah. This will, He likes it, but not everyone does it.

...وَأَحْسِنُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿البقرة: ١٩٥﴾

He commands us to be righteous. He wants everyone to be righteous but not everyone does this will of Allah. Some respond to this will of Allah that He ordered and commanded and others do not.

For example, the acts of obedience of a believer are loved by Allah. Your Ibaadah, your prayer at night, your Fardh and your Sunnah (your deeds) and they are passed under His universal will (Kawniyyah) and they are passed by his judicial will (both of them apply). In the case of an obedient believer and Inshaa Allah in our case, in our Tawheed and our Imaan both wills apply (the Shar'iyah and the Kawniyyah). Allah passed it as a universal will and we accepted that. That would be the judicial will, when we accepted it. Both wills apply to the obedience of a righteous believer.

Allah likes for a non believer to believe, what is that? Shar'iyah (judicial will), but it does not necessarily have to happen and it does not happen because he is a Kaaafir. Had it been universal will, it is most definitely going to happen (like creating us). Judicial will does not necessarily have to happen. Basically, under al-Iraadah ash-Shar'iyah (the judicial will), it is not necessary that His commands will be executed, carried out or followed. And those are the wills that are liked to Allah, from us.

Here in the verse:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿الذاريات: ٥٦﴾

Allah orders to do Ibaadah to Him, meaning to be Muslim and to win the test in this life. Now take it as a rule, all orders to do Ibaadah in the Qur'an are the will that is Shar'iyah (the second type of will of Allah that He likes and that He commands people to do). Also, Ibaadah Shar'iyah means it is not the type of will that is necessarily going to be executed, that is why you do not see everybody worshipping Allah or on the Tawheed. Allah likes it, he wants people to do it, but it is not necessarily going to be executed.

So in a nutshell, there is two differences between the two wills. The first will is the general, universal will (Kawniyyah). The second one (Shar'iyah) is a specific will. The first universal

will (Kawniyyah) is that Allah creates everything and orders everything, and it is all carried out by His will because nothing gets in the way of Allah. What he wills, happens. He orders that which He likes and that which He does not, and it is always executed. The will that is Shar'iyyah (the judicial will) is what He likes, but it does not mean that it will necessarily be executed by people. General matters of this universe fall under the Kawniyyah (the universal will). The obedience of a servant is both Kawniyyah and Shar'iyyah. One who is not obedient, rather a Faasiq who does not do his duties or ordains or is a disbeliever, that is Kawniyyah. It happened under the will of Allah, He could have stopped it but Allah allowed it to happen so that is under the universal will.

If you understand this, you understand Allah. This is also like a response to those who object to Allah and say why are there problems in the world going on. The Syrians are being killed or the Falasteenis, or we go through hard times. A lot of the atheists say why does Allah see and let this happen and not change it? Because there are two wills of Allah (al-Kawniyyah and ash-Shar'iyyah) and He has Sunan on this earth, some of them He likes and some of them He does not. Having understood that, it puts you at peace.

TYPES OF IBAADAH

Let us go on further to a more narrow explanation of this, very similar but a little bit more narrow (in Ibaadah itself). There is a Shar'iyyah and Kawniyyah in Ibaadah.

IBAADAH KAWNIYYAH

Ibaadah Kawniyyah (عبادة كونية) is submission to Allah by force, what He commanded and decreed in creation. And this is the submission that is common over all creation, no one can escape it. Humans, Jinn, rocks, trees, the sun and the moon, all those submit to Allah by force. Can anyone run away from Allah? Ma'aath Allah, no one can run away so everything submits to Allah by force.

Allah said:

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ﴿مريم: ٩٣﴾

All in the heavens and in the earth will come to Allah on the Day of Judgment as submissive slaves.

This type of servitude covers the believers and non believers, the humans and non humans, the righteous and the wicked, everything is forced to submit to Allah. The first type of servitude is not something for which a servant is commanded. There is nothing you are commanded in this, you are not commanded to do this because this is by force. You do not

get reward for it in itself because you did not do anything, this is by force. The first type of servitude is not something for which a servant is commanded because there is no action.

For example, hardships are by force, you did not do anything and you have hardships. You must submit to them by force, you do not get reward for them because you did not do anything. Muslims get them, non Muslims get them and animals get them. They are imposed from Allah on you by force, however if a hardship comes and you are patient and you thank Allah, then that is totally different. Your time of ease is by force, you do not get reward for that in itself, that was imposed by force on you. If you thank Allah then that is the next category, you get reward for the thanking but not the ease or the hardship in itself.

IBAADAH SHAR'IYYAH

The second one is Ibaadah Shar'iyyah (عبادة شرعية) (judicial Ibaadah). This is to obey and submit to the laws of Allah, to submit to the commands of Allah. This is particular to those who are obedient to Allah and those who comply with that which the Messengers of Allah 'alayhimus-salaam came with.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا... ﴿الفرقان: ٦٣﴾

The believing slaves of Allah who come on this earth and walk in calmness, humility and humbleness.

One is not rewarded for the previous Ibaadah of Kawniyyah because it is imposed by force and you are forced to submit to Allah in some matters, you did not do anything to earn it. The second type of Ibaadah (of servitude), the person is commanded and he will be rewarded and punished (depending on whether he does it or he does not do it).

THE IMPORTANCE OF THE DISTINCTION BETWEEN KAWNIYYAH AND SHAR'IYYAH

Why do you need to know this Ibaadah and Iraadah Kawniyyah, and this Ibaadah and Iraadah Shar'iyyah? Allah said in the verse, He created us to worship Him. The creation half of that verse is the universal will of Allah. We all see each other and we are created, it happened and we see it. The next part is to worship Him. Had it been universal worship (Kawniyyah), it would be that everyone you see on this earth is worshipping Allah. Had it been universal will, that means people bowing to statues are worshipping because the same way He created you by force and brought you to this earth, your worshipping also. But that is not Kawniyyah because some worship and some do not, and some associate partners to Allah. The creation part of the verse is Kawniyyah:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ... ﴿الذاريات: ٥٦﴾

The worship part is Shar'iyyah:

...إِلَّا لِيَعْبُدُونِ ﴿الذَّارِيَات: ٥٦﴾

Meaning He ordered them to worship. He did not create them worshipping, He ordered them to worship. They have a choice, that is why it is Shar'iyyah. He likes it and He ordered it but unlike the first one, it is not necessarily going to have to happen.

Similar to this verse:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ... ﴿النِّسَاء: ٦٤﴾

Every Messenger was sent to be followed and so people can obey him.

If you say obedience in this verse is Kawniyyah, then it means everyone on the face of this earth is obedient to Allah, and of course obedient to the Messenger which is obedience to Allah. The reality is some obey and some disobey, that is why it is called Shar'iyyah. It is not Kawniyyah, it is Shar'iyyah. He sent the Messengers so people can obey him, He likes it and He ordered it but it does not necessarily have to happen.

In our verse, He created humans and Jinn to worship Him. Some worship and some do not. Now you know the difference between the will (Mashee'ah) Shar'iyyah and Kawniyyah and Ibaadah Shar'iyyah and Kawniyyah.

THE TYPE OF LAAM IN LI-YA'BUDOON

Moving on with the verse:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿الذَّارِيَات: ٥٦﴾

Li-Ya'budoon, the Laam as the first letter comes for two things, either Shar'iyyah or Kawniyyah. Laam at-Ta'leel (لام التعليل) is the Laam for reason, meaning the reason for their creation is that. I created humans and Jinn for the reason of, that is Shar'iyyah and that is the Laam we want. I created them for that, for worship. In Arabic, that Laam also comes as Laam as-Sayroorah wal-'Aaqibah (لام الصيرورة والعاقبة), which is the Laam of a result. In this verse, it is not the Laam of result because if it was the Laam of result, it would mean Kawniyyah and it is not Kawniyyah. If it was this Laam, the verse would mean I have created

every human and Jinn to worship Me and every individual worships me. That is how it would have been.

Laam here is Laam at-Ta'leel (of reason), which means it is Ibaadah Shar'iyyah. It is not Laam as-Sayroorah wal-'Aaqibah which means Kawniyyah, which means the result is that they all worship Me. This is Ibaadah Shar'iyyah not Kawniyyah, in this verse. He mentioned the first which is the creation (that is universal), so we can do the second which is worship Him (Shar'iyyah). The creation of Allah aspect is Kawniyyah (universal), everyone was created by Allah. The worship part of it is Shar'iyyah, meaning He wants us all to do something which is to worship Him.

We already mentioned before, how traditional acts can be turned into worship by simply changing your Niyyah. We mentioned if you go to sleep in the daytime and you just put in your intention that you want to sleep so at night time you can wake up for Qiyaam al-Layl, that in itself will change that sleep into Ibaadah. We talked about working out, if someone goes and works out, both are working out but one goes for one reason and one goes for another reason. One gets reward, one may get sins and one just does not get anything.

I guess the time is over, we will continue from here Inshaa Allah next week. Jazakum Allahu Khayr.

CLASS TWENTY SEVEN

This is our twenty seventh class on Al-Usool Ath-Thalaathah and Alhamdulillah that it got this far. We are still on the third chapter, the core chapter we said, the main part of the book. And the sentence we left off at:

وَأَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ التَّوْحِيدُ وَهُوَ إِفْرَادُ اللَّهِ بِالْعِبَادَةِ

And the greatest of all that Allah commanded is Tawheed. Tawheed, to single Allah out with worship. To believe in His unity, which entails offering all worship to Allah subhaanahu wa ta'aala and only to Allah.

THE GREATEST MATTER ALLAH COMMANDED IS TAWHEED

The proof that this is the greatest matter is all throughout the Qur'an. However, the verse the author used and chose is a very wise choice and we will see why and how. The verse that he chose for proof is:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا...

Worship Allah and join none with His worship.

...وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ...

So the first matter Allah orders is Tawheed and to stay away from Shirk. Second, and to do good to the parents and kinsfolk.

...وَالْيَتَامَىٰ وَالْمَسَاكِينَ...

The orphans and the Masaakeen are what is considered poor.

...وَالْجَارَ ذِي الْقُرْبَىٰ...

The neighbour that is near of kin.

...وَالْجَارَ الْجُنُبَ...

The neighbour who is a stranger.

...وَالصَّاحِبَ بِالْجَنبِ وَابْنَ السَّبِيلِ...

And the companion by your side and the wayfarer that you meet.

...وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

﴿النساء: ٣٦﴾

And those slaves whom your right hand possesses. Allah does not like those who are proud and boastful.

This is a very important verse. The verse mentions many rights, ten of them actually to be precise. Ten essential rights and duties that you are ordered to do. The first one of the ten important rights or duties is Ibaadah to Allah and deterrence from its opposite which is Shirk. So the author is trying to tell us the most important matter Allah ordered and commanded is this Tawheed. The Tawheed that we have been studying about, the Tawheed of Millat Ibraheema Haneefa, to worship Allah and to worship Him a pure worship. The creation were created to worship in Tawheed.

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿المؤمنون: ١١٥﴾

You think that We created you in play you have no purpose in this life, and that you are not going to be brought back to be questioned?

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿القيامة: ٣٦﴾

Does man think that he will be left unaccounted for and neglected?

We were not created in vain, we were created to worship, to follow the ordains and to refrain from the forbidden. The most important of all that is Tawheed. The most important order is Tawheed. The most important matter to refrain from is Shirk. Rest assured, all of the commands of Allah are important. Every single one of them and all of them, all that which Allah subhaanahu wa ta'ala told us to do and what the Prophet sallallahu 'alayhi wa sallam ordered us. When it comes to legislation, it is all from Allah and we talked about that earlier. However, not all of the commands of Allah are at the same level. They are all important and they are all essential, we cannot diminish their importance but some are more important than others. Some Haraam (prohibitions) are worse than others and some ordains are more important than others. The most important of all is your Tawheed and I am sure everyone got that by now, we stressed that a lot.

Why is Tawheed important? Because you did not enter Islam except with Tawheed and the opposite of that is what exits you out of Islam, wal-'Iyaathu Billah. Your ultimate success and failure relies on it. The Messengers never called for anything before it nor did they deter from anything before deterring from the opposite of Tawheed. When the Prophet sallallahu 'alayhi wa sallam used to send his Sahaabah.

فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

It was Tawheed that he ordered them to teach.

THE DEFINITION OF TAWHEED AND 'AQEEDAH

THE DEFINITION OF TAWHEED

Now let us take the linguistic definition of Tawheed (توحيد). It is a verbal noun from the verb

Wahhada Yuwahhidu (وَحَدَّ يُوَحِّدُ). Wahhada is something unified, something that is made into one. That is the linguistic meaning. The meaning for us, the Shar'ee meaning is to

believe Allah is One with no associates and no partners, singling out Allah Jalla Jalaalahu (جل جلاله) with all that that is particular to Him. You do not worship any Prophet or angel nor any creation, you single out Allah alone in your worship, veneration, longing, love and awe. And that is the pure Tawheed to Allah.

THE DEFINITION OF 'AQEEDAH

Another related term commonly used in this area is 'Aqeedah (عقيدة), Tawheed and 'Aqeedah. We now got Tawheed, what is 'Aqeedah? Linguistically, that comes from the word 'Aqad al-Jamal (عَقَدَ الْجَمَلُ), tying something. When they used to tie the camel, you say 'Aqad al-Jamal. When you affirm something, when you tie a knot very tight, that is how 'Aqeedah has to be in your heart (which is Tawheed). That is why some refer to Tawheed as 'Aqeedah, because you have to tie it good in your heart, it has got to be firm. Linguistically, the word was used in the Qur'an:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ
الْأَيْمَانَ... ﴿المائدة: ٨٩﴾

The word 'Aqqattum (عَقَّدْتُمْ) is used in its literal form in this verse. Allah does not hold you accountable for unintentional oaths, but He holds you accountable for your firm oaths. So you have firm oaths which is:

عَقَّدْتُمُ الْأَيْمَانَ

Or 'Aqd al-Yameen (عَقَدَ الْيَمِينِ), and that is where 'Aqeedah comes from. So the verse is trying to tell us that there is 'Aqd al-Yameen which is the firm Yameen, and there is (لَهُوَ) (الْيَمِينِ) which is the unintended. You are held accountable for 'Aqd al-Yameen which is the firm Yameen that you give. So it is like tying a knot and affirming something, that is what 'Aqeedah is linguistically and that is where it comes from.

THE SHAR'EE MEANING OF TAWHEED AND 'AQEEDAH

You have to affirm your Tawheed, it has to be firm in your heart and that is why Tawheed was called 'Aqeedah. Now the Shar'ee meaning of 'Aqeedah and Tawheed, they can be used interchangeable with each other. 'Aqeedah is Tawheed and Tawheed is 'Aqeedah, that is

really the bottom line of it. 'Aqeedah in Tawheed means to have firm heart intent, a firm determination in the heart. You cannot have but absolute firm belief, it has to be firm without any doubt. Any type and level of Rayb (ريب) which is doubt, is not allowed.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا... ﴿الحجرات﴾:

١٥

The believers are those who believe in Allah and His Messenger, then have no doubt. You cannot have any percentage of doubt in your Tawheed.

IS THERE A DIFFERENCE BETWEEN TAWHEED AND 'AQEEDAH?

Some defined 'Aqeedah as slightly broader than Tawheed. Tawheed would be knowing the basics of your faith, what you really have to know. But then they defined 'Aqeedah as broader in that you know the doubts, the disputes, the proofs and how to respond to them. Meaning Tawheed is knowing the bare minimum that you need to know with its proof and the 'Aqeedah is a step higher over that, which is knowing what other sects say and how to respond to it or other details that are secondary in this area. But in reality they are both one and the terms can be used interchangeably. Why do I say that? Because some of the Salaf named their Tawheed books 'Aqeedah. Abu Uthman as-Saabooni Rahimahullah in his book 'Aqeedatis-Salaf Ashaab Al-Hadith (عقيدة السلف أصحاب الحديث), he named his book on Tawheed 'Aqeedah, he considered it 'Aqeedah. The great Imam al- Laalakaa'ee Rahimahullah, Sharh Usool I'tiqaad Ahlus-Sunnah Wal-Jamaa'ah (شرح أصول اعتقاد أهل السنة والجماعة). He had a book on Tawheed, he called it I'tiqaad ('Aqeedah). So they can basically be used interchangeably.

TAWHEED IS TO AFFIRM AND DENY

We already went over the three types of Tawheed so there is no need to go over it. However, one thing we need to understand is that Tawheed is not only affirmation, Ithbaat (إثبات). We do not only affirm that Allah is One, that is part of it and half of it. You cannot have Tawheed except through denial as well, which is Nafi (نفي). It has got to go along with Ithbaat, Ithbaat and Nafi. The Tawheed of a person is not complete if he says he bears witness to Allah alone. That is affirming (Ithbaat) and that is fifty percent of it, he affirmed.

He must also bear witness that none has the right to be worshipped, except Allah. That is Nafi, that is the other fifty percent. He must deny the right to be worshipped for everything besides Allah. He affirms it to Allah alone, he denies it from everyone else (that is Nafi). That is the Tawheed portion of the statement of the author.

THE WORST MATTER ALLAH PROHIBITED IS SHIRK

Then after he talked about Tawheed, he said about Shirk:

وَأَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكَ

The worst matter that Allah prohibited or forbade is Shirk, which is associating partners with Him.

And then he defined Shirk:

وَهُوَ دَعْوَةُ غَيْرِهِ مَعَهُ

To invoke others beside Him, along with Him.

Keep in mind how he defined Shirk, to invoke others beside Him, along with Him.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴿النساء: ٣٦﴾

Of course then he mentioned the proof. Worship Allah alone and purely for Allah, and do not associate anything along with Allah.

Remember a second ago on Tawheed, I used the proof that the author used to show that the most important matter is Tawheed:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا... ﴿النساء: ٣٦﴾

When Allah gave the series of orders, we said ten orders (the rights), the first one was pertaining to Tawheed and Shirk. That in itself is proof that the most important warning is to Shirk, because:

وَأَعْبُدُوا اللَّهَ... ﴿النساء: ٣٦﴾

...وَلَا تُشْرِكُوا بِهِ شَيْئًا... ﴿النساء: ٣٦﴾

Like I said, that was a very wise choice by the author to choose this verse out of the many in the Qur'an, to show that Tawheed is the most important and that Shirk is the biggest forbidden.

However, similar to that verse is:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿الأنعام: ١٥١﴾

Say oh Muhammad sallallahu 'alayhi wa sallam, I will recite what your Lord has prohibited upon you. You cannot join anything in worship to Allah, that is number one and that is our point over here. Number two, you have to be good and dutiful to your parents. Number three, do not kill your children because of poverty (they used to kill them because of poverty), We will provide sustenance for you and them. Number four, do not go near al-Fawaahish, what is apparent of them and what is concealed. The fifth one is do not kill anyone whom Allah has forbidden.

Over here the verse mentions five of the greatest forbiddens and the one to top the list, number one is Shirk. That is our point, Shirk is the greatest transgression. Allah said about it:

...إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿لقمان: ١٣﴾

It is a great, manifest transgression.

THE DEFINITION OF SHIRK

Let us take the definition of Shirk. Linguistically, Shirk comes to mean a share or a portion. There is a Hadith that uses it linguistically:

مَنْ أَعْتَقَ شِرْكًَا لَهُ فِي عَبْدٍ

Whoever frees Shirkan (شِرْكًا) of a slave. What does it mean? Whoever frees his portion (his ownership) of the slave, meaning his portion of the slave.

It also comes to mean equal.

طَرِيقٌ مُشْتَرَكٌ

A Mushtarak (مُشْتَرَكٍ) pathway means a pathway that everyone is equal in it. So it also comes to mean equal.

Over here the author meant both the minor and major Shirk, not just the major. He defined Shirk as:

دَعْوَةُ غَيْرِهِ مَعَهُ

To call others with Him. But can only that be Shirk? He said to call (to invoke) others with Allah. Is that how we define Shirk? Is that really the true definition and why did he define it like that? Is it only invoking and calling others that is Shirk or is broader than that? And why did he only use invoking or calling?

Look closely at the verse in Surat al-Jinn:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿الجن: ١٨﴾

And the Masjids are for Allah alone, so do not invoke anyone with Allah.

He said and do not invoke. Invoking, calling, making Du'aa, it also means worship in this verse. In this verse in Surat al-Jinn, Tad'oo (تَدْعُوا) means worship. So why did the author use the definition:

وَهُوَ دَعْوَةُ غَيْرِهِ مَعَهُ

He said Shirk is to invoke others with Allah, whereas Shirk can be invoking in Du'aa and it could be in other matters of worship. The answer is Du'aa or invoking, the word Tad'oo (تَدْعُوا) in Arabic comes in two ways and the author here meant both ways, as in the verse in Surat al-Jinn.

TYPES OF DU'AA

DU'AA AL-MAS'ALAH

First of all is Du'aa al-Mas'alah (دعاء المسألة), which is the regular type of invoking. When you say Yaa Allah, Yaa Kareem, Yaa 'Afoo, that is Du'aa al-Mas'alah. When it starts with Yaa, Harf an-Nidaa' (حرف النداء), that is Du'aa al-Mas'alah. You are invoking Allah, you are calling on Allah. You do not say Yaa Ali, Yaa Husayn, Yaa Badawi, we do not say that. That is the first type of Du'aa.

DU'AA AL-IBAADAH

The second type of Du'aa is Du'aa al-Ibaadah (دعاء العبادة), the invocation of Ibaadah which is every other type of Ibaadah, every other worship outside of Du'aa (invocation). Meaning everything that comes without using the call and invocation Yaa (Harf an-Nidaa'), is included. Like Salah, sacrifice, fear, hope and everything like that.

So in a quick summary, Du'aa comes to mean two definitions. Du'aa of invocation, which is preceded with the letter or word Yaa, when you call and invoke (the type of Du'aa that we all know). The second one is Du'aa of worship, which is every other type of worship. So when the author defined Shirk as invocation of others with Him, he means all types of worship, not just the traditional, regular Du'aa that we do. Just like it means so in the verse in Surat al-Jinn:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿الجن: ١٨﴾

WHY ARE TAWHEED AND SHIRK THE MOST ESSENTIAL MATTERS?

The bottom line of all that is the greatest matter that Allah commanded is Tawheed and the most serious forbidden matter is Shirk. Why is it? If you look at it from every angle, it is the most important command. For the Akhirah, Tawheed and Shirk determine the everlasting abode. It is either success or failure, based on your Tawheed. Jannah is Haraam on a Mushrik. In Sahih Muslim:

مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ وَمَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ

Whoever dies with Tawheed will enter Jannah and whoever dies committing Shirk will enter Jahannam, wal-'Iyaathu Billah.

Tawheed determines the ultimate success or the ultimate failure (Jannah or Jahannam).

...إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿المائدة: ٧٢﴾

Whoever commits Shirk, Allah will make Jannah Haraam upon him.

So it is what determines your life after, your final destiny. Tawheed is also important because it is the Fitrah.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿الروم: ٣٠﴾

Face your face on the Deen, on Islam (in matters of worship that are internal and external).

لِلدِّينِ حَنِيفًا

Haneefa, pure.

فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

Meaning it is the Fitrah of Allah. It is the natural instinct that Allah created people on.

The Hadith in Sahih al-Bukhari that everyone knows:

كُلُّ مَوْلُودٍ يُوَلَدُ عَلَى الْفِطْرَةِ

In another narration:

عَلَى الْمِلَّةِ

So anyone who is deficient, lacking or has a manipulated version of Tawheed, he has a tainted Fitrah.

A third thing, Tawheed is the covenant that Allah took from the children of Adam.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۖ شَهِدْنَا ۚ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ
هَذَا غَافِلِينَ ﴿الأعراف: ١٧٢﴾

A fourth matter, Tawheed is the most essential ordain because if you were given the choice of a universe full of wealth and luxury with Kufr or a life on tiny crumbs of bread and Tawheed, it is Tawheed that you should choose (if you were wise).

عَنْ أَنَسِ بْنِ مَالِكٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : يُقَالُ لِلرَّجُلِ
مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ : أَرَأَيْتَ لَوْ كَانَ لَكَ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ
، أَكُنْتَ مُفْتَدِيًا بِهِ ؟ ، قَالَ : فَيَقُولُ : نَعَمْ ، قَالَ : فَيَقُولُ : قَدْ أَرَدْتُ مِنْكَ
أَهْوَنَ مِنْ ذَلِكَ ، قَدْ أَخَذْتُ عَلَيْكَ فِي ظَهْرِ آدَمَ أَنْ لَا تُشْرِكَ بِي شَيْئًا ،
فَأَبَيْتَ إِلَّا أَنْ تُشْرِكَ بِي

In Sahih al-Bukhari and Muslim. Allah will tell a man from the people who were doomed to Hell, if you were to have the globe of wealth, would you ransom that to be out? And of course he is going to say of course Yaa Allah. Allah subhaanahu wa ta'aala will say I asked you for much less than that, the covenant that I took upon you, I asked you for much less than that and you refused and you committed Shirk.

Tawheed is also most important because, because of it Allah sent Messengers.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ
﴿الأنبياء: ٢٥﴾

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...

﴿النحل: ٣٦﴾

That is why Allah sent the Messengers.

Another reason, Tawheed is the most important because it was for Tawheed that Allah revealed the books.

الرَّ َ كِتَابٍ أَحْكَمْتَ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ َ لَا
تَعْبُدُوا إِلَّا اللَّهَ َ إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ ﴿هود﴾

A Book that was revealed so that you can worship Allah.

Tawheed was the first call to people. When the Prophet sallallahu 'alayhi wa sallam sent Mu'adh to Yemen:

إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ مِنْ أَهْلِ الْكِتَابِ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ أَنْ
يُوحِّدُوا اللَّهَ

Let the first thing be, that you call them to Tawheed.

Tawheed is important because it is what divides people, it is what Walaa' and Baraa' is founded on. So Tawheed is more important than family bonds, when it comes down to it.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ َ أُولَئِكَ كَتَبَ فِي
قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ َ وَيَدْخُلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا َ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ َ أُولَئِكَ حِزْبُ
اللَّهِ َ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿المجادلة: ٢٢﴾

In Surat al-Mujaadilah (the Surah of Walaa' and Baraa'), where the determining factor between family members is Laa Ilaaha Illallah Muhammadar-Rasoolullah.

Tawheed is the word that makes the difference between us and the People of the Book.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا... ﴿آل عمران: ٦٤﴾

Allah says oh People of the Scripture, come to a word that is just between us and you. What is the word that is just between us and you? The word of Tawheed.

Tawheed is the first ordain and its opposite is the first prohibition.

قُلْ تَعَالَوْا أَنزِلْ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا... ﴿الأنعام: ١٥١﴾

The verse we mentioned earlier. So it is the first ordain and its opposite is the first prohibition.

Tawheed is the right of Allah over us, like the Prophet sallallahu 'alayhi wa sallam said in the Hadith:

فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا

Tawheed is the most important ordain because it demolishes sin.

يَا ابْنَ آدَمَ ، إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ، ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا ، لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً

Drops of Tawheed demolish and melt down mountains of sins. In the Hadith al-Qudsi, oh son of Adam, if you were to come to Me with sins that are close to filling the entire earth and you meet Me without ascribing any partners to Me, I would certainly forgive you. Drops of Tawheed demolish mountains and mountains and a globe full of sins.

Tawheed is the most important command (the most essential command) because it is means for Barakah.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ
وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾ الأعراف: ٩٦

If the people of the towns had believed (which is Laa Ilaaha Illallah Muhammadar-Rasoolullah) and had Taqwa (piety), certainly We would have opened for them the blessings from the heavens and the earth, but they disbelieved so we took them with punishment for what they used to do and they earned.

Tawheed is the first question in the grave.

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ...
﴿إبراهيم: ٢٧﴾

You see why the author said the most important is Tawheed and its opposite is the biggest forbidden? It is the first question in the grave. The verse says Allah will keep firm those who believe with the firm word, in this life and in the life after. The part in the life after is by Ijmaa' of the 'Ulamaa, the question in the grave (which is Tawheed).

Tawheed is important because in order to get intercession, the number one rule is Tawheed.

أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ ، خَالِصًا مِنْ
قَلْبِهِ

The Prophet sallallahu 'alayhi wa sallam said the most fortunate of people to get my Shafaa'ah (my intercession) on the Day of Resurrection are those who say Laa Ilaaha Illallah (Tawheed) purely and sincerely from their heart.

Tawheed is the most important command or ordain because it is the way for leadership on this earth.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ

وَلَيَبْدِلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۖ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

Allah promised He will certainly grant us succession (make us rulers and leaders) on this earth, but what is the condition after the promise?

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

They worship Me and commit no Shirk.

Tawheed is the most important command because it brings you content and happiness in this world. Why do you think the Prophet sallallahu 'alayhi wa sallam taught Ibn Abbaas when he was a young boy:

وَأَعْلَمَ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ ، لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ ، لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ

If the world came to benefit you, they will not benefit you unless Allah wrote it for you. And if the globe came after you to harm you, they will not harm you unless Allah wrote it. Because if you and I raised our children like that (on Tawheed like that), you are going to live a happy, content, stress free life.

We can go on and on, on why Tawheed is the number one command from Allah. And of course impliedly included in all what I said is that if it is the most important command, then its opposite is the number one forbidden from Allah.

TAFSEER OF THE PROOF OF THE AUTHOR

Moving on, he said:

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴿النساء: ٣٦﴾

Let us go back to the proof that he said. We said this is a very comprehensive proof that shows that the biggest obligation is Tawheed and the biggest forbidden is Shirk.

The verse says:

وَأَعْبُدُوا اللَّهَ

Who is Allah directing this speech to? Is it Muslim and Kaafir or Muslim alone? It is actually for Muslim and Kaafir (it includes Muslim and Kaafir). It is for all mankind and it is more specific in another verse in Surat al-Baqarah:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ... ﴿البقرة: ٢١﴾

Oh you mankind, Allah did not say oh you who believe. When Allah mentions the Ibaadah, it is for everybody (He is ordering everybody to do Ibaadah and worship). But when He mentions the fruits of it, it is only for the believers.

ذَلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ ۚ هُدًى لِّلْمُتَّقِينَ ﴿البقرة: ٢﴾

The benefit of the Book is only for who? Everybody? No, it is for those who are pious (the believers) and the non believers are excluded. The order to worship goes for the Muslim and Kaafir, but the fruits are only for those who believe.

He orders Ibaadah. What type of Ibaadah here? The Ibaadah here is not restricted, so it is any type of Ibaadah. It is general and it is left open, so it is every Ibaadah. It is the principle, root, foundation Ibaadah (which is Tawheed in itself) and then all secondary types of Ibaadah (like Salah, Siyaam, Hajj, fear, love, hope and Du'aa).

The worship has to be based on Tawheed first, the pillar is Tawheed. If someone refers to it as Ibaadah and he is worshipping other than Allah, it is null and void (it is false Ibaadah). It is not Ibaadah, it is null and void and false Ibaadah. Ibaadah without Tawheed is like Salah without Wudhu. Just like your Salah is not accepted without Wudhu, Ibaadah is not accepted without Tawheed. Shirk voids Tawheed, just like breaking your Wudhu invalidates your Tahaarah (your purification).

Allah ordered us to worship Him alone, then He deterred from Shirk. He said do not commit any Shirk.

وَأَعْبُدُوا اللَّهَ

It means to worship Allah alone. If they worship Allah alone, then Wa'budullah (وَأَعْبُدُوا)

(اللَّهُ) in itself does not need any additions (it is sufficient in itself). That in itself deters from

Shirk, but there is also a Nafi part to assure the matter. The next part of the verse which is the matter that we said is Nafi:

...وَلَا تُشْرِكُوا بِهِ شَيْئًا... ﴿النساء: ٣٦﴾

Is to ensure that one will not associate partners in any way. It is not initiating a new concept, it is elaborating on Wa'budullah. When He followed with this, that is to affirm. He is not initiating a new fact, but the fact was already established right there (to worship Allah alone). It is to ensure. That is to show the importance of Tawheed and the danger of Shirk.

Now does Shirk here include both minor and major Shirk? The verse is broad and that is how it is best to leave it. It includes both major and minor Shirk. We spoke in the past on minor Shirk if you remember, you can go refer back to it.

Let me give you the grammatical breakdown for those who want, to show you how Shirk is actually general (to encompass minor and major). These are detailed grammatical benefits, you really do not have to know them unless it interests you. Some of the brothers here are interested in that, maybe if we do an Arabic class in the future it will become much easier to understand.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا... ﴿النساء: ٣٦﴾

Shay'a (شَيْئًا) here is Nakirah (a common noun). A common noun in the context of deterring makes it general.

شَيْئًا نَكْرَةً فِي سِيَاقِ النَّهْيِ فَتَعَمُّ

A common noun (Nakirah) in the context of a sentence of deterring makes the matter general, so Shay'a means everything (associating an angel, Messenger, Prophet, saint or anything else).

The general speech in:

تُشْرِكُوا

That is everything but to top it off more, the Nakirah Shay'a adds emphasis as well, because this is a dangerous matter.

Through all that, keep in mind that even though the verse would have been perfectly ok without Shay'a, it was added for emphasis because it is a dangerous matter. It is reiterated

because it is a dangerous matter, and because the proper worship cannot be completed without staying away from all forms of Shirk (apparent and hidden), and that is an essential factor for your Ibaadah to be accepted. And the second one is to be in accordance to the Qur'an and Sunnah.

وَأَعْبُدُوا اللَّهَ

Here the order is for Wujoob (وجوب). Sometimes orders in the Qur'an and Sunnah are for Wujoob and sometimes for Sunnah, here it is for Wujoob. Whoever does not worship Allah is an arrogant Kaafir, Kaafir Mustakbir (كافر مستكبر). Whoever worships someone with Allah (associates a partner), he is a Kaafir Mushrik (كافر مشرك). Whoever worships Allah alone is a sincere Muslim, a Muslim Mukhlis (مسلم مخلص). That is the three categories.

THE THREE PRINCIPLES

Now let us move on. The author said:

فَإِذَا قِيلَ لَكَ : مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا ؟
فَقُلْ : مَعْرِفَةُ الْعَبْدِ رَبَّهُ ، وَدِينِهِ ، وَنَبِيِّهِ مُحَمَّدًا .

These are the three principles that you must know. If you are told what are the three principles that every human is obligated to know, know your Lord, your religion and your Prophet.

And as you can see, this is the core and this is the heart of the book. What we took so far in this chapter, that is just an introduction to the heart of the book which is the main part.

THE DEFINITION OF USOOL

What are the three principles in Arabic? It is called Usool (أصول), that is what the book is named after. Usool means something which other things are built, founded or based on.

أصل الشجرة

The trunk of a tree, where branches spring from.

The foundation of the wall.

WHY DID THE AUTHOR USE A QUESTION FORMAT?

The author introduced this part of the book in a question form, which he did not do in the past two chapters. He said and if you are asked, and why did he do it like that? Because it is important of course and he wanted to draw attention like that, and it is a tactic used by writers, scholars and 'Ulamaa (the question and answer format). It is a change and it is a good style. It draws attention and gets your attention, instead of the systematically laying out of information that is used by many educators, so that is a good way to draw attention. However, I believe the reason the author initiated this portion of the booklet in a question and answer like format unlike the previous two chapters, is possibly because these three questions (principles) are the ones you are going to be asked about, so it suits it that he brought it in a question form. Everyone is going to be asked about it. Every human being and every Jinn is going to be asked about it and the answer is what will determine if one is wretched or happy. When you are asked about them in the grave, it is in a Q and A form, so it is very thoughtful to start this section off by making it a question.

LIVING AND DYING BY TAWHEED

Everyone needs to know these questions. Learned, illiterate, educated, layman, it does not matter. Happiness and failure in both worlds depends on these principles.

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ
وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۚ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾ ابراهيم: ﴿٢٧﴾

The verse we took earlier. These are the questions that your Tawheed is based on. Anyone can memorise them, we would have only had to do five minutes in the first class and we would have been done if that was all of Tawheed. Memorising these questions is part of it. Applying them and living and dying by them, that is the kind of Tawheed that we want. That is why the author did not just say here, there are these three principles, he gave a strong introduction before he mentioned the three principles. Remember we talked about Haneefiyyah and Millat Ibraheem, and just earlier today about how important Tawheed is and how dangerous Shirk is.

Like I said, if you get nothing out of Tawheed except that you say it on your deathbed (Laa Ilaaha Illallah), then you have succeeded (you have got all you needed). That is the biggest

change right there. If you live by it and you die by it, and you pass over the first hurdle in this life, the first hurdle of the life after is the grave.

THE FIRST HURDLE OF THE LIFE AFTER IS THE GRAVE

إِنَّ الْقَبْرَ أَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الْآخِرَةِ ، فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ ، وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ

In Sunan at-Tirmidhi. The grave is the first hurdle or the first stage of the Hereafter. Whoever is saved from it, whatever comes after it will be easier. But if he is not saved from it, whatever comes after it is going to be even worse.

So you pass the first hurdle in this life when you say Laa Ilaaha Illallah on your deathbed, Inshaa Allah we all say it, now the second hurdle which is in the first stage of the life after. The Prophet sallallahu 'alayhi wa sallam said I have never seen a scene but the grave is more frightening than it. Tawheed is your way out of it, Tawheed is your means to get through it. Tawheed and namely these three questions, these three questions in the grave are like the relationship between a heart and a body, pertaining to your life in the grave (the life in the Barzakh). Just like the status and well being of the body depends on a healthy heart, the status and well being of the life after depends on what happens in the grave with those questions. If it is good and you pass the questions, whatever is after it is better. And if not, wal-'Iyaathu Billah whatever is after it is worse.

When the most cherished, loved ones put the dirt over the deceased, the deceased hears the footsteps of those walking away and two angels come. They sit him and ask him and at this point, your means of rescue in the stomach of the earth, lonely in the grave under the dirt, is Tawheed (what you did in Tawheed). After the soul is restored to the body, the fearsome, the scary angels (Munkar and Nakeer) come for interrogation, and this is Al-Usool Ath-Thalaathah. They sit someone up and they ask him who is your Lord? The believing soul will say my Lord is Allah. What is your religion? My religion is Islam. Who is the man who was sent amongst you? And it is Muhammad sallallahu 'alayhi wa sallam. Quickly goes over them. He studied Tawheed, he lived and died by Tawheed and that is the first stage. If he is healthy in that stage then that is it, after that it is going to be better. Then they will ask him how did you get this knowledge? What was the source of your knowledge? And he will reply I have read the Book of Allah, I believed in it and I declared it to be true. That portion of the Hadith is in Sahih al-Bukhari.

Now if he is among the evil ones wal-'Iyaathu Billah, who is your Lord? Ha Ha, I do not know. Alas, Alas, I do not know. What is your religion? Ha Ha, I do not know. Nas'alullah Salaamah. What about the Messenger sallallahu 'alayhi wa sallam? Ha Ha, I do not know. He does not know, but note what he says. He says I do not know but I used to say what the people used

to say, and it will be told to him you did not know nor did you take the guidance (meaning the guidance of the Qur'an). The people who pass will be told, look at your place in Paradise. They will see an opening in the grave and they will see their place in Paradise, and they will be told that is what is awaiting you. The dead person (both righteous and not righteous) will see both places. After not answering, the non believer will be hit with an iron hammer between his ears, and with a force that is so violent that it will crumble a mountain. He will cry and that cry will be heard by whatever approaches him, except the human being and Jinn. A call is then heard from Heaven, he lied so spread out the carpets of Hell for him and take him to his place in Hell, Nas'alullah Salaamah.

اللهم إنا نعذبك من عذاب القبر ، اللهم نجنا من عذاب القبر ، اللهم
أعذنا من عذاب القبر

Then after that, ugly beings wearing ugly garments and giving out foul, offensive odours come to the disbelieving soul. They say be grieved with what displeases you (and of course the opposite is true for the righteous), this is the day that you have been promised, this is the day we told you about. He is going to ask who are you? Your face is so ugly, it looks like evil. And that person will say, I am your wicked deeds. We do not want to go through the whole Hadith but of course for the believer, the opposite is true.

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ
فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾ غافر:

They are exposed to the fire morning and afternoon and on that Day when the Hour will be established, Fir'awn and his people will be entering the severest punishment.

عَنْ عَائِشَةَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ : إِنَّ لِلْقَبْرِ
ضَغْطَةً لَوْ كَانَ أَحَدٌ نَاجِيًا مِنْهَا لَنَجَا مِنْهَا سَعْدُ بْنُ مُعَاذٍ

The grave has a squeeze, if anyone was to be relieved from it, it would have been Sa'd Ibn Mu'adh.

In Bukhari and Muslim the man about whom the Prophet sallallahu 'alayhi wa sallam said:

إِهْتَرَّ عَرْشُ الرَّحْمَنِ لِمَوْتِ سَعْدٍ

The throne of Allah shook for his death.

He lived from thirty to thirty six in Islam. He died thirty six years old and six years was his age in Islam. Seventy thousand angels were in his funeral procession and the throne of Allah shook when he died. If anyone was to be relieved from that squeeze, it would be Sa'd Ibn Mu'adh. Scary, terrifying, but what is slightly comforting is what Abul-Qaasim as-Sa'di in his book Ar-Rooh (الروح) said, no one is relieved from the squeeze of the grave except the righteous. They get a simple squeeze and then it is eased, but the disbelievers will get an on going, everlasting, powerful squeeze. Life on Tawheed, living, surviving and dying on it so you can be resurrected on it is our goal Inshaa Allah.

I do not think I will be here next week, I have some lectures to do. But my hope Inshaa Allah Ta'aala is that we finish within less than ten classes, within ten classes we will have this book done. And either at the end of January or February I do not have as many other obligations and lectures, so we can probably have two per week and we can finish this book.

اللهم ارزقنا حسن الخاتمة واجعل خير اعمالنا خواتيمها واجعل خير
أيماننا يوم لقاءك. اللهم ثبتنا عند الموت بلا اله الا الله وثبتنا عند
سؤال الملكين بالقول الثابت واجعل قبورنا روضة من رياض الجنة
ولا تجعل حفرة من حفر النار.

So Inshaa Allah stay posted for the announcements and like I said it will probably be within less than ten classes that we finish this book, maybe eight, it depends on the timing of each class. I am saying this to keep you inspired, do not give up hope. If you have reached this far, there is only a little bit left. And after that we will discuss with you and Inshaa Allah our brothers and sisters who follow us online, what other books they favour.

CLASS TWENTY EIGHT

We are still at chapter three. The core chapter of the book, the chapter that has the three fundamental principles (the three questions that one will be asked about in the grave) and it is the heart of the book like we said.

WHAT ARE THE THREE PRINCIPLES A PERSON MUST KNOW?

We left off at the phrase:

فَإِذَا قِيلَ لَكَ : مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا ؟
فَقُلْ : مَعْرِفَةُ الْعَبْدِ رَبِّهِ ، وَدِينِهِ ، وَنَبِيِّهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
فَإِذَا قِيلَ لَكَ : مَنْ رَبُّكَ ؟ فَقُلْ : رَبِّي اللَّهُ الَّذِي رَبَّانِي وَرَبِّي جَمِيعَ
الْعَالَمِينَ بِنِعَمِهِ ، وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ ، وَالذَّلِيلُ قَوْلُهُ
تَعَالَى : الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

فَإِذَا قِيلَ لَكَ : مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا ؟
فَقُلْ : مَعْرِفَةُ الْعَبْدِ رَبِّهِ

If it is said to you, what are the three principles which a person must know? Then say it is the knowledge of the servant of his Lord.

TWO TEACHING TACTICS OF THE AUTHOR

Now here he used two different teaching tactics. One which we mentioned in our last class, we mentioned presenting the heart of this book (the fundamental three principles) in a question format and I said it was a teaching tactic to change the method and style, drawing interest to what he is about to talk about. But more so, I believe it is because one will be asked about these and questioned about them in his grave, so it was suitable that he present them in a Q&A format.

The second style of his writing is that he gave the answers in general, your Lord, your religion and your Messenger. Brief and short, then in the next paragraph he repeated each one of these three principles in detail. That is a style known to writers in English and in 'Arabi, it is a style to draw interest. Give a summary, be brief and then go into detail. Even in English, if you look to the diagram structure of a well written essay, you find that they start general and then in the following paragraphs they get specific. You start with an attention getter and orient the reader with a summary, then go to detail, and that is what the author did here when he was talking about al-Usool ath-Thalaathah.

WHY IS THE ONE ASKING NOT MENTIONED?

Then he said:

فَإِذَا قِيلَ لَكَ

So if it is said to you. Who is the one asking here? Who is the one saying this to us? He left that out. He left out the Faa'il (فاعل), the doer (the questioner). Why? For two reasons. Number one, because what is important is the answer, that is what really matters here. The answer is what matters. Number two, there are matters that may depend on the one asking but here in this matter, the answer does not depend on who is asking (it can be anyone). The answer does not depend on who is asking, so leaving it out is very appropriate. It could be your parents asking, it could be an angel, it could be a Messenger of Allah. It could be anyone who is asking, it does not really matter. The answer in this matter will always be the same answer, so it does not matter who is asking the question.

THE THREE PRINCIPLES IN SUMMARY

He said:

الثَّلَاثَةُ

The three principles. Al in ath-Thalaathah meaning the three known principles. Al (the) in this one meaning it refers to something known from the situational context of the speaker and listener. The Masjid, if I leave it just like that it means the Masjid we always attend because you already know it from the conversation between me and you. Or if I say al-Kitaab (الكتاب) and just leave it like that, you automatically know it is the Qur'an or a certain book that is in your hand. Ath-Thalaathah means the three fundamental principles. We know from the situational context between the author and us, it is three fundamental principles (the popular, well known principles).

THESE ARE NOT THE ONLY PRINCIPLES OF THE DEEN

These are the three principles that are the foundation of the Deen. Now you have to understand that these are not the only principles of the Deen, because Islam has more principles than these three. For example, in the future we are going to talk about belief in angels and belief in Messengers, those are principles but they are not included with these three over here. So there are other principles outside these three principles. These

principles here are just like the other principles but the difference is these principles are like the mother principles, whereas other principles branch off from these in one way or another. Take the first question for example, knowing Allah and Tawheed in Allah. That is the head of all other principles and matters, that is the head of the principles. So for example we have the principle of believing in angels and Messengers, those are principles but those principles become useless without that mother principle of belief in Allah subhaanahu wa ta'aala. So these are not the only three principles but they are like the mother principles where other principles follow along behind them.

The next word is Asl and the plural of it is al-Usool. We mentioned last class that it is the foundation which other matters are based on, like the foundation of a wall.

KNOWING THESE MATTERS IS WAAJIB

الَّتِي يَجِبُ

Means which a person must know.

Yajibu (يَجِبُ), a must. This is the ruling on these three matters, it is a must. Yajibu means Waajib, you must know it. This is not any ordinary Waajib, but it is among the top of the Waajib (the top).

عَلَى الْإِنْسَانِ

A person must know, al-Insaan is a person. Insaan is a human like we said and it refers to Muslim, Kaafir and Jinn. This call to the three principles refers to Muslim, Kaafir and even Jinn. The call to the principles of Islam, the call to Tawheed is a call to Muslim, Kaafir and Jinn by Ijmaa'. Like we said last Halaqah, we mentioned what Insaan was.

مَعْرِفَتُهَا

That you must know. Ma'rifah here is defined like knowledge. Ma'rifah is to know, knowledge.

WHAT IS THE METHOD TO ATTAIN THIS MA'RIFAH?

Now pay attention with me here, the author said we must know these matters but he did not tell us how we know. What is the method of attaining this Ma'rifah? What is the method of attaining this knowledge? Maybe it is to keep the book short or for other obvious reasons that he did not mention it, but it could be by asking, reading, listening, sitting with others, some matters by Fitrah and some by intellect.

MA'RIFAH INCLUDES BELIEF AND ACTION

The author said to know the three matters. Is just merely knowing them sufficient? Ma'rifah has two conditions. Number one is to know and number two included and essential in Ma'rifah is belief. You cannot say Wallahi Imaam Muhammad Ibn Abdul-Wahhaab said in his book to know these matters, I know them and that is it. That will take you to the Irjaa' (إرجاء). No, he said you have to know them but included in that is to believe in them and act according to them. If there is no fruit to Ma'rifah (the fruit is acting and believing in it), there is no Ma'rifah. If the knowledge does not produce the fruit of acting, then it is useless. One must act on their belief, submit to and accept the laws, rules and regulations.

Fir'awn knew his Lord, so did the Shaytaan but it did not do them any good, it was useless. Ma'rifah here is equal to 'Ilm (knowledge), it is knowledge. It is to place it in your heart but the fruits must show on the body parts, in the form of action. That show of Ma'rifah in the action is like following the ordains, being submissive to the Sharee'ah of Allah and following the commands of Allah. If merely knowing the question was sufficient to pass the test in the grave, then the Shaytaan would get an A plus on it because in the Qur'an what did he say?

...رَبِّ فَأَنْظِرْنِي... ﴿الحجر: ٣٦﴾

So if it was only just knowing them, the Shaytaan knows it. There is knowing, there is believing and there is acting on them, and you need all three.

You have to take this part of the book with chapter one, he mentioned that in chapter one when we went through the four introductory principles early on. Part of it was:

...الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ... ﴿العصر: ٣﴾

You believe in these, you know, you believe and you act.

If one wants to answer the question in the first hurdle of the life after (in the grave), he needs to act on it and believe in it. The level of what one achieves of Tawheed will be the level of success in this Dunya and in the Aakhirah.

Look at the gauge and the measure for success in the Qur'an:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ
﴿الأنعام: ٨٢﴾

Those who believe but do not taint their Imaan with Dhulm. Of course, Dhulm here is Shirk. You do complete Imaan, you get complete Amin (أمن) which is security in both worlds. And on top of that, Huda (هدى) which is guidance. For who? For whoever brings this Tawheed complete without any deficiencies in it. Therefore, the more deficiency in Tawheed means the less dosage of Amin and Huda (which is security and guidance).

THE MEANING OF MA'RIFAH

MA'RIFAH CANNOT BE USED FOR ALLAH

Note, here he used the word Ma'rifah. We defined Ma'rifah as 'Ilm (knowledge). In Arabic, it is very similar to knowledge, Ma'rifah and 'Ilm are very very similar. However, there are detailed linguistic differences that you should keep in mind. Number one, with us (the creation) you can describe me and you as Ma'rifah. If we knew something, we can describe it as Ma'rifah just like the author mentioned here. To Allah subhaanahu wa ta'aala, you do not use Ma'rifah. In describing and giving the quality of Allah, you do not use the word Ma'rifah. Why? Because Ma'rifah means you knew something and it was preceded with ignorance. One was ignorant of something, then he had Ma'rifah. You cannot use that with Allah subhaanahu wa ta'aala.

Now the term 'Ilm is used instead as a quality of Allah. How? Sometimes 'Ilm refers to one who was ignorant at a time before. Like today, whoever did not know matters we are talking about, they have 'Ilm now (before they were ignorant). When we speak about the 'Ilm of Allah as it pertains to Allah, it was not preceded with ignorance. To us, yes it can happen that it is preceded with ignorance. With Allah, no, you cannot use Ma'rifah with Allah because the definition of Ma'rifah refers to that which is preceded with ignorance.

Therefore, you cannot say Allah has Ma'rifah. Allah has 'Ilm, 'Ilmullah (علم الله). Why? Because it was not preceded with ignorance. You can apply both but to Allah (when we are talking about Allah), it was not preceded with ignorance.

Let me repeat it, Ma'rifah and 'Ilm both mean knowledge. To us humans, they can be used interchangeably (for me and you). You can say Ahmad has 'Ilm, that is good. You can say Ahmad has Ma'rifah, that is good and I can say the same about you. The word Ma'rifah is knowing after you did not know, that is assumince. You cannot say Allah has Ma'rifah because the 'Ilm of Allah is eternal, it was not preceded with ignorance Ma'aath Allah.

With Allah we use the word 'Ilm, 'Ilmullah not Ma'rifatullah. Why? Let me give it to you in an A and B. A, 'Ilm may mean like Ma'rifah (that which is preceded with ignorance) so that may apply to me and you, but unlike Ma'rifah 'Ilm also has another definition, where it does

not necessarily always mean that it was preceded with ignorance. That is why we can use that term when we are speaking Allah subhaanahu wa ta'aala. When 'Ilm pertains to us humans, it could mean Ma'rifah (knowledge after ignorance). When 'Ilm pertains to Allah, it is the B definition which is the knowledge that is not preceded with ignorance. That can be a definition of 'Ilm, but it is not a definition of Ma'rifah since Ma'rifah is strictly preceded with ignorance.

MA'RIFAH IS USUALLY IN THE CONTEXT OF VILIFICATION IN THE QUR'AN

Another nice, delicate meaning in this word Ma'rifah is Ma'rifah is mostly used in the context that someone is being vilified in the Qur'an. A context where it is talking about someone who is vilified. It comes in the Qur'an for example followed by talking about those who are denying the truth.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿الأنعام: ٢٠﴾

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿النحل: ٨٣﴾

Talking about vilified people, He used Ma'rifah (that they knew). In those and similar verses, He said they knew the truth and rejected it, using the word Ma'rifah instead of 'Ilm whereas 'Ilm could have been applied there as well. So a nice, delicate linguistic difference between 'Ilm and Ma'rifah is that Ma'rifah is usually in the context of vilification in the Qur'an. Usually in the Qur'an and in the Hadith it is like that, but not always. Whereas on the other hand, 'Ilm usually comes in praise.

There is a Hadith that is Sahih in Sahih Muslim, Ibn Abbaas radhiallahu 'anhu narrated in one of the narrations of it:

عن النبي صلى الله عليه وسلم قال لمعاذ لما أرسله لليمن : فليكن أول
ما تدعوهم إليه أن يعرفوا الله

The Hadith when the Prophet sallallahu 'alayhi wa sallam sent Mu'adh to Yemen. He said:

أن يعرفوا الله ، فإن هم عرفوا الله فأخبرهم أن الله افترض عليهم خمس
صلوات

We mentioned this Hadith before but in one of its narrations when the Prophet sallallahu 'alayhi wa sallam was telling Mu'adh what to talk to the people in Yemen about, he said teach them Ma'rifatullah. He used Ma'rifah instead of 'Ilm. If they have Ma'rifah of Allah, then let them know that there are five obligatory prayers.

We just mentioned that Ma'rifah is in the context of vilifying, our point here is that the Prophet sallallahu 'alayhi wa sallam used Ma'rifah in a praiseworthy context. Why? We just said Ma'rifah is usually in the context of vilification, usually but not necessarily always. It could come in a praiseworthy context like in this Hadith, and this is one of the exceptions, this Hadith when the Prophet sallallahu 'alayhi wa sallam sent Mu'adh. This is why the author used it in this sentence instead of 'Ilm, meaning there is no reason to object at him for using Ma'rifah. He is not wrong for using Ma'rifah instead of 'Ilm because sometimes it is used in a praiseworthy context. Knowledge ('Ilm) is the opposite, it is usually in the praiseworthy context and it is rarely in a negative context.

THERE IS NO ROOM FOR DOUBT IN THIS MATTER

Moving on, we finished Ma'rifatuha, the three matters that a person should know. He said when you are asked this:

فَقُلْ

Say and say firmly. Give you answer firmly, firm in your belief. You must be firm, there is no room for doubt in this matter.

Allah said in the Qur'an:

...ثُمَّ لَمْ يَرْتَابُوا... ﴿الحجرات: ١٥﴾

You have no doubts.

فَقُلْ : مَعْرِفَةُ الْعَبْدِ رَبَّهُ

Then say the knowledge of the servant of his Lord.

Be firm in both your answer and your belief.

TWO TYPES OF SERVANTS

مَعْرِفَةُ الْعَبْدِ

The knowledge of the servant. Which servant? There are two types of servants. One that is by force and then the servant by choice.

THE SERVANT BY FORCE

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ﴿مريم: ٩٣﴾

There is none in the heavens and the earth but they will come to Allah subhaanahu wa ta'aala as slaves (by force).

THE SERVANT BY CHOICE

Then there is the servant who is by choice, who does that which Allah told him to do. Uboodiyyah at-Taa'ah wal-Imtithaal (عبودية الطاعة والامتثال), and that is like the characteristics in Surat al-Furqaan:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا... ﴿الفرقان: ٦٣﴾

The faithful slaves of Allah subhaanahu wa ta'aala who walk on this earth in humility.

And that is for the believers by choice, because they chose to do that. Those who answer the questions and live by them are of course the second category, the worshippers by choice who we ask Allah subhaanahu wa ta'aala that we be among them.

THE FIRST PRINCIPLE

IS THE TEST IN THE GRAVE ONLY A TEST OF LORDSHIP?

مَعْرِفَةُ الْعَبْدِ رَبَّهُ

You must know your Lord. Note the word Lord, from Lordship. We know Rabb is Lord and it refers to what? Tawheed ar-Rububiyyah (Lordship), that Allah is the Creator, Sustainer, Maintainer and so on. We already went through the Tawheed of Lordship.

مَعْرِفَةُ الْعَبْدِ رَبَّهُ

That refers to Lordship but when you are asked in the grave who is your Lord (مَنْ رَبُّكَ), is it Lordship only? Is the test in the grave only a test of Lordship, because the Hadith says Man Rabbuk, that is Lordship right there. Rabb, Rububiyyah, Lordship. The question appears to only state that it will be asking about Lordship, but what about Uloohiyyah? What about the oneness of Allah when we give our worship to Allah? If we are only going to be tested on Lordship (Rububiyyah) and that is all we are going to be asked about, then Quraysh who opposed the Prophet sallallahu 'alayhi wa sallam would all pass the test since the Qur'an clearly states that Qurayshians believed in Lordship. In fact, Allah in many verses used their belief in Lordship to convince them to believe in the Uloohiyyah (worship) aspect. Not only will Quraysh pass that test in their grave, but the devil will pass it.

... رَبِّ فَأَنْظِرْنِي... ﴿الحجر: ٣٦﴾

He used to say Rabbi.

In the grave you are going to be asked Man Rabbuk (who is your Lord), that comes from Rububiyyah. If it is literally Rabb of Rububiyyah, then nearly everyone will pass because even the Kuffaar of Quraysh did not have a problem with it and that is why Allah says:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿يوسف: ١٠٦﴾

Most of them believe not in Allah, except while they attribute partners unto Him.

They believe in Tawheed ar-Rububiyyah. The Hadith says we will be asked about Rabb, which is ar-Rububiyyah, does that mean Abu Jahl will pass the first hurdle in his grave? Let me answer that.

ULOHIYYAH INCLUDES RUBUBIYYAH AND RUBUBIYYAH REQUIRES ULOHIYYAH

This Rububiyyah in this Hadith (Man Rabbuk) is Rububiyyah but is also includes Ulohiyyah in it. Remember we said before (and if you do not pay attention to those statements we be talking about in Tawheed, it is a problem), Rububiyyah requires Ulohiyyah. Ulohiyyah includes Rububiyyah and Rububiyyah requires Ulohiyyah. Rububiyyah here requires Ulohiyyah, how?

Look at what Allah says in the Qur'an:

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ...

If you asked them, who is the Creator of the sky and the earth, they will say Allah.

So they believe in Tawheed ar-Rububiyyah. Allah said after that:

قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۚ قُلْ حَسْبِيَ اللَّهُ ۚ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿الزمر: ٣٨﴾

Allah is telling them as in many other verses, if you believe in the first part which is Lordship, you believe He is the Creator, He is the Sustainer, based on that you are required and you must believe in the second one which is Uloohiyyah (to direct your worship to Allah subhaanahu wa ta'aala).

Let me explain it in a scenario which will explain this verse that I just mentioned and actually similar verses like it throughout the Qur'an, where Allah spoke about Rububiyyah and said if you believe in this then you are required to believe in Uloohiyyah. You gave me a hundred dollars, you provided me with a hundred dollars. You are the provider of that one hundred dollars. I agree that you are the provider of that one hundred dollars but then I turn to someone else and I say thank you to him, I owe you a lot of favours, I am very grateful to you. Allah has the supreme example. He gives, He provides, He sustains and He maintains, then one directs his worship or a portion of it to other than Allah. That is how Rububiyyah requires Uloohiyyah, but one who perfects his Uloohiyyah, that means his Rububiyyah is included in it. How? If I say to someone, thank you, you gave me a hundred dollars and I really appreciate it, you have done me a lot of favours, when I thank him that includes within it that I believe he is the giver of that one hundred dollars (I agree to that). When one directs his worship to Allah, it means his Rububiyyah is included. It means he agrees to the Lordship of Allah, overall. Someone who worships One Allah and devotes his Ibaadah to his Lord has affirmed that the Creator and Sustainer is One.

ULOHIYYAH IS INCLUDED BY PURPOSE AND INTENT

Now going back to our issue at hand, in the grave the question is Man Rabbuk (who is your Lord). That is the first question of the hurdles that you are going to have to go through, the first principle of the three fundamental principles. It must include Uloohiyyah, even though the word is Rabb (from Rububiyyah), it includes Uloohiyyah in it. Why and how? First of all, sometimes Uloohiyyah is included in matters like this by the purpose and intent. We know

overall by the purpose and intent. The Messenger of Allah sallallahu ‘alayhi wa sallam was sent to teach Tawheed and his struggle with Quraysh was in Uloohiyyah. Do you think that we will be asked about Rububiyyah and not about Uloohiyyah and then that is it, we will pass the test?

Some ‘Ulamaa said that when Rububiyyah is mentioned, Uloohiyyah is included by purpose and intent, because the rule as we took it is Rububiyyah requires Uloohiyyah. The entire scenario I mentioned, Rububiyyah requires belief in Uloohiyyah therefore it is included when one is going to be asked about Man Rabbuk. We will be asked in the grave Man Rabbuk (Lordship), but Uloohiyyah is included in there (مستلزم لها). Allah did not send the Messenger sallallahu ‘alayhi wa sallam with Uloohiyyah in vain like that.

RUBUBIYYAH AND ULOOHIYYAH RESEMBLE IMAAN AND ISLAM

The second thing, others said the same thing but in a different way. The second opinion is Uloohiyyah is included in Rububiyyah when one is questioned in the grave, but they came at it from a different angle. They said the terms Rububiyyah and Uloohiyyah are like the terms of Imaan and Islam. How are Rububiyyah and Uloohiyyah resembling Imaan and Islam? With Imaan and Islam, whenever they are together in one sentence or statement, in a Hadith or in an Ayah, each has its independent meaning. But if they are separated, meaning Imaan is alone in an Ayah or in a Hadith, or Islam is by itself in an Ayah or a Hadith, then Imaan would include what falls under Islam and Islam would include what falls under Imaan. We will talk about that in the future Inshaa Allah when we get to the pillars of faith, but that is the rule on Imaan and Islam.

So the ‘Ulamaa said the same applies to Rububiyyah and Uloohiyyah. If you say Imaan and Islam together in one sentence (whatever the context may be) or see it in the Qur’an or in a Hadith, then each one has a different, detailed meaning. Imaan has its detailed meanings and Islam has its detailed meanings. If they are separate and alone, meaning I mention Imaan alone by itself or you find it in the Qur’an or in the Hadith, if it is detached from Islam and separate then Imaan includes the meaning of Islam. And when Islam is separate in a Hadith or an Ayah, it includes the meanings of Imaan.

They said the same applies to Tawheed ar-Rububiyyah and Tawheed al-Uloohiyyah. If they are mentioned together, they have their own detailed meanings. Tawheed ar-Rububiyyah, we know what it is and we know what Tawheed al-Uloohiyyah is. When ar-Rububiyyah (Lordship) is mentioned alone, like the Hadith that we have here (who is your Lord in the grave), they said in such Ahaadith it includes the meanings of Uloohiyyah in it. And if Uloohiyyah is mentioned alone then it includes Rububiyyah in it. For example:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا... ﴿فصلت: ٣٠﴾

The verse says those who say Allah is our Lord and follow along with it. Rabbunaa (رَبُّنَا), which means Rabb (Lordship). There is nothing in that verse about worship, it does not mention Uloohiyyah in it. They said in a verse like that, it also includes Uloohiyyah in that word.

In another verse:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ... ﴿مُحَمَّدٌ: ١٩﴾

Know that there is none worthy of being worshipped but Allah. This is Uloohiyyah. Worship (Uloohiyyah) is mentioned alone here, but the rule says Rububiyyah is included in such a verse. Like Islam and Imaan, like Rububiyyah and Uloohiyyah, like Faqeer and Miskeen, all of them have the same rule.

THE TEST IN THE GRAVE INCLUDES ULOOHIYYAH

Why did we mention this? To show that when you are asked who is your Lord in the grave, the Hadith is Lordship alone but it includes worship within it. This is not just Lordship that you are going to be asked, it includes within it Uloohiyyah. So the 'Ulamaa have two avenues on how Uloohiyyah is included and both really lead to the same point, that they do not question the matter that Uloohiyyah is included in such a Hadith like we have over here (Man Rabbuk). That rule on Uloohiyyah and Rububiyyah applies not only here, but in all other Ahaadith and verses that include Rububiyyah and Uloohiyyah in them (either together or alone). If it was a test on Man Rabbuk and you say it is just Man Rabbuk and that is all, the Mushrikeen, the Muwahhideen, the Shaytaan and everybody would be equivalent because many affirm Tawheed ar-Rububiyyah.

THE SECOND PRINCIPLE

Now we go to the second principle. He said:

وَدِينِهِ

The second principle is you will be asked about your religion (your Deen). In a way, Deen can be defined in a sense, as worship or obedience. Why? Because your Deen means to do what one is obligated to do, and to leave that which one is supposed to be refraining from. That in itself is obedience, it is worship. When you are obedient to Allah, that is worship so that could be a definition of Deen. Note, we are going through the three principles still in the summary stage. This is just the summary stage. In the following paragraph, the author will elaborate on each one of them.

THE THIRD PRINCIPLE

Then after Deen, he mentioned:

وَنَبِيِّهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The third principle is the Prophet Muhammad sallallahu 'alayhi wa sallam. Why would the Prophet sallallahu 'alayhi wa sallam be the third principle? Because it is a question in the grave. When it is a question in the grave, you better believe it is going to be a principle. And he is the mediator sallallahu 'alayhi wa sallam, between us and Allah subhaanahu wa ta'aala in learning this Deen. Just as all Messengers are, they are the ones who brought these teachings to us. Allah created people to worship Him and it is unseen, the way we worship Him is Ghayb, so it is essential that He send Messengers to teach us the religion and convey it to us. Therefore by proof of text and intellect, sending Messengers is essential to this universe, so they can teach us that guidance. We believe in Ghayb, we would have never known the knowledge of Ghayb or the knowledge of this Deen without the Messengers and more particular for us, the Messenger sallallahu 'alayhi wa sallam.

The Messenger is important, therefore it is a fundamental principle that one will be asked about in his grave. The message he brought us is important, so it is a principle (Deen). The Book, that is another principle and part of the Deen. And of course, the one who was sent with it (the Prophet sallallahu 'alayhi wa sallam) is a principle and the One who sent him (Allah subhaanahu wa ta'aala) is a principle. So they all relate to each other in a way. The importance of knowing the Prophet sallallahu 'alayhi wa sallam and his life comes from the importance of the One who sent him (Allah subhaanahu wa ta'aala who we worship and we worship alone), and it also comes from the importance of the message that he was sent with. He was sent by Allah with the Sharee'ah and the Prophet sallallahu 'alayhi wa sallam is the third principle.

He concludes his introductory, brief statement on the three fundamental principles right here, and now he is going to repeat the three principles and elaborate a little bit more on each one of them. And that is what I mentioned at the start of the Halaqah today if you remember, I said he is going to talk about them briefly to make sure you have a super basic outline of what it is, then he is going to go in depth. So now he is going to start going in depth.

THE THREE PRINCIPLES IN DEPTH

THE FIRST PRINCIPLE

He goes on to say:

فَإِذَا قِيلَ لَكَ : مَنْ رَبُّكَ ؟ فَقُلْ : رَبِّيَ اللَّهُ

So if it is said to you, who is your Lord? Then say my Lord is Allah.

FAA' AL-FASEEHAH

فَإِذَا

The Faa here is Faa' al-Faseehah (فاء الفصيحة), the Faa by itself. Al-Iftaah Bi-Ma'na al-Bayaan (الإفصاح بمعنى البيان), meaning the Faa explains. It is going to explain an answer to a question. This type of Faa means an explanation is going to follow. What is the explanation here? The answer to if you are asked Man Rabbuk (who is your Lord). Now he is going to explain it.

WHO IS YOUR LORD?

فَإِذَا قِيلَ

Qeela (قِيلَ), if it is said to you. We said he did not say who because the answer is what matters and it does not matter who is asking, the answer remains the same regardless.

فَإِذَا قِيلَ لَكَ : مَنْ رَبُّكَ ؟

So if it is said to you, who is your Lord? Then say my Lord is Allah.

We established that worship is included in Lordship in this statement (Man Rabbuk). Who is your Lord means who is your Lord who created you, gave you life, prepared you, gave you your provision and continues to provide you with all your needs.

DO NOT DISDAIN THIS QUESTION

Simple question and a lot of people say oh we know it, let us move on. It is simple, the fact that you know it is simple and you believe in it is something worthy of saying Alhamdulillah day and night, that Allah guided you to this simple question. It is true, I agree with you Man

Rabbuk is a simple question. You and me, that is the Fadhl (فضل) of Allah upon us that we believe it is a simple question and we know it, and we ask Allah to keep us steadfast on it. But the obvious belief in this question, masses and millions do not know it or do not believe in it.

And Allah said it:

...وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿هُود: ٤٠﴾

Only a few believed in it. Millions do not believe in it.

وَأِنْ تَطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ... ﴿الأنعام: ١١٦﴾

The majority will led you astray.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿يوسف: ١٠٦﴾

The majority will not believe except with Shirk.

...وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ ﴿سبأ: ١٣﴾

A few are the ones who are thankful.

...وَأِنْ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ... ﴿ص: ٢٤﴾

So yes it is a simple question, Alhamdulillah that we believe in it. These are verses stating that the majority do not believe or do not accept, or reject this. So when we pass by this simple question and you say this is very obvious, do not ever disdain it. Instead say Alhamdulillah Thumma Alhamdulillah, Thumma Alhamdulillah that we believe in it and may Allah continue to keep us steadfast on it.

THE DEFINITION OF RABB

مَنْ رَبُّكَ ؟

He said the question is Man Rabbuk. Let us look at ar-Rabb (الرب).

THE OWNER OF SOMETHING OR ONE IN CONTROL OF SOMETHING

Ar-Rabb, if you take out Al (ال) which means the, then it is the owner of something who controls something or who rules something, who has position of something under his control. Like the famous Hadith when they came to destroy the Ka'bah in the year that the Prophet sallallahu 'alayhi wa sallam was born in. His grandfather went and he said to them:

أَنَا رَبُّ الْإِبِلِ وَلِلْبَيْتِ رَبٌّ يَحْمِيهِ

He said I am the lord of the camels (give me my camels back), the Ka'bah has a Lord that is going to protect it.

NURTURE OR RAISE UP

Ar-Rabb (Lord) comes from the word Tarbiyah (تربية), to nurture. Allah nurtured us and all of His creation with His favours and His blessings, so it stems from the word Tarbiyah. Its root word is al-Murabbee (المربي), nearly all linguistic definitions refer to that word. Raising us, bringing up or the more accurate word in English is possibly nurture. Rabb includes maintaining us, protecting us, the Master, the Sustainer, the Giving and the One who gives us Tarbiyah (nurturing). It means He raised us step by step. Allah raised us every single step of the way, from the beginning to the end.

The best, most honourable way He raised us is by sending us the Messengers to warn us and to promise us.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾ يونس:

٥٨ ﴿

That is one of the best provisions that Allah gave us. The best, purest, mightiest blessing of all blessings is that He nurtured us with Tawheed. That is part of the Tarbiyah. If you lost everything on this earth but have Man Rabbuk right, you have everything. If you have Man Rabbuk wrong but you have everything on this earth, you have nothing. You are a loser

without it. If you are living on crumbs of bread and a small cup of water but you have Man Rabbuk, you have it all.

...فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿طه: ١٢٣﴾

Whoever follows My guidance, he shall neither go astray nor shall he be distressed.

If you are in the most luxury, the best high rise mansions, and you are hopping in the best restaurants but you do not have Tawheed, that is all going to turn into misery.

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى

﴿طه: ١٢٤﴾

Whoever turns away from My Dhikr (from my Tawheed), verily for him is a life of hardship and We shall raise him up blind on the Judgment Day.

ALLAH NURTURED THE 'AALAM

Going back to Man Rabbuk, ar-Rabb also means that He blessed us with our physical bodies, our qualities, our desires, our thinking, our mind and more and more. We can go on for weeks talking about that which Allah provided, not weeks but a life long of lectures talking about what Allah provided us with. Also, it does not just mean individually, that is a small part of it but it is universal. He nurtured the 'Aalam (عالم), the universe is nurtured by Allah. Tarbiyah (the definition of Rabb) is to nurture, and part of that is also that He made choices for the universe.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ... ﴿القصص: ٦٨﴾

He is the One who makes the choices. Our Murabbee (our nurturer), our Lord, our Rabb subhaanahu wa ta'aala means the same thing as the Sustainer, Provider, Al-Maalik (المالك), As-Sayyid (السيد), Al-Mudabbir (المدير), Al-Mu'nim (المنعم). Allah nurtures all of the creation with His favours and blessings, and He has prepared a lot for them in this life and in the life after. He supported them with all their needs.

The blessings of Allah subhaanahu wa ta'aala are so many that they cannot be counted. And Allah told us that, if you were to try to count the blessings of Allah, you would not be able to.

وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا... ﴿النحل: ١٨﴾

It is impossible for us to even count it. There is no time to even give a glimpse of the detailed blessings that Allah provided us, so just knowing that He is the Provider, Sustainer, He gives us, He nurtures us from the beginning to the end, you have to keep that in mind.

I remember a story by Ibn as-Sammaak, a pious scholar, an 'Aabid. He went with the leader of his time to the outskirts, to a desert for something. The leader got very, very thirsty and he asked him Ibn as-Sammaak for a cup of water. So Ibn as-Sammaak took the opportunity to advise him as he was giving him a nice, cold drink of water. He said oh leader (rich, wealthy, has control), this cold water, if you could not get it but to pay money, how much would you pay? The leader said I would give half of my kingdom for it. Ibn as-Sammaak said what if Allah blocked that cup of water in you and you could not get it out (meaning you could not urinate it), how much would you pay to urinate it? The leader said I would pay the other half of my kingdom. Ibn as-Sammaak began to cry and he said what a kingdom, that is not equivalent to a single cup of water. Go to those suffering from a kidney stone or other ailments and problems, in the midst of their suffering tell them you will not be cured unless you give everything you own (all the money you have and all the houses you have). Not a single one of them would hesitate, they would give it to you.

وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا... ﴿النحل: ١٨﴾

That is from our Rabb. That is from the meanings of ar-Rabb, who gives us all that. The entire universe is drowned in the blessings of Allah, from the top of their heads to the bottom of their feet. When we say the entire 'Aalam (universe), it is everything other than Allah. The 'Aalam of the Jinn, the 'Aalam of the Ins (humans), the 'Aalam of the devils, the 'Aalam of the oceans, the 'Aalam of the birds, the 'Aalam of the animals and others that we may know about and some that we do not know about. 'Aalam uniquely was a word called that because they are a sign. It comes from the word sign, like a flag. A sign of the creation of Allah on this earth. Just like your laptops are a sign that someone manufactured them, we are a sign (we are like a flag) that we are the creation of Allah, and proof that Allah is our Lord who exists. And that is a response to those who are atheist.

Some defined Rabb as:

الخالق ابتداءً ، المربي غذاءً ، الغافر انتهاءً

He created us from our start, He nurtures us with all our needs, and He forgives all our sins.

THE SHAR'EE MEANING OF AR-RABB

The Shar'ee meaning of ar-Rabb for us (when it is mentioned here alone) includes the definition of ar-Rububiyyah and the definition of al-Uloohiyyah in it. Here, Man Rabbuk means the Creator, the Provider and the Nurturer, which are of course Lordship qualities. And we add on that the worship qualities and the definition of Uboodiyyah or Uloohiyyah, because we said when they are separate (and they are here), Rabb carries the meaning of Ilaah (like Imaan and Islam). When accompanied with each other, Rabb has its meaning and Uloohiyyah has its definition and meaning.

Later on, the author mentioned that ar-Rabb is:

الْخَالِقَ الْمَعْبُودَ

Al-Khaaliq means the Creator and Ma'bood is Uloohiyyah. That is to show to you that he includes both of them in that.

ULOHIYYAH IS INCLUDED IN RUBUBIYYAH WHEN MENTIONED ALONE

Some said when they are separate, they include each other and then when they are together, each has its own meaning. We mentioned that, I want to get back to that and talk a little bit more about that. That is one opinion. Some even said there is an Ijmaa' on that, that they are like Imaan and Islam. That is the first one. Another group which I told you about, they included it by intent and purpose. They said Lordship here is by itself, only Lordship. So the question to them, are you saying Uloohiyyah is not included in passing the test? They said no, here Lordship is by itself but we arrive at the same conclusion as the other people (in a slightly different way). Both of them are correct, and it is good for the student of knowledge to know this. They said Rububiyyah is meant here alone, but you cannot have that Rububiyyah unless you have Uloohiyyah. They said that is the Qur'anic method of combining between the two. So when you are asked who is your Lord, they said it includes worship.

Worship is part of the foundation of Rububiyyah. How? Allah in the Qur'an said:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
﴿٢١﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ

مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنْتُمْ
تَعْلَمُونَ ﴿٢٢﴾ البقرة

Worship your Lord. In the beginning, it starts with worship your Lord. Note, this starts with Uloohiyyah and ends with Uloohiyyah. He says worship and then at the end, He said do not make Shirk in Uloohiyyah. Who do we worship? He mentions qualities and all these qualities are qualities of Lordship, because He is trying to tell us if you believe in Lordship (the foundation) then you should believe in the worship and make Tawheed in it. All those qualities that He mentions in this verse are qualities of Lordship. The verse says oh you worship Allah who created you and those before you, so that you may be Muttaqoon. First He says worship (worship is Uloohiyyah), who do we worship? Worship the One who created you and those before you.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا

The One who made this earth a resting place.

وَالسَّمَاءَ بِنَاءً

Made the sky a canopy.

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً

Brought down the rain from the sky.

فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ

He provided fruits.

All these qualities, what are they? These are qualities of Rububiyyah. Then at the end He says:

فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنْتُمْ تَعْلَمُونَ

Do not make rivals to Allah in your worship. Andaada (أندادًا) means do not commit Shirk in Uloohiyyah.

All the qualities were Rububiyyah, once He established that foundation because they believed in it, He said do not commit Shirk in Uloohiyyah. Both approaches I mentioned including Uloohiyyah and Rububiyyah are good and both of them lead to the same thing. The second approach is that Rububiyyah is a foundation and an essential part of that foundation is Uloohiyyah. They said that because of how the Qur'an is, like the verse I mentioned. The first approach was that when Rububiyyah is not in a sentence with Uloohiyyah, they include the terms and meanings of each other (like Imaan and Islam). Two avenues lead to the identical, same ending and both ways of thinking are right. I just gave you that to open the minds of the student of knowledge. I believe it may be that the author was slightly lenient towards the second approach, but Allahu A'lam we cannot tell for sure.

After he established the foundation of Rububiyyah, he mentioned worship because he said:

هُوَ مَعْبُودِي

Allahu A'lam, it could be that he was slightly lenient towards the second approach.

RUBUBIYYAH AND ULOOHIYYAH ARE DIFFERENT TYPES OF TAWHEED

Either avenue is good but do not leave here saying Rububiyyah means Uloohiyyah and Uloohiyyah means Rububiyyah. You fall in the belief of the Mu'tadi'ah (مبتدعة). They are completely different, they are different types of Tawheed. Claiming they are one is the talk of Ahl al-Bid'ah. In fact, Shaykh Ali al-Khudayr has a response to that, he wrote a letter responding to that. Uloohiyyah has its definition and meaning, Rububiyyah has its definition and meaning, but what we mentioned of the two avenues is to show how they are inclusive in Ahaadith like this one over here, and in many verses and Ahaadith other than that. So what we just mentioned is to show you how Uloohiyyah is inclusive in Man Rabbuk. When one is being asked in the grave who is your Lord, we know that Uloohiyyah is included in that as well.

MY LORD IS ALLAH

Then he said:

رَبِّي

Meaning He created me, He placed me in existence, He blessed me with external and internal provision.

He made it more general and broader after that as well. He said:

وَرَبِّي جَمِيعَ الْعَالَمِينَ بِنِعْمِهِ

Meaning when he said the first statement, it is not only for me, that He nurtured me. No one is special, He brought the universe (the 'Aalam) from non existence and provided them with His provision.

That is like:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

بِنِعْمِهِ

The Baa is Baa' Sababiyyah (بَاءٌ سَبَبِيَّةٌ), meaning because of His blessings. What blessings?

All the blessings that we mentioned earlier, external and internal (ظَاهِرٌ وَبَاطِنٌ). Dhaahira are blessings that you can see, touch or know of. Al-Baatina are blessings that cannot be seen and these blessings start when one is in the womb of his mother, and even before that. In his creation, his nourishment, the angels writing what is going to happen to him, and they continue on not until death, even way beyond that. Like we mentioned earlier, there are so many blessings from Allah.

He said when you are asked these questions, say:

رَبِّيَ اللَّهُ

My Lord, the One who nurtured me. But now it is not even that, it is broader than that:

رَبِّيَ اللَّهُ الَّذِي رَبَّنِي وَرَبَّى جَمِيعَ الْعَالَمِينَ بِنِعْمِهِ

Meaning you entering a universe with everything in it, is from the provision of Allah. And it is not a speciality for you, it is universal. Al-'Aalameen, it is everyone other than Allah.

TAWHEED AL-ULOOHIYYAH: HE IS THE ONE I WORSHIP

After he made sure one must admit Allah is the Creator (the Rabb), then the author moves on to what is Tawheed al-Uloohiyyah. This is why I told you some may state or think that he might have been lenient to including al-Uloohiyyah under ar-Rububiyyah in this Hadith, by

using the second avenue. He established Rububiyyah, now he goes on to Tawheed al-Uloohiyyah.

وَهُوَ مَعْبُودِي

Meaning that He is the One I worship. This is a continuation, if He is the Lord who raised me and nurtured me and the universe, obviously I should worship Him.

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ
لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿الفرقان: ٣﴾

Allah mentioned in this verse, seven categories of characteristics of people unworthy of being worshipped.

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا

They do not create anything.

وَهُمْ يُخْلَقُونَ

They are created.

وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا

They cannot control if something bad happens to them. They do not have control over benefits to them.

وَلَا يَمْلِكُونَ مَوْتًا

They have no control over death.

وَلَا حَيَاةً

They do not have control over life.

وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا

And the seventh one is, they do not have any control over the Resurrection.

Anyone who has those qualities, Allah is saying they are unworthy of worship. Just like the many other verses which state:

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿الْأَعْرَافُ: ١٩١﴾

They associate partners to Allah who do not create anything and they themselves are created?

The author is saying the One who nurtured this universe is the One I succumb to, I subdue myself and show my humility to, and I worship He and Him alone (Allah subhaanahu wa ta'aala). He mentioned Uboodiyah which is the second type of Tawheed because it is the fruit of Rububiyah and it is at the core of fulfilling the duties or the worship of Rububiyah.

THE AUTHOR USED ITHBAAT AND NAFI

Then he said:

لَيْسَ لِي مَعْبُودٌ سِوَاهُ

Laysa (لَيْسَ) here is to deny (Nafi). He denies worshipping anyone but Allah. Siwaah (سِوَاهُ) means anyone other than Allah. Siwaah is to confirm (Ithbaat), meaning I only worship Allah, I deny everything other than Allah. He combined between the Ithbaat and Nafi in that sentence. Remember we said Tawheed is Ithbaat and Nafi.

Earlier he said:

هُوَ مَعْبُودِي

He is the One I worship. That is sufficient right there, but he wanted to reiterate it with Ithbaat and Nafi. Ithbaat means to affirm that Allah is the only One I worship and Nafi is to deny that I worship anyone other than Allah.

لَيْسَ لِي مَعْبُودٌ سِوَاهُ

Is to affirm the previous statement:

هُوَ مَعْبُودِي

No one is worthy of my worship, but Allah subhaanahu wa ta'aala.

This refers to both major and minor Shirk. No one is worthy of me worshipping, but Allah subhaanahu wa ta'aala. No statue, no angel is worthy of my worship. That we do not disagree on, but you also have to keep in mind no Shaykh, no friend, no onlooker is worthy of me showing off and getting my Ibaadah cancelled out (or a portion of it).

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

We will stop here Inshaa Allah, at the Daleel. Jazakum Allahu Khayra.